



ADDIS ABABA UNIVERSITY
COLLEGE OF BUSINESS AND ECONOMICS
DEPARTMENT OF PUBLIC ADMINISTRATION AND DEVELOPMENT
MANAGEMENT IN PUBLIC MANAGEMENT AND POLICY PROGRAM

**The Role of Faith Based Organizations in Improving Social
Protection Services of Addis Ababa: The Case of EIASC-EMDA
and EOC-CFAO**

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**A Thesis Submitted to Department of Public Administration and
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Declaration

I Yehualawork Alene, registration number GSR/6911/09, do hereby declare the fact that this research paper is my original work, has not been presented for the master in any other university and for any other purpose and as well all sources used for this research has been duly acknowledged.

Name: Yehualawork Alene

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Date: _____

Approval

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Approval of the Board of Examiners

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Acronyms

AACC	All-Africa Conference of Churches
ACPF	African Child Policy Forum
CBCD	Community Based Child Development
CCCs	Child Care Centers
CCT	Conditional Cash Transfers
CSO	Civil Society Organizations
DSWP	Development Social Welfare Policy
ECS	The Ethiopian Catholic Secretariat
EECMY-DASSC	The Ethiopian Evangelical Church Mekane Yesus Development and Social Service Commission
EIASC- EMDA	Ethiopian Islamic Affairs Supreme Court- Ethiopian Muslim Development Agency
EIFDDA	Ethiopian Inter-faith Forum for Development Dialogue and Action
EKHC	Ethiopian Kale Hiwot Church
EOC-CFAO	Ethiopian Orthodox Church – Child and Family Affair Organization
EPUC	Ethiopian Police University College
FBO	Faith Based Organization
HIV/ADIS	Human Immune Deficiency Virus/ Acquired Immune Deficiency Syndrome
HTP	Harmful Traditional Practice
IGA	Income Generating Activities
KSA	Knowledge, Skill and Attitude
MKC-RDA	Meseret Kirstose Church Relief and development Association
MOLSA	Ministry of Labor and Social Affair

NGO	Non Government Organization
NSPPE	National Social Protection of Ethiopia
OVC	Orphaned Vulnerable Children
PADM	Public Administration and Development Management
RIOSM	Resilient Income Option for Self-Sustaining Mechanism
RRI	Reunification and Reintegration Support
RSDAs	Running Social Development Activities
SDGs	Sustainable Development Goals
SRH	Sexual Reproductive Health
UNCRC	United Nation Convention on the Rights of the Child
UNFPA	United Nation Population Fund
UNUDHR	United Nation Universal Declaration of Human Right
WCC	World Council of Churches

Abstract

This study was aimed at assessing the role of Faith Based Organizations in improving social protection service of Addis Ababa. There are two groups of informants in the two FBOs i.e. participants and key informants. The total population of the study is 450. From this, the researcher took 212 beneficiaries and 4 key informants from the two organizations. Both open-ended and close-ended questionnaires were prepared and administered accordingly. Moreover, qualitative and quantitative methods of data analysis were employed using tables with percentage and descriptive narration techniques. The analysis of the data indicated that various social protection service practices and problems hinder the capacity of the implementation of activities concerning to dimensions of social exclusion. In addition to this, the social development activity program is ineffective to improve the participation of the needy persons to make a decision in any means about their interest. Therefore, the two FBOs need to implement the social protection services in terms of protective mechanism effectively to alleviate all sorts of challenges of social exclusion and give continuous in service short term training on social protection services should be provided for both beneficiaries and administrators as social protection services play an important role in reducing social exclusion.

Key terms: *social protection, beneficiaries, social exclusion, participation, service, income, social inclusion, social development activities, and vulnerable groups.*

CHAPTER ONE

1. INTRODUCTION

This chapter deals with about the introduction part which is research paper on the role of faith based organizations in improving social protection services of Addis Ababa in the case of two faith based organizations such as EOC-CFAO and EIASC-EMDA. It includes background of study, target organizations, statement of the problem, research questions and objectives of the study, scope of the study, significance of the study, definition of key terms, limitation of the study and organization of the study.

1.1 Background of Study

A social issue is a problem that influences a considerable number of the individuals with in a society. It envisaged in numerous ways and generally interchangeably used with social security, social safety net, social insurance, social transfers to put away lives and livelihood. International human right instruments such as, the 1948 United Nations Universal Declaration of Human Rights (UNUDHRs), have recognized the need for social protection in every country. Its article 22 states that: every one as a member of society, has the right to social security and its entitled to the realization, through national effort and international cooperation and in accordance with the organization and resources of each state ,of economics social and cultural rights indispensable for his dignity and the free development of his personality. Further in its article 25 states that, (1) everyone has the right to a standard of living adequate for the health wellbeing of himself and of his family, including food, clothing, housing, medical care, necessary social services, the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstance beyond his control. (2) Motherhood and childhood are entitled to special care and assistance. All children whether born in or out of wedlock shall enjoy the same social protection. Therefore,

social protection is a human right as well as an economic and social necessity (Assefa Abreha, 2013).

Specifically, the Constitution of the Federal Democratic Republic of Ethiopia article 13 sub articles 2 states that, the scope of application and interpretation of fundamental rights and freedoms shall be interpreted in a manner confirming to the principles of the United Nations Universal Declaration of Human Rights (UNUDHR), international covenant on human rights and international instruments adopted by Ethiopia. It shows that, social protection service considered as a human rights and as well as freedoms and it is the worldwide issue.

According to (Babajanian, 2012) cited Sabates-Wheeler (2008) and Devereux proposed that social protection is not only a matter of providing economic support, but also look for to speak “non-economic” or “social vulnerabilities” caused by structural inequalities and inadequate rights. Through its “economic” function, social protection helps mitigate poverty (“protection”), prevent or avert economic deprivation (“prevention”), and enhance real incomes and capabilities (“promotion”). The transformative view holds that in addition to addressing economic needs, social protection must empower the poor and uphold their rights. As we understand here, social protection has three dimensions namely, protective, preventive, promotion and transformative. It is a part of social frame work that focuses at reducing poverty, social and economic risk of citizens, vulnerability and exclusion by taking measures through formal and non- formal mechanism to ascertain accessible and equitable growth to all.

In addition to that, Ethiopia has major policy measures and strategies moreover it has focus area in this regarded such as promote productive safety net, promote employment and improve livelihood, increase social security and health insurance coverage and increase access to basic needs and provide legal protection and support to segments of the society vulnerable to abuse and violence (NSPPE, 2014).

Poverty reduction program under implementation in the country, specifically the growth and transformation plan of 2010/11-2014/15, resulting in poverty reduction and

contributing to safeguard the welfare of citizen directly or indirectly has laid the foundation for the establishment of sustainable social protection system.

Social protection initiatives are multi-dimensional that have been executed by different government, non- government, community and faith based organizations (NSPPE, 2014).

Although, the Development of Social Welfare policy (DSWP) has been implemented since 2014 to serve as a guide for the strengthening of social welfare, through policy gap analysis in Ethiopia, it was found to be mismatched with the existing situation. Particularly, there is a little known about facts on faith- based organization what these activities involve, that they serve, or what their impacts are.

1.2 Backgrounds of Target Organizations

In the past, FBOs have been well-known as wide as basic service to people in need. Currently, these have been better appreciation and value given to the contributions of faith-based organizations (FBOs) in given that social services (The Urban Institute 2001).In order to enhance social protection service in the country needs support from different stakeholder in different way to achieve the intended goals. Of course, governments have the main responsibility to support vulnerability but there are actions that civil society organization (CSO) can take too. As we understood, CSOs are the third sectors and one of the development actors next to government and private sectors. FBOs are one of the civil society organizations among others and these are a charitable trust in different ways to reduce social exclusion in order to enhance socio-economic development. For the sake of this study two faith based organizations are selected Namely, Ethiopian Orthodox Church- Child and Family Affair Organization (EOC-CFAO) and Ethiopia Islamic Affairs Supreme Council- Ethiopian Muslims Development Agency (EIASC-EMDA).

1.2.1 Ethiopian Orthodox Church-Child and Family Affair Organization

EOC-CFAO in real but unwanted terms, 1972/73 was one of the few years that our life experienced a terrible event, in particular, for Ethiopia, as it was deadly confronted by the

famine and the worst drought occurred in the northern parts of Ethiopia smash the lives of millions of human beings during the period, some passed away, others being remain orphaned and vulnerable children (OVC).It was, thus, formed simultaneously following the results of the above tragic event, not only to be by their sides, but also to put themselves on places of the famine/drought orphaned and vulnerable children (EOC-CFAO, 2017).

At this point in time, EOC-CFAO is reportedly known as an ancient national religious institution in Ethiopia with more than 50 million followers, half a million clergy in 70,000 Parish Churches and Monasteries and more than 6.5 Million registered Youth in Sunday Schools across the country. Furthermore, EOTC is also the founding member of the World Council of Churches (WCC), the All-Africa Conference of Churches (AACC) which has enabled EOC-CFAO to establish strong partnership with a number of faith based institutions and humanitarian organizations at local and global levels. Therefore, it has been recognized as a lead the way, faith-rooted, child-focused, not-for-profit, non-political, humanitarian and non-religious.

Objectives of EOC-CFAO

EOC-CFAO has the following specific objectives some of them are: to inspire a new partner with EOC-CFAO's vision, mission, values and priorities while intervening, in collaboration with multiple stakeholders, for care, support and protection of orphans and vulnerable children in Ethiopia., to demonstrate a clear understanding of EOC-CFAO's governing Child Protection Policy and guiding operational principles in order for defining roles and responsibilities for each EOC-CFAO's stakeholders and to ensure and enhance collaboration and strategic partnership among various stakeholders through designing minimum standards in quality of services, activities and accepted good practices related to all thematic areas intended to safeguard orphans and vulnerable children.

CFAO has fundamental vision, mission and core value or principles to perform their assignment accordingly. For instance, the vision of the CFAO are to see poverty free,

economically, socially, morally, and spiritually empowered society, in which children's rights are respected where as to create an economic, social and physical environment, conducive to balanced mental, emotional and general personality development of children through holistic programmatic interventions by involving various stakeholders, the children and the community at large are the mission of the this organization. In addition to this the basic core value/ principles of EOC-CFAO are: Commitment & dedication to continuous learning, team work and mutual support, partnership, non-discrimination, effectiveness and efficiency, integrity and honesty transparency and accountability, gender sensitivity, tolerance, passionate to OVC.

Thematic Area

Since its establishment in 1973, EOC-CFAO has been intervening in various parts of Ethiopia so as to promote its orphans and vulnerable children's lifesaving and humanitarian actions as well as its community based child development initiatives through establishing more than 34 Child Care Centers (CCCs) and Boarding Schools. CAFO head office and its coordinator branch found in Addis Ababa particularly yeka sub city around Ferensay legasyon. In the meantime, ECO-CFAO has pressingly been urged on bringing a new strategic and paradigm shift from a total dependency on institutional care to community based interventions which entails empowering families, children themselves and the wider communities including diverse partners so as to attack the underlying causes of orphan-hood and child vulnerability. Currently, EOC-CFAO has managed its interventions systematically categorized in the following four thematic Areas: Reunification, Reintegration Support and Institutional Care, (RRI) Community Based Child Development (CBCD) and Resilient Income Option for Self-Sustaining Mechanism (RIOSM) (Ibid).

Beneficiary situation in EOC-CFAO

According to (EOC-CFAO, 2017) report, children are the most important stakeholders and priority group, for it is they who are intended to benefit from each project intervention. Thus, EOC-CFAO remains committed to being more accountable to

children, directly and indirectly, by involving them in designing, implementing, monitoring of its interventions, policy and advocacy initiatives affect their lives.

In addition, it has given a great emphasis on identification and targeting of the poorest of the poor, the most vulnerable children, mostly they are hard-to-reach and who are at greater risks. Again it categories for targeting children include, a minimum: Orphaned vulnerable children, Children lives on the street abandoned children, Children live with poor households including aged and chronically ill parents, caregivers and guardians, Children in child-headed households and Children affected by HIV/AIDs and other chronic illness. Currently, around 270 orphaned and vulnerably children received holistic non residential care and now become successful both academically as well as socio-economically.

1.2.2 Ethiopia Islamic Affairs Supreme Council-Ethiopian Muslims Development Agency

EMDA was established in 2000 and newly registered and renewed as an Ethiopian Residents Charities association and EMDA has a mission to address the health, education and socio economic problems of the community in need and participatory community development approach and has been tirelessly go-getting hard to fit into place and executed multispectral projects giving more attention and priority to marginally served community (EMDA.2015 report). EMDA found in Addis Ababa, kirkos sub city around Meshwalekia.

Major Objectives of EMDA

The major Objectives of EMDA, as a charity organization established under the new charities and society's proclamation No 621/2009, include among others:

Assist the community in achieving food security in sustainable manner, to ensure that the impacts of HIV/AIDS are addressed within communities through Social mobilization, assist non-formal education in the remotes part of the country, to enhance the accessibility of primary health care services and clean and potable water to poor

communities of the country, livelihood improvement, sustaining women and young people's empowerment and assuring gender equality.

Major Thematic Area of EMDA

The Ethiopian Muslims Development Agency is now thematically involved in: mobilizing the community to sustain positive action and encouraging behavioral action in cross cutting issues like health, RH and maternal health, HIV/AIDS Food Security and HTP, Provision of basic services such as water, education, hygiene and sanitation, clothing, Promoting women empowerment and sustaining gender equity and equality, Promoting Climate change resilience, Relief and rehabilitation errand and other priority areas Economic strengthening of needy OVCs and Guardians.

The Ethiopian Muslims Development Agency, as the sole Islamic NGO in the country, is amongst the FBOs that have actively involved in the fight against HIV/AIDS in the country. Up to now a lot of efforts have been exerted by EMDA to raise the awareness of a high proportion of the population about HIV/AIDS. It has been implementing community-based projects and it has gained considerable experience in project implementing using the Mosques. Imams (prayer leaders), Daees (preachers), Mufti (Muslim Scholars), Muslim leaders and communities participate in most of the community-based projects. Furthermore, EMDA has also been engaged in HIV/AIDS prevention, care and support activities. To mention some, the global funded project entitled “ensuring Quality HIV/AIDS Services by Consolidating and Strengthening Existing HIV/AIDS Prevention, Treatment, Care and Support Programs, Strengthening the social acceptance of safe motherhood & small, happy and prosperous families which is implemented in collaboration with pathfinder international, Reproductive Health and HIV/AIDS program which supported by the Norwegian Church Aid, Increasing the livelihood income of women through Home Gardening & Small Animal Husbandry with financial support from FAO, Addressing Adolescent and Youth SRH: Engaging Islamic FBOs which is funded by the UNFPA, Addressing Adolescent and Youth SRH: Engaging Islamic FBOs and so on.

Therefore, it is essential to assess the two role of faith based organization in improving social protection service of Addis Ababa and find out the problems and suggest possible recommendations for improvement in faith based organizations

1.3 Statement of the Problem

Social protection service has been applied in Ethiopia starting from 2014 by using different approaches to alleviate poverty in multi direction in collaboration with different stakeholders. By doing so, the Ethiopian government has given special attention for social protection service in terms of reducing social exclusion and promoting social inclusion work together with other development actors such as private sectors, non-government organizations and civil society organizations through promote productive safety net, promote employment and improve livelihood, increase social security and health insurance coverage, increase access to basic needs, provide legal protection and support to segments of the society vulnerable to abuse and violence (NSPPE,2014).

However, the contribution of social protection service surrounding social exclusion and inclusion is very less not only in Addis Ababa but also with in across the country there by becoming causes for serious concern. Again, the dimensions of social exclusion in terms of income, service and participation still faced across the country. Even the drivers of social exclusion such as, legal norms and rights, poor governance, public policy and institution, life course vulnerabilities, limited human capabilities and informal norms and practice have not given attention for long period. The effects of social exclusion have been felt in terms of accesses to information, resources, sociability, recognition and identity, oxidizing self-respect and dropping capabilities to accomplished individual objectives (Babajanian, 2012).

Addis Ababa is a city where the majority of its population known by insufficient income, poor service and less participation and all of the above mentioned facts and characteristics of social exclusion largely observed and less promote social inclusion is also practical.

To overcome the problem mentioned above it is essential to devise a method by which social protection service can be improved. Specifically, it is important to give advice a mechanism by which social exclusion is mitigated and social inclusion is promoted.

One of the various options that contribute improving social protection service is to work in partnership with development actors such as government, private sectors and civil society organizations (CSOs) as they have an important role to enhance social protection service through reducing social exclusion and promote social inclusion. Among these organizations, CSOs have a lot of contributions in this regarded for they are almost near to the community compared to other development actors.

From those organizations, FBOs are among the civil society organizations and they are viable doing important work, well-positioned to do even more in social protection service (The Urban Institute, 2001).FBOs have accesses to improving and upgrading social protection service to engaged Running Social Development Activities (RSDAs) program through the provision of education, health care service, financial, material and technical support. Moreover, they provide skill and training to the vulnerable group that will enable them to create moral and increase employment collaboration with NGO (EMDA&CFAO, 2017).

The objectives of these programs are to enhance social inclusion in terms of income, service and participation and reducing social exclusion through accessing information, resources, sociability, recognition, identity, self-respect and capabilities to accomplished individual objectives by the provision of short term training and involving them in RSDA program which gives them a possibility to aware themselves to bring desirable attitudinal change.

Because of the partial capacity and poor implementation of FBOs, only small numbers of the above programmed types of individuals have helped with the RSDA program and many others are still in needs of support to become self-confidence.

The previous researcher (Lulit, 2008) in this regard, is examined the contribution of three FBOs such as EOC-CFAO, EIASC-EMDA and KHC- MADAN project in alleviating urban poverty of Addis Ababa through income generating activities program. Basically, she focused on the livelihoods of the poor and vulnerable children in terms of income instead of their capacity building and health care service and their participation in different manner through RSDAs program. Due to this reason, the researcher motivated to assess the role of the two faith based organizations beyond income generating activities program.

To conduct this research, Ethiopian Orthodox Church- Child and Family Affair Organization (EOC-CFAO) and Ethiopia Islamic Affairs Supreme Council- Ethiopian Muslims Development Agency (EIASC-EMDA) are selected.

The major intention to conducting this study is to find out the root causes and obstacles of social protection service problem in the two FBOs and to suggest possible solutions for the problem.

1.4 Objectives of the Study

1.4.1 General Objective

The general objective of this study is to assess the role of faith-based organizations in improving social protection service of Addis Ababa through running social development activities and suggested guidelines where by the organizations can build up their responsibility.

1.4.2 Specific Objectives

The specific objectives of this study are,

- To describe the current situation and contribution of the two faith-based organizations through running social development activities in improving social protection service.
- To dig out the problems (challenges) of social protection service in the two faith-based organizations.
- To find the mechanism how to improve social protection service in terms of reducing social exclusion and promoting social inclusion in the two faith-based organizations.
- To assess the effectiveness of social protection service in the two faith-based organizations

1.5 Research Questions

1. What are the major contributions of the two faith- based organizations in terms of social development activities to improving social protection service in Addis Ababa?
2. What are the major challenges of social protection service in two faith-based organizations in Addis Ababa?
3. What measures should be taken to improve social protection service in the two FBOs of Addis Ababa?
4. How effective are the two FBOs in their social protection services of Addis Ababa?

1.6 Scope of the Study

The study covered mainly improving social protection service in two faith-based organizations through running social development activities program. Therefore, Ethiopian Orthodox Church- Child and Family Affair Organization (EOC-CFAO) and Ethiopia Islamic Affairs Supreme Council-Ethiopian Muslims Development Agency (EIASC-EMDA) were involved in Addis Ababa. These organizations have so far been engaged in carrying out sustainable development programs, provision of opportunities for individuals to attend formal and non-formal vocational training for gainful employment, income generating activities promoting program, provisions of credit and health care service and participating in social mobilizations activities. Because of lack of time and resources, the study tried to cover only the RSDAs programs of the organizations.

1.7 Significance of the Study

This research is important for a number of reasons. Firstly, the findings of this research would have contributions on policy matters to further improve the actual implementation of contribution in examining the prospect and challenges of the system in the organizations which would in turn lay concrete on the way how to search for excellent approach in optimizing the potential benefits of social protection service to enhance sustainable development.

Secondly, it requires a concerted effort of all segments of a society. Above everything else, the commitment and direct participations of the community is very important. FBOs in this respect can play incredible role through mobilizing the community. Furthermore, their closeness to the poor in comparative terms will magnify their role. Because, it is believed that they can better understand the need of the vulnerable.

1.8 Limitation of the Study

As the study was conducted only in two FBOs, it would have been difficult to generalize the findings of this study to the context of organizations in general.

1.9 Definition of Key Terms

Youth: refers to as a period of transition from the dependence of childhood to adulthood's independence and awareness of our interdependence as members of a community and as those persons between the ages of 15 and 24 years, without prejudice to other definitions by Member States (World Bank,2007).

Children: According to United Nation Convention on the Rights of the Child. It refers to as "a human being below the age of 18 years unless under the law applicable to the child (UNCRC, 2010).

Social protection: It refers to a part of social frame work that focuses at reducing poverty, social and economic risk of citizens, vulnerability and exclusion by taking measures through formal and non- formal mechanism to ascertain accessible and equitable growth to all (Babajanian , 2013).

Formal social protection: It is formalize process applicable by development actors. Basically it follows formal rule and procedure .it must contains four dimensions namely; preventive, protective, promotive and transformative (Oduro, 2010).

Informal social protection: it is not legalizing rather it is make conform by the community and it applicable due to public social protection mechanisms are non-existent or weak in providing the necessary assistance to households. For example, illness shocks, death of an income-earning member of the household and families by itself are informal social protections (Oduro, 2010).

Social exclusion: energetic process that prevents complete contribution in the normatively prearranged actions of a given society and denies access to information, resources, sociability, recognition, and identity, eroding self-respect and dropping capabilities to accomplish individual objectives. It refers to negative treatment of specific individuals or social groups (Babajanian et.al, 2012).

Social inclusion: it not actually a matter of prearranging actions of a given society rather it is a matter of promoting beyond supporting immediate basic needs. It refers to that enhance the capacity of the marginalized to access social indemnity and support (ibid).

1.10 Organization of the Study

The study was organized in five chapters. The introductory part bears about background information, statement of the problem, objectives, and research questions, significance of the study scope of the study and definition of key terms. The second chapter deals with literature review. The third chapter deals on the methodologies used to conduct the study, organization of the study, data analysis ethical consideration and dissemination of results. The fourth chapter contains data presentations; analysis and interpretation of the data from assessment of social protection service of EOC-CFAO and EIASC-EMDA where in the data gathered were analyzed and interpreted. The fifth and last chapter holds summary of the major findings, conclusions and recommendations (suggestions and policy implication).

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

This chapter provides about reviews of related literature. It includes Definition of social protection, Social protection and Social inclusion, Dimensions and Drivers of social exclusion, roles of social inclusion, Formal and Informal social protection, Over views of FBOs, contributions of FBOs for sustainable development, Challenges of FBOs when they collaborate with other partners, Strategic mechanisms to mitigate the potential risk of FBOs, Social development activities in FBOs perspectives, Government support in improving the contribution of FBOs, FBOs in Ethiopia and other related issues well examined.

2.1 Definition of Social Protection

According to (Harvey et al., 2007) stated that it is concerned with protecting and helping those who are poor and vulnerable such as children, women, older people living with disabilities, the unemployed and the sick. The working definition of social protection is a set of public events to speak to the vulnerability of peoples life and social insurance, offering protection against risk and a diversity throughout life by means of social inclusion efforts that enhance the capacity of the marginalized to access social indemnity and support (Brunori,2010). It is set of transfers and services that help individual and households tackle risk including urgent situation (UNCF, 2007). Even if the objectives of social protection can be illustrated widely from reducing poverty and vulnerability, building human capital, empowering women and girls, improving livelihoods and responding to economic and other distress, still there is a limitation in terms of focusing to support vulnerable groups from danger (Hanlon et al. 2010). Social protection can be classified in to two forms such as safety nets which help people meet immediate basic needs in time of disaster and it has an important role to ease the immediate impact of distress and to smooth consumption (Gentiini et al.2014). The other forms of social protection amid at longer term development and enabling people to move lastingly out of poverty such as improve opportunities for comprehensive growth, human capital

development, equity and social stability (Babajanian et al., 2014). In general social protection can be classified in to short term and long term objectives in order to alleviate poverty. It deals with the public events taken in reply to point of helplessness, danger and deficiency which are believes socially unacceptable within a given polity or society (Norton et.al,2001).

2.2. Social Protection and Social Exclusion

According to (Babajanian et.al, 2012) cited as (Silver, 2007) Stated that the theoretical and operational relations between social protection and social exclusion can be emphasized, given that instances of how social protection can donate to social exclusion. No clear, consolidate framework to depict the relationship between social protection and social exclusion. Social protection refers to publicly-mandated policies and programs to deal with risk and weakness in the middle of poor and near-poor households.

Whereas, Social exclusion is energetic process that prevents complete contribution in the normatively prearranged actions of a given society and denies access to information, resources, sociability, recognition, and identity, eroding self-respect and dropping capabilities to accomplish individual objectives. It refers to negative treatment of specific individuals or social groups. It is a manifestation of vulnerability, alongside discrimination and violation of minority rights (Sabates-Wheeler and Devereux, 2008). Thus, social exclusion indicate that people may be excluded from employment, productive resources and economic opportunities, but similarly they can have limited access to essential services and decent housing, education, and health care, social and cultural participation, security, political rights, voice and representation. In general, individuals are deprived in more than one, and possibly in many dimensions (Ruggeri Laderchi et al, 2003).The degree of exclusion often depends on individual and social characteristics, such as affluence, race, gender, ethnicity, social status, caste or religion, as well as other factors, such as political views, occupation, language, and place of residence. The concept of social exclusion focuses on the “relative” rather than

“absolute” nature of deprivation and thus places the needs of individuals within the specific context of their communities and societies.

2.3 Drivers of Social Exclusion

The main conceptual components of the social exclusion framework are deprivation *outcomes* and *drivers*. Deprivation **outcomes** refer to the extent of economic and social disadvantage that people experience in different livelihood dimensions such as, exclude from income, service and participation. In other words those outcomes also known as dimensions of deprivations while **drivers** that contribute to different forms of deprivation outcomes. These may be at the individual level, such as vulnerabilities related to the life course, or at the societal and group level, such as discriminatory norms and practices.

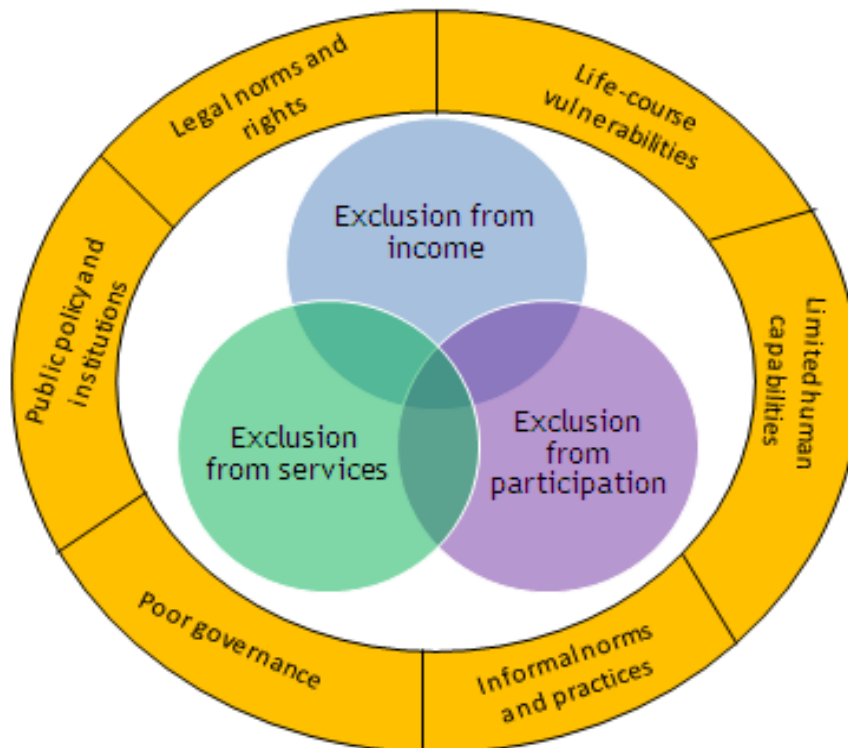


Figure 2.1: Dimensions and Drivers of Social Exclusion (UNDESA, 2013)

The major theoretical mechanisms of social exclusion frameworks are deprivation drivers that contribute to different forms of deprivation outcomes. These may be at the individual level or at the societal and group level. Those drivers illustrated here under:

Life course Vulnerabilities refers to work or to be productive due to disability, injury or illness. Such as, maternity, old-age, physical inability.

Limited human capabilities: that averts individuals from accessing adequate and sustainable income sources i.e. inadequate levels of education, skills, and health.

Legal norms and rights, including property rights, legislation to remove gender inequalities in accessing assets and labor markets, and equitable and fair labor standards.

The ability of public policies and institutions: refers to promote equitable and inclusive access to productive assets, resources and opportunities, including access to land, finance, and markets.

Success in establishing inclusive rules, procedures and practices: refers to enable equitable access and utilization of services (e.g. utility tariffs or measures to discourage informal service charges and corruption) and meaningful political participation.

Good governance: which refers to the ability of societal institutions to uphold and enforce the rule of law and accountability, counteract corruption and clientelism, and to minimize bureaucratic harassment and administrative obstacles.

Informal norms and practices: such as discrimination of individuals on the basis of their social and personal characteristics – for example gender, race, ethnicity, and sexuality.

2.4 Social Protection and Its Role to Social Inclusion

According to Babajanian and Hagen-Zanker (2012), social protection can not only bring about short-term improvements in human well-being, but also it can also address the root causes of poverty and vulnerability by investing in human capabilities and productive capacity, promoting legal rights and institutionalized access to services, and addressing social inequalities in the course of design and implementation.

Using Cash Transfers for Improving Human Well-being

Many scholars demonstrate that the effectiveness of social protection in contributing to various dimensions of well-being by addressing income insecurity as a pathway to exclusion. In particular, social protection programs offer income support, which is used by individuals for improving their food consumption, accessing health and education services, and taking part in ceremonial and social events. In this situation, social protection gets better well-being outcomes without necessarily affecting the root causes of deprivation.

Long-term Effects of Cash Transfers

Conditional cash transfers (CCT) programs targeted not only at poor families with children have been advanced as a means to directly facilitate access to education and preventive health care but also expected to contribute to long-term human capital development as a way to break intergenerational transmission of poverty. It integrates conditionality's that require regular school attendance, health check-ups, and nutrition monitoring. Conditionality's is designed to alter the behavior of the poor who tend to underuse education and health (for example, of parents who may not prioritize education or regular health check-ups) and stimulate demand for services.

CCTs can address the drivers of social exclusion that are conditioned by inadequate skills and poor health, and thus contribute to long-term income inclusion. In particular, investments in children's education, health and nutrition can ensure that the generation of young adults that joins the labor market in the future has adequate skills and health, will be able to generate adequate income and advance their livelihoods (ILO, 2011). This means that social protection has the possible to change the existing institutional obstacles that limit the capacity of individual to build up their capabilities and take advantage of labor market options.

Greater educational outcomes can significantly enhance individual productivity and earning potential. Whilst we know that CCTs increase school enrollment and attendance,

there is only limited evidence about their potential to promote longer years of schooling, improved graduation rates and better learning outcomes (World Bank, 2013).

Strengthening Productive Capacity

Social protection can improve individuals' productive capacity and their aptitude to enhance their future income in addition to immediate income gains. This can be attained by building human capabilities. Participation in social protection activities can also enable poor and vulnerable individuals to strengthen economic assets and invest in agricultural inputs. This in turn can enhance their productive capacity and increase their income in the long term, thus addressing long-term income exclusion.

Social protection or “livelihood support” programs that transfer productive assets or offer agricultural inputs tend to have a positive impact on the ability of poor households to build asset base and increase their productivity (Alderman and Yemtsov, 2012). It implies that the poor households should boost their skill and productive capacity.

There is also proof that social cash transfers often allow individuals to make investments in productive activities and improve their earning capacity (Ibid).

Instituting and Enforcing Legal Rights

Governments can establishment and enforce legal norms that institute and support citizenship rights and entitlements for social protection. There are a variety of institutional arrangements for promoting right-based social inclusion, including legal guarantees to social protection, affirmative action to reach out and support disadvantaged groups, and minimum labor standards. These actions can address some of the drivers of social exclusion that limit the ability of individuals to benefit from social protection and economic opportunities, and claim their rights to decent working conditions and protection against abuse and injustice.

Enhancing Gender Equity

Social protection is able to encourage gender equality and empowerment with changeable success depending on a precise instrument, program design and contextual conditions.

It has a numerous programs had “gender-sensitive design” features, including support for girls’ education and better access to and use of health care and other basic services; support for women's participation in economic activities and equal wages; and the introduction of flexible hours and child care support to accommodate domestic caring responsibilities. However, they dispute that many social protection programs still assume that gender equity can be promoted by simply targeting women and that they fail to incorporate design mechanisms that can help tackle the existing social, cultural and institutional inequalities (Holmes and Jones, 2010).

2.5 Formal and Informal Social Protection

According to (D. Oduro, 2010) cited as Devereux and Sabates-Wheeler (2004) conceptualize formal social protection as having four dimensions. It must contain preventive measures that help to manage shocks, for example, pensions and health insurance. Second, the social protection strategy should have a protective element. This would involve the provision of assistance to those who are unable to work and the provision of social services to targeted groups such as orphans and neglected children. The third dimension is measures to promote income-generation and capabilities. Under this heading would fall the provision of subsidized inputs, micro-finance and school-feeding programs. The fourth dimension is transformative measures which “seek to address concerns of social equity and exclusion.

When there are shocks - for example, illness shocks, death of an income-earning member of the household, harvest shocks - recourse is usually made to coping strategies and informal social arrangements because public social protection mechanisms are non-existent or weak in providing the necessary assistance to households. The family is an important institution for informal social protection. The organizational infrastructure within which informal social protection is provided through social networks. These social

networks may be classified as family networks and other networks. The other social networks that provide mutual assistance may be defined by residence in a community or membership of an ethnic group or profession, or by friendship. An example of a social network that is not family-based which provides social protection is burial or funeral societies (Ibid).

Social protection arrangements provided by families can also be classified upon the basis of protective, preventive and promotive measures. Remittances to aged persons are an example of a protective measure.

Transfers when someone suffers a health shock are one example of a preventive measure, and the payment of the school fees of a child, or a relative or having a child reside in the household of another family in order to attend school are examples of promotive measures.

2.6 Overviews of Faiths-Based Organizations

Faith Based Organizations (FBOs) are increasingly receiving attention as important players in development and an alternative to secular development models. Faith matters to people, and matters to development. In many parts of the world, faith-based organizations (FBOs) and religious leaders (RLs) are influential in both the political and social spheres (UNDP, 2014). Of course, the faith-based organizations that most directly come to mind as potential social service providers are congregations and other houses of worship (Cnaan & Curtis, 2013).

Faith-based organizations are a term used here to depict a broad variety of organizations influenced by faith. They include religious and religion-based organizations/groups/networks; communities belonging to a place of religious worship; specialized religious institutions and religious social service agencies; and registered or unregistered non-profit institutions that have religious character or mission (UNCHR, 2014). These have multi- dimensional aspect in order to foster social protection service through running social development activities by mobilizing the local communities and other stakeholders.

2.7 Contributions of FBOs for Sustainable Development

FBOs have been making positive contributions towards poverty alleviation and have been remarkably effective in societies where religion is predominant. Citizens often better relate to the moral and unselfish nexus fostered by these organization. Those are concerned with human values that are protected in social justice and meet both spiritual and development needs. The moral and cultural proximity FBOs represent in the communities they serve puts them at a distinct advantage over other CSOs in ensuring sustainable change (Mahmood & Ashmawey, 2015). Here, the contributions of FBOs for sustainable development have an important role in order to boost human capital through capacity building.

It drives in education for sustainability is the most significance role

According to (Ssozi,2012), any progressive education system should be dynamic-always calling for timely transformations in content, instructional methodologies, imparted values, skills and attitudes, to remain holistic. Once these are adequately embraced, the system tends to remain vibrant and relevant to the institutions, the learner and the community. In other words education needs coherent system in terms of contents, instructions, methodologies, communicated value, KSA to display objectivity.

It drives to development and humanitarian field

The post-2015 sustainable development goals (SDGs) maintain and strengthen relationships with each other, secular organizations, and global actors and FBOs as we move toward the post-2015 Sustainable Development Goals, while improving delivery for beneficiaries, and simultaneously keeping human rights and their core values (Raney&Raveloharimisy,2016).

“The organizational culture of FBOs themselves is a product of development and not just a network through which development happens” (Tomalin, 2012). It means that, development refers to multi dimensional process to assure the quality way of life of citizen in terms of social, economical and political context and religious is a part of these

dimensions. In addition to that becoming educated about development will require FBOs to participate in development discussion in constructive ways. In order for development to happen, attitudes and values generally must change and “values and attitudes are the core business of religion” (James, 2011). According to James, Faith societies make major donations to development effort, and FBOs can add worth to expansion in a number of ways.

2.8 Challenges of FBOs when they collaborate with Other Partners

For many faith actors, religious faith is the motivation for action. But working with them can be complex because not all FBOs have an inclusive outlook. Differences in religious beliefs and interpretations can be drivers of conflict and ethnic and social tensions. In addition, some religious practices and customs sanction various forms of discrimination and exclusion. For instance (UNDP, 2014), illustrated the following drawbacks how FBOs tackled on other partners:

- i. ***Exclusion and proselytizing:*** FBOs and RLs who discriminate against members of other faiths (or within their own faith) or those they consider irreligious. It is also unacceptable to engage with faith actors who impose conditions for delivering assistance that are contrary to other partner including non-exclusivity and non-endorsement. Imposing such conditions delays trust with local communities, conveys disrespect for local beliefs and customs. It means that, FBOs are considered as bring assistance that collaborate with them.
- ii. ***Stigma and discrimination:*** the human rights-based approach comprises both development outcomes and the process by which rights are realized – emphasizing equality, non-discrimination, participation and accountability. However, Some FBOs may be challenged by work on issues that touch on sensitive areas such as health, including sexual and reproductive health, social protection, security, HIV and/or work with lesbian, bisexual gay or transgender (LBGT) individuals and communities. There is however common ground

between UNDP's approach and that of many faith actors, for example, in addressing negative stigmas related to people living with HIV.

- iii. ***Focus on vulnerable groups:*** While faith actors often have unique access to vulnerable communities, especially in crises contexts, some can exploit this access to consolidate power by oppressing vulnerable groups or proselytizing to spread their faith. It is important that those institutions should respect for diversity and for the universality and indivisibility of human rights through most able to give voice to marginalized people and remain accountable to these groups.
- iv. ***Gender inequality and disregard for women's rights:*** How FBOs and RLS interpret women's roles within their faith and spiritual traditions and the extent to which they promote gender equality and women's empowerment can have an enormous impact on the lives of women and girls. It is unacceptable to engage with faith actors who promote negative and harmful gender stereotypes, and disregard the vulnerabilities of women in contexts where sexual and gender-based violence are widespread e.g., early or forced marriage, and harmful traditional practices.
- v. ***Connections to violent groups:*** Religious groups or leaders may be connected to violent extremist groups or others considered terrorist organizations. This can be the result of group leaders espousing violence as a means to achieve their goals, or an imposed alignment of the group to a more extreme group. Often, moderate religious leaders are under threat in these situations.
- vi. ***Lack of transparency:*** There are risks in partnering with any CSO that has a closed organizational and governance structure. Such organizations or their leadership may be involved with militant groups or even oppressive regimes.

In addition to the above, the FBOs role are adversely affected by a number of inter-related and sometimes conflicting factors, particularly issues surrounding religious doctrines, ethics, morality and the official positions of religious hierarchies (Tiendrebeogo and Buyckx, 2004).

In addition to that wider contextual factors such as the socio-cultural environment, bio-medical discourse, availability of resources and locally identified needs (Parker and Birdsall 2005; Casale *et al.*, 2010).

2.9 Strategic Mechanisms to Mitigate the Potential Risk of FBOs

The mechanism in which the potential risks of FBOs are expressed in this context such as; Proper capacity building, integrative planning, financing and management to enable sustainable programs growth and development should also be enhanced (Ssozi, 2012).

In addition, According to (UNDP, 2014) the following remedies are illustrated how the challenges of FBOs can be reduced in order to improve social protection service as whole.

- i. ***Inter-faith dialogue and partnerships:*** To foster cooperation and trust, it is important to engage with FBOs that have expertise in inter-faith dialogue, particularly in conflict contexts. Seeking inter-religious partnerships during project planning and implementation generate *facts and* interreligious dialogue while keeping the focus on project goals.
- ii. ***Finding new strategic entry points:*** for those partners who streamlining faith-sensitive development policy and programming can contribute to create space for discussion on areas of work that was previously underexplored. And, engaging with faith actors can present an important opportunity for addressing systemic vulnerabilities and discrimination.
- iii. ***Building capacities:*** Familiarizing each partner with the technical language and mission of other actors strengthens their capacity to collaborate independently on a range of issues. Building partner capacity for data collection and reporting not only helps for those partners to evaluate its projects, but also better positions FBOs to disseminate their knowledge within communities and Sharing lessons learned by actors from a wide range of faith and spiritual traditions can also be

crucial in stemming harmful practices, gender inequality and religiously motivated human rights violations.

- iv. ***Conflict management training:*** In conflict settings, conflict-management training and discussions involving stakeholders from multiple faith and spiritual traditions can mitigate future tension. Creating space for the resolution of conflicts before projects begin avoids problems during implementation when representatives of different faiths interact with one another. Religious beliefs that hinder human rights or development should be challenged in the spirit of constructive dialogue and by engaging the appropriate leaders.
- v. ***Mediation support for religious leaders (male and female):*** UNDP can cooperate with professional mediation organizations such as the Network of Religious and Traditional Peacemakers that support local grassroots initiatives. These organizations can sensitize UNDP staff to local faith and spiritual traditions and dynamics, and support grassroots mediation programs that counter violent extremism. Using a third party for programs support also reduces the risk to UNDP reputation that comes with delicate dialogue involving insurgencies or groups espousing violence.

2.10 Social Development Activities in FBOs Perspective

FBOs play a critical role in processes of development, delivering multiplicities of services to the public and asserting themselves as important actors in the field of human development. These appear to be significant segments of civil society sector in terms of providing service. Social development involves learning the values, knowledge and skills that enable children to relate to others effectively and to contribute in positive ways to family, school and the community. This kind of learning is passed on to children directly by those who care for and teach them, as well as indirectly through social relationships within the family or with friends, and through children's participation in the culture around them. Through their relationships with others and their growing awareness of social values and expectations, children build a

sense of who they are and of the social roles available to them. As children develop socially, they both respond to the influences around them and play an active part in shaping their relationships.

2.11 Government Support in Improving the Contribution of FBOs

Researchers, policymakers, and community members increasingly recognize the potential to influence faith-based organizations to improve basic services such as health programs, education, and other social protection services. While noting concerns regarding separation of religion and state, governmental efforts to leverage the FBOs' capacities to appropriately and rigorously promote well-being has led to funding initiatives to develop evidence-based faith-based or faith-placed health interventions (Nancy E. Schoenberg, 2017). It means that, government gives special attention to support FBOs to improve their contribution in different angel including health care service. FBOs have advantages in particular circumstances and are closer to the poor, with the result that their development activities have more positive outcomes.

2.12 Faith Based Organizations in Ethiopia

According to (EIFDDA, 2006), Christianity and Islam are most religious of the country. Since the size of the statistics of religious followers is controversial, the Ethiopian Orthodox Church is predominant in the Northern region of Amhara And Tigray while Islam is the most prevalent in the eastern Somali and Afar regions, as well as in all the major parts of Oromia in the south, similarly, established Christian Evangelical And Pentecostal groups are containing to be the fastest growing faiths and the strongest in the Southern Nation, Nationalities, Peoples Regional State(SNNPR)western and central Oromiya, and in urban area.

The Ethiopian Orthodox Church

The development and Inter-church Aid commission (EOC-DICAC) was recognized 1972 as development arm of the church in order to make stronger the compassionate and the relief works of the church in more harmonized and successful way (EOC-DICAC,2017).

Ethiopian Muslim Development Agency

The agency was established in 2000 to effectively and efficiently coordinate and implement development and relief activities (EMDA, 2017).

The Ethiopian Evangelical Church Mekaneyesus Development and Social Service Commission (EECMY-DASSC)

The church began its operation in Ethiopia in 1959, and established its development wing in 1972. In line with other similar organization the church undertaking several development projects that can contribute in reducing social exclusion through social development activities throughout the country (Lulit, 2008).

Ethiopian Inter-faith Forum for Development Dialogue and Action (EIFDDA)

This forum was established in 2003 with the purpose of strengthening the capacities of FBOs in their development intervention.

The Ethiopian Catholic Secretariat (ECS)

It is a non-profit making organization which engaged in itself in the area of social work, human development, welfare and relief. It also supports orphans throughout the countries.

Meseret Kirstose Church Relief and Development Association (MKC-RDA)

The relief and development program of the church was in progress in 1990. Among other things; it is mainly involved in the provision of care, and support for people living with HIV/AIDS (PLWHA).

The Ethiopian Kale Hiwot Church (EKC)

It was well-known about 85 years ago and serves the community development desires through its development services. The church is specifically, engaged in the control, care, treatment, etc. of HIV/AIDS infection. It works intimately with community based, church based and governmental organization (Lulit, 2008).

CHAPTER THREE

3. RESEARCH METHODOLOGY AND DESIGN

3.1 Research Methodology

Descriptive type of research was used for the study, because descriptive research would help to show the current situation as it creates on the social protection service of two FBOs. The study has taken place on the basis of both quantitative and qualitative approach.

3.2 Study Population

FBOs have multi-dimensional aspect in order to enhance social protection service in the community through different programs such as running social development activities, income generating activities, mobilizing local communities and stakeholders' collaboration with NGOs and other concerned bodies (EOC-CFAO, 2017).

Basically, the two Faith-Based Organizations have long have a long history in terms of their function encircled to social protection service, to reduce social exclusion through preventive, protective, and promotion mechanism in collaboration with NGO compared from many others in Ethiopia. And the researcher believed that the two FBOs are more appropriate to get desirable sample than others and due to time constraint the study tried to assess the development interventions of two major FBOs namely, EOC-CFAO and EIASC-EMDA.

These FBOs were considered as representative cases of the study. Concerning population size of the beneficiaries of RSDAs programs of the above mentioned FBOs in Addis Ababa there were 250 and 200 (450 in total) from EOC-CFAO and EIASC-EMDA respectively.

3.3 Sampling Technique

The formula applied by Taro Yamane (1967) was used to determine the sample size

$$n = \frac{N}{1 + N(e^2)}$$

When N= Total population, which is 450

n = sample size,

e² = sample error which is 5%

From 450 RSDAs beneficiaries who are getting service in the two FBOs (key informants as well as target groups), 212 sampled size were taken for the study and 4 key informants from the two projects as the population is large in number and it's not easy to handle.

Simple random sampling technique followed by lottery method was used for beneficiaries and non probability sampling was used for key informants which is purposive method in order to assure and crosscheck the beneficiary's feedback and to enhance empirical evidence for the study. All the list of active beneficiaries of the RSDAs in the respective organizations is received. According to the judgment of the researcher, 5% is expected to present the total populations and generate the required information with a given level of precision.

Since the total sample size was 212 for the two projects it is better to take proportionality for each project in order to collect data appropriately in each project. Accordingly, the total number of EOC-CFAO group of beneficiaries is 250 (i.e.) 118 individuals are included in the sample. With regarded to EIASC-EMDA a total individuals benefited from the RSDA program of the agency were selected as a sample 200 (i.e.) 94 individuals are included.

The total sample size of the study from the two projects therefore added up to 212 and the questionnaires developed for the study were distributed to these individuals. And 4 key informants were interviewed from the two projects in order to cross check the empirical evidence.

Accordingly youths and the children in their guardians brought up by the organization were the direct beneficiaries for whom so many RSDAs arranging to make them self-sustainable.

Because of time and resource constraints, the researcher totally ignores such beneficiaries and deal with only youths and the children who have been given the opportunity to participate in RSDA programs. The selections of these individuals were based on simple random sampling technique of lottery method and non- probabilistic sampling techniques of purposive sampling. Accordingly the program director from EOC- CFAO and the project coordinator from EIASC-EMDA and OVC support specialist from the two were interviewed.

3.4 Data Sources and Collection Tools

Two major instruments of data gathering tools such as, questionnaires and interviews were employed. The Questionnaires were distributed among 212 beneficiaries and the study used both primary and secondary data in its preparation. The questionnaires had five major sections with various questions concerning personal data, social protection service through RSDAs, training, institutional/organizational/ support, and other related issues. Primary data were collected mainly through questionnaires of both open ended and close ended questions. Five individuals participated for data collection. They were equipped with the necessary training and orientation. The orientation included data collection technique throughout questionnaire and interview. Similarly, check list was prepared for the interview conducted with key informants. The check list includes introducing one self, describing the objectives of the study, ensuring the consent of the interviewee and briefing the content of the interview. The Secondary sources such as published books, organizational appraisal forms and internet were also used as reference.

3.5 Method of Data Analysis

A descriptive statistic method was used to present and interpret the data collected on various dimension on the basis of qualitative and quantitative approach. Tables along with percentages were also employed to analyze the responses of beneficiaries and managers on those dimensions.

3.6. Ethical Consideration

Ethiopia Orthodox Church Child and Family Affair Organization (EOC-CFAO) and Ethiopian Muslim Development Agency (EMDA) were included in this study per the permission gained from them. With regarded to the interview participants we gave them all explanation about the purpose of study and informal verbal consent was gained.

CHAPTER FOUR

4. DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1 Introduction

This chapter deals with the data analysis, presentation, and interpretation part of the study. In this regard, the researcher collected data using closed ended and open ended questionnaires items. Totally two kinds of questionnaires were prepared and distributed. The questionnaires had 5 major parts. The first part deals with the demographic characteristics of the respondents. The 2nd part of the questionnaire deals with the social protection service through RSDAs, the 3rd part of questionnaires deals with the organizational support, the 4th part of questionnaire consists of training and development and the 5th part is concerned about other related questions.

A total number of 212(two hundred twelve) were distributed to the beneficiaries and 4 (four) key informants were interviewed to the distributed questionnaires. Out of the total distributed questionnaires 200 (two hundred) were filled and returned.

Table 4.1: Response Rate

Questionnaires	Numbers	%
distributed	212	100
Returned	200	94.34
Not returned	12	6
Total distributed	212	100

Source: Primary Data (March, 2018).

4.2 Demographic Information

Table 4.2: Background of the Respondents

General information of Respondents		Types of Respondents	
		Youth and Children by their guardians	
1.	Age	Number of Frequency	%
	Below 6 age	6	3
	6-10 years	51	25.5
	11-15 years	56	28
	16-18 years	65	32.5
	19 - 24 years	32	16
	Total	200	100
2.	Sex		
	Male	60	30
	Female	140	70
	Total	200	200
3. How many years you have been got service in the organizations?			
	Less than one year	41	20.5
	Between 1-2 years	58	29
	Between 3-4 years	39	19.5
	5 and above years	62	31
	Total	200	100
4.	Educational background		
	Illiterate	5	2.5
	Read and write	46	23
	Between 1-4 th grade	53	26.5
	Between 5 th -8 th grade	58	29
	between 9 th -12 th grade	38	19
	Total	200	100
5.	Marital status		
	Single	192	96
	Married	2	1
	Divorced	6	3
	Widowed	-	-
	Total	200	100

6	Family size		
	One	37	18.5
	2-4	87	43.5
	5-6	69	34.5
	7-10	7	3.5
	11 and above	-	-
	Total	200	100
7	Religious background		
	Muslims	114	57
	Orthodox-Christians	80	40
	Protestants	6	3
	Others	-	-
	Total	200	100

Source: Primary Data (March, 2018).

4.2.1 Age and Sex

As it is mentioned above 200 (two hundred) questionnaires were collected from the respondents. The questionnaires were divided in to five major parts that deal with personal data, social protection service in terms of social development activities, organizational support, training and other related information.

The majority of the respondents' age exhibited in the above falls between the ranges of 16-18 years, comprising 65(32.5 %) of the total respondents covered by the survey. The age group below 6 years, between 6-10 years, between 11- 15 and between 19-24 years of the total respondents demonstrates that of 6(3%) 51(25.5%), 56(28%), and 32(16%) of the whole respondents covered by the survey respectively. Both the upper and lower age brackets totally comprise less than 33 % of the entire participants.

We can also observe that the majority i.e. 140 (70%) of the beneficiaries incorporated in the survey are females and the remaining 60(30%) are males. We have also witnessed that in all the two projects served, the majority of the beneficiaries are women. This is due to the wide recognition that women are highly vulnerable than males in terms of social exclusion.

4.2.2 Educational Background and Service

As we know, education is one of the largest parts of significant drivers for closing stages of poverty and increase shared prosperity, as well as for improving health, gender equality, peace, and stability. In low-income countries, many young people complete basic education without acquiring fundamental literacy and numeracy skills and, an estimated 250 million children around the world are unable to read and write. While improving learning outcomes requires strategic reforms and interventions at all levels of the education system, the major challenges in access to a meaningful education remain for the most disadvantaged populations, and there is a need to close these gaps and to improve the quality of service provision through better policies and stronger institutions (World Bank, 2017).

Concerning to educational status, above 70% of the survey participants has demonstrated that they have attended formal education in the projects. The remaining, i.e. 5(2.5%) and 46(23%) are illiterate and read and write respectively. As an outcome of being participants in social development activities have indicated that, 53(26.5%) of respondents between 1th - 4th grades, 58(29%) of respondents between 5th -8th, and 9th - 12 grades of respondents 38(19%). This shows the level of understanding concerning the issue of solving the problem in the study is easy as much as possible. In addition, it implies that both projects gave special attention for education to improve social protection service through social development activities in order to reduce social exclusion.

Regarding the service year, the beneficiaries served in the projects, 41(20.5%) of respondents serve less than one years, 58(29%) of respondents serve 1-2 years, 39 (19.5%) respondents serve 3-4 years, and 62(31%) of respondents serve above 5 years. It implies that the beneficiaries in the projects can response the questions to study the problem in the projects because of majority of the respondents i.e. 62(31%) of the entire participants are served above 5 years in the sample.

4.2.3 Marital Status, Family Size and Religion Background

When we see the marital status of the respondents covered by the survey, 96% of the respondents are found to be single. Out of the remaining 1% and 2% of the respondents are married and divorced respectively. Hence, those projects could discourage early marriage while they foster social development activities such as education, health care service, and other basic services (EMDA, 2015 & EOC-CFAO, 2017).

Regarding the family sizes of the beneficiaries 87 out of 200 participants constituting 43.5% of the entire survey participants are reported to have a family size within the range of 2-4 family members. Following this group, participants with a family size between the ranges of 5-6, comes to take the second position with coverage of 69 (34.5%). Those who have family sizes of less than 2 comprise 37(18.5%). It implies that the majority of respondents depended on aid and these needs support to enhance their capacity in terms of income, participation and basic needs.

In relation to Religious background the distribution of the sample included in the survey, the result has shown 114 (57%) of sample are Muslims and 80 (40%) are Orthodox Christian and the remaining 3% are protestants. It showed that the majority of respondents are Muslims next to Christian/ orthodox and protestant in the entire of participants.

4.3 Social Protection Service through running Social Development Activities program

As we expressed in the introduction part, social protection service as widely as human right issue. To do this, FBOs are highly participate in this context and highly contribute in restrict the spread of social exclusion from an individual to society level. Particularly, examining social protection service through running social development activities of the projects is one of the major focuses of this study. Therefore the effort of the selection projects in reducing social exclusion and enabling the beneficiaries to enhance social

development activities has direct contribution. Hence, respondents were requested to disclose difference ideas in their social capacity.

Table 4.3: Social Development Activities

No.	Description of items	Responses	Types of respondents	
			Youths and Children by their guardians	
			No of frequency	%
1	I had got social protection accesses in terms of income, participation and basic services such as education and health care before I became involved in the project/organization.	Yes	82	41
		No	118	59
		Total	200	100
2	Before I became part and parcel of the project, I had received the following social protection services to reduce social exclusion.	Information access	25	12.5
		Sociability accesses	70	35
		Recognition and identity access	61	30.5
		Self-respect access	35	17.5
		I could get all access	9	4.5
		If any, please specify	-	-
		Total	200	100
3	After I have already involved in the project, I found the following social protection service dimensions best for me.	Income Aspect	83	41.5
		Participation aspect	25	12.5
		Service aspect	92	46
		All were functional	-	-
		If any	-	-
		Total	200	100
4	Personally, I have got the following social protection service dimensions from the project before involved	Increase income	80	40
		Enhance participation	63	31.5
		Service delivered	53	26.5
		I did not get any service	4	2
		If any	-	-
		Total	200	100
5	The social protection service I received from the organization has helped me much to increase my capacity.	I agree	22	11
		I totally disagree	98	49
		I don't have any opinion	-	-
		I agree partly	80	40

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		Total	200	100
6	Before I became involved in the project, I had known the following dimensions of social exclusion more aggravating.	Income dimension	20	10
		Participation dimension	90	45
		Service dimension	79	39.5
		All dimensions were obvious	10	5
		If any other dimension, please specify	1	0.5
		Total	200	100
7	Before I became part of the project/organization, I had had the experience of social exclusion drivers.	Poor governance	160	80
		Yes	175	87.5
		No	25	12.5
		Total	200	100
8	From the social exclusion drivers I had known, I found the following more aggravating.	Legal norms and rights	23	11.5
		Poor governance	28	14
		Public policies and institutional capacity	99	49.5
		Life course vulnerability	50	25
		If any other, please specify	-	-
		Total	200	100
9	After I joined in the project/organization/, I found the following social exclusion drivers more common in our organization.	Poor governance	160	80
		Public policies and institutional capacity	20	10
		Legal norms and rights	10	5
		Life course vulnerability	10	5
		If any other, please specify	-	-
		Total	200	100

Source: Primary Data (March, 2018).

As indicated the same table 4.3 from the total respondents 118(59%) of beneficiaries hadn't got social protection service access in terms of participation, income, and basic services before parts of the project while 82(41%) of respondents have gotten. It replied that majority of beneficiaries hadn't got the service and they need support in this regarded. However, before parts of the project 70(35%) of respondents had got sociability access 61(30.5%) of respondents had got recognition and identity access 35(17.5%) of

participants had got self respect access, 25(12.5%) of participants had got information access and 9(4.5%) of the remaining participants said had got all accesses. In this regard, most of beneficiaries responded that sociability access more or less well practiced in different manner before part and parcel of the project. This shows that in some extant some beneficiaries had knowhow the importance of social protection. In line with this, after they become part of the project 92(46%) of respondents have got service aspect, 83(41.5%) of respondents gaining income aspect and 25(12.5%) of the remaining respondents have got participation aspect while no one suggestion all aspects applicable in similar in the project. It replies that neither before nor after the project still no due attention regarding to participation of beneficiaries.

Here in this table, beneficiaries have got social protection service in terms of income, participation and basic service personally. From the whole population 80(40%) of participants responded that personally increase his/her income while 63(31.5%) of respondents replied that enhance participation. Whereas, 53(26.5%) and 4(2%) of respondents responded that delivered basic service and haven't got any service in the above respectively. It indicated that, most of respondents responded there is well enhance participation next to increasing income aspect and service delivered was good in some extant.

On the other hand, the majority of respondent believed that social protection service they received from the project hasn't help for their capacity i.e.98 (49%) of respondent replied that totally disagree whereas 80(40%) of participants responded that agree partly and 22(11%) of beneficiaries reacted that agree in this context. It shows that, social protection service in terms of social development activity in the project still it hasn't accessible for those vulnerable groups.

These respondents tell us in the same table how to aggravate social exclusion in beneficiaries. From the entire population majority of respondents lack dimension of participation i.e. 90 (45%) while79 (39.5) of respondents replies that lack service dimension. Income dimension, all dimension and if any other are 20(10%), 10(5%), and

1(0.5%) responded respectively. It replies that most beneficiaries hadn't participation in terms of their freedom, idea of expression, opinion, decision making, and confidence. Not only Participation but also involvement is needed and beneficiaries are committed to implement what you need when they are participating in any means (Kotter and Schlesinger, 1986).

As indicated the same table 4.3, concerning to drivers of social exclusion beneficiaries gave response before part of the project. From the entire population 175(87.5%) of participants replied that had known drivers of social exclusion before the part of the project and 25(12.5%) of the remaining participants responded hadn't known. These responses show that majority of respondents had common understanding regarding to drivers to social exclusion before involved in the project. According to (Babajanian et.al, 2012) it refers to negative treatment of specific individuals or social groups such as discrimination, denies access to information, resources, sociability, recognition, and identity, eroding self-respect and dropping capabilities to accomplish individual objectives.

From the above table, we can also see the responses of beneficiaries regarding the drivers of social exclusion 99(49.5%) of respondents replied that lack of public policies and institutional capacities while 50(25%) of respondents responded that life course vulnerability, where as 28(14%) and 23(11.5%) respondents answered that lack of good governance and lack of legal norms and rights respectively. In general, we can recognize that majority of respondents approved that life course vulnerability was crucial issue next to lack of public policies and institutional capacities before occupied in the project. In some extent, poor governance and legal norms and rights were drivers of social exclusion.

After they become part of the project they believed that drivers of social exclusion become more prevalent. From the total population 160(80%) of respondents responded that poor governance while 20(10%) of respondents replied that public policies and institutional capacity and 10(5%) of participants have similar idea in terms of life course

vulnerability and legal norms and rights. This indicated that the majority of beneficiaries in the project were decided poor governance is more prevalent than public policies and institutional capacity for the driver of social exclusion in the project. The remaining drivers are affect social exclusion in some extant.

Table 4.4: Organizational Support

No.	Description of items	Responses	Types of Respondents	
			No of Youths and Children by their	
			No of frequency	%
4.1	There was individual's /organizations/ that advised me so that I can get the chance to join to this organization.	Yes	157	78.5
		No	43	21.5
		Total	200	100
4.2	To join to this organization, the following stakeholders supported me.	Individuals	45	22.5
		Government institution	93	46.5
		Religious organization	20	10
		Relief/aid organizations	35	17.5
		Self-initiate	7	3.5
		Total	200	100
4.3	I believe that this religious organization has rendered its responsibility to reduce social exclusion.	Yes	185	92.5
		No	15	7.5
		Total	200	100
4.4	I know as if my organization renders the following responsibilities effectively.	Participation	75	37.5
		Service	67	33.5
		Income	58	29
		If any	-	-
		Total	200	100
4.5	I know any other alternative mechanisms to enhance income, service and participation of needy person to improve social inclusion.	Yes	179	89.5
		No	11	5.5
		Total	200	100
4.6	In the eyes of me, the following	By giving Long term cash	9	4.5

social inclusion mechanisms are very important to reduce social exclusion.	transfer		
	Empower human resource	6	3
	Implement institutional legal framework	5	2.5
	All are mandatory	180	90
	If any	-	-
	Total	200	100

Source: Primary Data (March, 2018)

Organization refers to two or more persons can form an organization for the purpose of achieving a shared goal or goals and formal organizations have objectives, which are expressed, limited and announced (David Then Ward et al., 2003: 61). It is clear that an organization should have to establish with legal frameworks and rights to facilitate and support the project in order to enhance social protection service. It has an important role to boost social protection service.

As indicated in table 4.4, Concerning to organizational support status above 78% of respondents believed that, either organization or individuals helped us to involve in the project to be helped by the project while 21.5% of participants responded that organization not helped the beneficiaries. As indicated in the above most participants agreed that organization has an important role to support the needy persons.

In the same table from the total population 93(46.5%) of beneficiaries and key informants responded that government institutions have an important role while religious organization and relief based organization replied that 10% and 17.5% respectively Whereas 45(22.5%) participants support from individuals and 7(3.5%) of respondents answered that from self initiate. In general, majority of respondents responded that less than 46.5% of respondents replies support from other initiatives.

Similarly, in the above table from the entire population majority of beneficiaries believed that the religious organizations have rendered their responsibility to reduce social exclusion in terms of participation, service access and income generating i.e.185(92.5%) whereas 15(7.5%)of the remain respondents answered have not role in this regarded. It

shows that almost all respondents agreed these religious organizations have an important role to enhance social protection service by reducing social exclusion through running social development activities.

On the other hand, in the same table 4.4 from the total population 75(37.5%) of respondents responded these FBOs focused on participation while 67(33%) of beneficiaries answered basic services based and 58(29%) of respondents replied that income focused. It means that, the task of FBOs less focused on participation in terms of socialization, education, loyalty, freedom of expression, training, identity, confidence and so forth while the other tasks were dominant according to CAFO key informants.

Similarly in order to enhance participation, service and income of the needy person, majority of the respondents agreed and they believed that there is significant mechanism i.e. 179 (89.5%) although 11(5.5%) of the respondents didn't agree. Based on this, to foster social inclusion majority of beneficiaries believed that by giving long term cash transfer, empowering human resource, implement and institutional legal frame work have significant role cumulatively. i.e. 180 (90%) and 20(10%) of the remaining participants gave separate answer. It is clear that, majority of respondents responded that these requirement expressed on the above are mandatory to reduce social exclusion.

Table 4.5: Training and Development

No.	Description of items	Responses	Types of Respondents
			No of Youths and children in

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			their guardians	
			No of frequency	%
1.	I have got any kind of training from the project in order to improve social protection services.	Yes	68	34
		No	132	66
		Total	200	100
2.	Within the organization, I took the following trainings.	Maternal care	14	7
		About Income Generation Activity	-	-
		Orphan Violence Children care	32	16
		Children violence	22	11
		All dimensions are not applicable	132	66
		Total	200	100
3	I believe that the training I got from the project has helped me to support myself in different ways.	Increase my personality	25	12.5
		I have got self awareness	100	50
		eased the social burden	5	2.5
		Self confidence	70	35
		Total	200	100

Source: Primary Data (March, 2018)

Training and development have significant role to build the capacity of an individual's in terms of knowledge, skill and attitude (Armstrong, 2003). As indicated in table 4.5, in the case of training and development beneficiaries responded as follows: from the table we can see that 132(66%) of beneficiaries haven't got training while 68(34%) participants

have got in this regarded. From this, we can understand most of the beneficiaries' response' haven't provided training.

Based on this, those respondents have got training through OVC care, Children violence and maternal care in terms of 32(16%), 22(11%) and 14(7%) respectively whereas nothing training concerning to IGA according to the respondent response.

In general, almost all respondents responded that appropriate training hasn't been given to build the capacity of beneficiaries. On the other hand, in the same table, 70(35%) of respondents in the survey responded that self confidence, 100(50%) of respondents self awareness, and 25(12.5%) of respondents replied that increased my personality while 5(2.5%) of participants indicated that eased the social bourdon.

CHAPTER FIVE

5. SUMMARY OF MAJOR FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

This chapter includes three parts. The first part contains the summary of major findings that were derived from the data collected, presented, analyzed and interpreted in chapter four. The second part also deals with the general conclusions of this study based on the key findings, and the third part contains the possible solutions recommended by the researcher.

5.1 Summary of Major Findings

As indicated in chapter one the main emphasis of this study was to assess the contribution of FBOs to improve social protection service of Addis Ababa in the case of the two FBOs. Relevant literatures were revealed from available sources. A set of questionnaires was distributed to beneficiaries and key informants of EOC-CFAO and EISC-EMDA based on data collected through questionnaires interpretation and analysis were made. This survey attempt to summarize the main findings of study as follows:

4.1.1 Social Protection Service through Running Social Development Activities Program

- This indicated that majority of beneficiaries didn't get any service before involved in the project. In this regard, most of beneficiaries responded that sociability access more or less well practiced in different manner before occupied of the project. This shows that in some extent some beneficiaries knowhow the importance of social protection service informally.
- In the same table, from the total participant 70(35%) of beneficiaries could reduce social exclusion in terms of sociability accesses before while 61(30%) of respondents responses that recognition and identity could reduce in this regarded. Similarly, 25(12.5%), 9(3%) and 35(17.5) of respondents responses information accesses, all accesses available and self respect could reduce

social exclusion respectively. It indicated that, the majority of respondents use those accesses in the above and they apply informally.

- In line with this, after they become part of the project 92(46%) of respondents have got service aspect, 83(41.5%) of respondents gaining income aspect and 25(12.5%) of the remaining respondents have got participation aspect. It replies that neither before nor after the project still no due attention regarding to participation of beneficiaries. In addition, we conclude that most beneficiaries not have participation in terms of their freedom, idea of expression, opinion, decision making, and confidence.
- Personally, most participants agreed that 80(40%) of respondents gave responses regarding to personal accesses of income aspect where as 63(31.5%), 53(26.5%) and 4(2%) of beneficiaries, responses participation, service deliver and didn't get any respectively. It shows that, majority of respondents personally gain income aspect other than participation and service.
- From the entire of this table, all most all participants that 98(49%) of respondents totally disagree in terms of enhance the capacity that gain from the organization through social protection service where as 22(11%) and 80(40%), of respondents said that agree and partially agree respectively. It replies that, most of the respondents are believes that the social protection service given by the organization is not satisfy the beneficiaries.
- Concerning to drivers of social exclusion beneficiaries gave from the entire population 175(87.5%) of participants replied that they have known drivers of social exclusion before the part of the project and 25(12.5%) of the remaining participants responded have not known. These responses show that majority of respondents have common understanding regarding to drivers to social exclusion before involved in the project

- Regarding to aggravating social exclusion, from the entire population majority of respondents lack dimension of participation i.e. 90 (45%) while 79(39.5) of respondents replied that lack service dimension. In line with 10(5%) of respondents responses that all dimensions are obvious before they involved in the project. It indicated that both participation and service still faced to aggravate social exclusion.
- Regarding the drivers of social exclusion 99(49.5%) of respondents replied that lack of public policies and institutional capacities while 50(25%) of respondents responded that life course vulnerability, where as 28(14%) and 23(11.5%) respondents answered that lack of good governance and lack of legal norms and rights respectively. In general, we can recognize that majority of respondents approved that life course vulnerability is crucial issue next to lack of public policies and institutional capacities before occupied in the project. After they become part of the project they believed that drivers of social exclusion become more prevalent.
- From the total population 160(80%) of respondents responded that poor governance while 20(10%) of respondents replied that public policies and institutional capacity and 10(5%) of participants have similar idea in terms of life course vulnerability and legal norms and rights. This indicated that the majority of beneficiaries in the project were decided poor governance is more prevalent than public policies and institutional capacity for the driver of social exclusion in the project

5.1.2 Organizational Support

- 157(78%.5) of respondents believed that, either the organization or individuals helped us to involve in the project to be helped by the project while 21.5% of participants responded that organization does not help the beneficiaries. As indicated in above, most participants agreed that formal organization is very important to support needy persons.

- the total population 93(46.5%) of beneficiaries and key informants responded that government institutions have an important role while religious organization and relief based organization replied that 10% and 17.5% respectively Whereas 45(22.5%) participants support from individuals and 7(3.5%) of respondents answered that from self initiate. In general, majority of respondents believed that less than 46.5% of respondents replied support from other initiatives.
- from the entire population majority of beneficiaries believed that the religious organizations have responsible and gave responses for the social exclusion who have not participated, not available service access and a person who lack income generating i.e. 185(92.5%) whereas 15(7.5%) of the remaining respondents answered have not role in this regarded. It shows that almost all respondents agreed these religious organizations have an important role to enhance social protection service by reducing social exclusion through running social development activities.
- From the total population 75(37.5%) of respondents responded these FBOs focused on participation while 67(33%) of beneficiaries answered basic service based and 58(29%) of respondents replied that income focused. It means that, the task of FBOs more focused on participation in terms of socialization, education, loyalty, freedom of expression, training, identity, confidence and so forth while the other tasks are second matters according to CAFO key informants.
- To enhance participation, service and income of needy person, majority of respondents agreed and they believed that there is significant mechanism i.e. 179 (89.5%) although 11(5.5%) of the respondents didn't agree.
- Based on this, to foster social inclusion majority of beneficiaries believed that by giving long term cash transfer, empowering human resource, implement and institutional legal frame work have significant role cumulatively. i.e. 180 (90%) and 20(10%) of the remaining participants gave separate answer. It is cleared that,

majority of respondents responded that these requirement expressed on the above are mandatory to reduce social exclusion.

5.1.3 Training and Development

- 132(66%) of beneficiaries haven't got training while 68(34%) participants have got. Based on this, those respondents have got training through OVC care, Children violence and maternal care in terms of 32(16%), 22(11%) and 14(7%) respectively. whereas nothing training concerning to IGA according to the respondent response.
- 70(35%) of respondents in the survey responded that self confidence, 100(50%) of respondents self awareness, and 25(12.5%) of respondents replied that increased my personality and family members while 5(2.5%) of participants indicated that eased the social burden. In general, almost all respondents responded that appropriate training has given to build up the capacity of beneficiaries

5.2 Conclusion

The two FBOs are the main CSOs, they provide charity regarding with needy persons (vulnerable groups) and there surrounding by preparing social development projects collaborating with NGOs. So that these organizations have to running social development activities in systematic and well organized way to improve social protection service as a whole.

From the Foregoing Summary of the Major Findings the following conclusions were drawn: as the researcher expressed previously, the aim of this study were to assess the role of faith- based organizations in improving social protection service through running social development activities and suggested guidelines where by the organizations can build up their responsibility in the two FBOs. From the assessment and major findings the researcher concluded that the social protection service practice in terms of

participation, income and basic services of vulnerable groups, organizational support and training and development of needy persons in the two FBOs.

In this regard, , there is no due attention given regarding to participation of these vulnerable groups in terms of their freedom, idea of expression, opinion, decision making, and confidence. On the other hand, these vulnerable groups have common understanding regarding to drivers to social exclusion before involved in the project.

From those drivers, life course vulnerability is crucial issue next to lack of public policies and institutional capacities before occupied in the project while majority of beneficiaries in the project were decided poor governance is more prevalent than public policies and institutional capacity for the driver of social exclusion in the project. Regarding to organizational support most participants agreed that formal organization is very important to support needy persons whereas other initiatives have an important role.

In addition, almost all respondents and EMDA key informant (Ato Sultan research program director of EMDA) orally approved that these religious based organizations have an important role to enhance social protection service by reducing social exclusion through running social development activities in terms of education, health care service, financial, material and providing skill and training to enhance full capacity of vulnerable groups.

Moreover, according to CAFO key informants the task of FBOs more focused on participation in terms of socialization, education, loyalty, freedom of expression, training, identity, confidence and so forth while and the other tasks are second matters and these requirement expressed on the above are mandatory to reduce social exclusion.

In general, almost all respondents responded that appropriate training has given to build up the capacity of beneficiaries

5.3 Recommendations

According to the study indicated social protection service is a systematic application for reducing social exclusion by running social development activity program. The two FBOs should generate this application in a way to achieve its objective. Due to this consideration, from the study and key finding of the assessment the researcher have made the following recommendations:

- ✓ It is better, if the two FBOs management bodies construct a platform where beneficiaries' activities so that they can participate to make a decision without threat.
- ✓ It is advisable if the two FBOs' project managers create a system of continuous follow up mechanisms so as to minimize the drivers of social exclusion, especially degree of life course vulnerability.
- ✓ It is also recommended that not only mitigating the life course vulnerability but also the drivers of social exclusion such as weak intuitional capacity, poor governance and ill define public policies should have to be improved in the two FBOs budget plan in order to fulfill beneficiaries' interest.
- ✓ In addition, the two FBOs should facilitate partnership and other initiatives with the project to support the needy persons so that they can achieve the intended goal or objectives.
- ✓ The OVC specialists ought to consider relative social exclusion instead of sticking on absolute social exclusion by finding out the facts that contribute to the problem.
- ✓ Furthermore, the social development coordinators together with NGOs, private sectors, role models and government institutions should create awareness on social development activities for beneficiaries via continuous short term trainings so that they can actively participate on different decision making activities.

- ✓ At last, the management bodies and coordinators in the two FBOs should be committed enough to the effective implementation of the social protection service in terms of participation basic services and income aspects by mobilizing the community at large.

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Annex I

ADDIS ABABA UNIVERSITY

COLLEGE OF BUSINESS AND ECONOMICS

DEPARTMENT OF PUBLIC ADMINISTRATION AND DEVELOPMENT

MANAGEMENT IN PUBLIC MANAGEMENT AND POLICY PROGRAM

A questionnaire prepared to investigate the contribution of Faith Based organizations towards improving social protection service in the city of Addis Ababa. This questionnaire is designed to gather information for a study made as a requirement for fulfillment of a post graduate degree at Addis Ababa University.

Any information given in this questionnaire will not be used for any purpose or will not be disclosed to any other party under any circumstance. Hence, you are sincerely requested to contribute to the study by answering all the questions genuinely.

PART ONE: Personal Data

1.1 Age

Below 6 years 7-10 11-15 16-18 from 19-24

1.2 Sex Male Female

1.3 How long have you been training or working in this project?

Less than one year

Between 1-2 years

Between 3-4 years

Above 5 years

1.4 Educational background

Illiterate

Between 5th -8th grade

Read and write

Between 9th -12th grades

Between 1-4th grade

Above 12th grade

1.5 Marital Status Single Married Divorced Widowed

1.6 Family Size One From 2-4 From 5-6 From 7-10 11 and above

1.6 Your religion Muslim Orthodox/Christian Protestant Other

PART TWO: Social Protection Service Access

2.1 Did you know the term or concept formal and informal social protection service before or after involved in this project?

Yes No

2.2 If your answer to the above question is yes, please write the two terms definition here under-----

2.3 Did you get any social service access protection accesses in terms of income, participation and service provided before you become part of the project/organization informally or formally?

Yes No

2.4 If your answer to the above question is yes, what kind of social protection access did you get in order to reduce social exclusion?

- Information access
- Sociability accesses
- Recognition and identity access
- Self-respect access
- I could get all access on the above
- If any other, please specify-----

2.5 After you have become parts of the project or organization received social protection, which types of social promotion more appropriate for you?

- Income Aspect
- Participation aspect
- Service aspect
- All of the above were functional
- If any other, please explain

2.6 Personally, what kinds of social protection you got from the project?

- Increase income in terms of resource
- Enhance participation in terms of sociability, recognition self-respect, identity
- Service delivered in terms of education and health care service.
- I did not have any service
- If any other, please spell out

2.7 The social protection service you received from the organization has helped you much to increase your capacity

- I totally agree
- I totally disagree
- I don't have any opinion
- I agree partly

2.8 Which dimension of social exclusion more aggravate (challenge) in the project to tackle on social inclusion for you?

- Income dimension
- Participation dimension
- Service dimension
- If any other dimension, please specify-----
- All dimension in the above were obvious

2.9 Did you know any drivers of social exclusion before you become part of the project /organization?

- Yes
- No

2.9 If your answer to the above question is yes, which kinds of drivers of social exclusion more aggravate?

- Legal norms and rights
- Poor governance
- Public policies and institutional capacity
- Life course vulnerability
- If any other, please identify

2.10 After you have become part of the project or organization which drivers of social exclusion more prevalent?

- Poor governance
- Public policies and institution
- Legal norms and rights
- Life course vulnerability
- If any other, please elaborate

Part Three: Organizational Support

3.1 Is there any organization or individual who helped you to part of the project or to be helped by the project?

- Yes No

3.2 If your answer to the above question is yes, where the support from?

- Individuals
- Government institution
- A religious organization
- Relief /aid organization
- Self initiate _____

3.3 The religious organizations have responsible and gave response for the social exclusion who have not been participated, not available service access and lack of income generating

- Yes No

3.4 If your answer to the above question is yes, which types of mechanism well done for these vulnerable groups through FBOs?

- They have participated in any means
- They have obtained available service
- Increased their income
- There is no change
- If any other mechanism, please point out.....

3.5 Do you have any alternative mechanism to enhance income, service and participation of needy person to reduce social exclusion?

Yes No

3.6 If your answer to the above question is yes, what kinds of mechanism to be inform to foster social inclusion?

- By giving Long term cash transfer
- Empower human resource
- Implement institutional legal framework
- All are mandatory
- If any.....

3.7 In your opinion, what do you think is the relationship between the project and religious organizations?

- Have direct relationship
- Have working relationship
- Have random relationship
- Give indirect support to each other
- They don't have any relationship

Part Four: Training and Development

4.1 Have you got any kind of training from the project so far in order to improve social protection service?

Yes No

4.2 If you have got any training would you please specify what kinds of training received?

4.3 Do you have any skills and capabilities before you become part of the project?

Yes No

4.4 Do you believe the training you got from the project has helped you to generate enough skill to support yourself?

Yes it helps me to great extent

It helps me some extent

It has some contribution but it is not enough

It hasn't helped me at all

I don't have any opinion

Part Five: Other Related Questions

5.1 Do you believe that the organizational /project/ has any role in improving social protection service towards reducing social exclusion?

Yes No

5.2 If your answer to the above question is 'no it has not' would you please state your reasons? _____

5.3 Do you think this organization needs any assistance to strengthen its activities in the future? If so please specify? _____

5.4 What do you think in your opinion, are strengthen and weakens the project?

i) Strengthen

ii) Weakness

5.5 What do you think should be done to correct the weakness you mentioned above?

5.6 Do you have any other suggestion?

Thank you very much for your cooperation!

Annex II

Check List of Interview for Key Informants

1. General information
2. Period of establishment of the project
3. Objectives of establishment of the project
4. Activities of the project
5. About the development of partners /donors/
6. Which parts of the society is given the opportunities to participate in the RSDA program
7. About vocational skill training
8. About the beneficiaries of RSDA program of the project
9. Challenges faced by the project
10. How do you evaluate the performance of the project?
11. What to be done on the side of the government for their improved performance?