

Running head: SOCIAL ACCOUNTABILITY PROGRAM IN LIBOKEMKEM

Addis Ababa University
Graduate School of Social Work

GENDER SENSITIVENESS OF SOCIAL ACCOUNTABILITY PROGRAM: THE CASE OF
LIBO KEMKEM WOREDA OF SOUTH GONDAR

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SOCIAL ACCOUNTABILITY PROGRAM IN LIBOKEMKEM

GENDER SENSITIVENESS OF SOCIAL ACCOUNTABILITY PROGRAM: THE CASE OF
LIBO KEMKEM WOREDA OF SOUTH GONDAR

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SOCIAL ACCOUNTABILITY PROGRAM IN LIBOKEMKEM

Addis Ababa University

Graduate School of Social Work

This is to certify that the thesis prepared by Bereket Gedlu entitled: GENDER SENSITIVENESS OF SOCIAL ACCOUNTABILITY PROGRAM: THE CASE OF LIBOKEMKEM WOREDA OF SOUTH GONDAR and submitted in partial fulfilment of the requirements for Degree of Master in Social Work complies with the regulation of the University and meets the accepted standards with respect to originality and quality.

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ACRONYMS

BPA: Beijing Platform for Action

CEDAW: Convention on Eliminating all forms of Discrimination Against Women

CSO: Civic Society Organizations

CSC: Community Score Card

DEVAW: Declaration on Eliminating Violence Against Women

ESAP: Ethiopian Social Accountability Program

FTA: Financial Transparency and Accountability

GRB: Gender Responsive Budgeting

PPB: Participatory Planning and Budgeting

SA: Social Accountability

NGO: Non-Governmental Organization

PBS: Provision of Basic Services

NEWA: Network of Ethiopian Women Associations

PANE: Poverty Action Network of civil society in Ethiopia

MDG: Millennium Development Goal

SDGEA Solemn Declaration on Gender Equality in Africa,

MoFED: Ministry of Finance and Economic Development

MoFEC: Ministry of Finance and Economic Cooperation

MoWCA: Ministry of Women and Children's Affairs

WCYAO: Women, Children and Youth Affairs Office

ABSTRACT

This study explores the role the social accountability program in order to verify its potential as effective approach to gender mainstreaming. It is a case study that looks in to the social accountability program in selected kebeles of Libokemkem woerda, South Gondar. Through utilizing qualitative data collection and analysis on a purposive sample, the study intended to; document the procedures taken in the social accountability program to make it gender sensitive and the achievement of those procedures, illustrate the deterring factors in the process of making the program gender sensitive and finally recommend solution to those deterring factors as well as identify lesson for social work practice. Hence, the study finding revealed that in the midst of several impediments, the various gender oriented activities conducted in the program were able to produce some positive tangible and non-tangible changes in the community of the study area. However the study had also reviled that these achievements of the program fell short of its potential. Based on these findings the study highlights on the need to further develop this program as a major approach to gender mainstreaming.

CHAPTER ONE: INTRODUCTION

This paper is organized in six chapters. Chapter one presents; the background to the study by portraying the concepts in social accountability (SA) and their relation with gender concepts and by discussing those concepts with Ethiopian and specifically with the study areas' context. The second chapter looks in to the review of related literature. The third chapter discusses about the methodology the study adopted, along with; the rational for the chosen design, the study area and participants, the procedures undertaken during the data collection phase of the study, data collection tools employed, the data analysis procedures taken, the sampling technique and the rational for the chosen technique, the ethical consideration along with the trustworthiness of the study. The fourth chapter presents the findings of the study in three main segments. One, the process of the Libokemkem woreda's social accountability program went through to address gender issues. Two, the results gained by the program with regard to gender and the third segment deals with the challenges and impediments for the success of the program in addressing the gender issues. Based on the preceding chapter, the fifth chapter highlights the need to develop the social accountability program as an important approach in gender mainstreaming as well as the need to scale up the program to reach more communities in the country while the last chapter provides concluding remarks and the implication for social work.

1. Background to the study

There is a growing need for public governance and service delivery to be responsive and accountable to citizens had been widely addressed in development strategies and policy discourses such as World Bank's empowerment framework and the Millennium Development Goals (Malena, Forster, & Singh, 2004). Many literatures hold similar grounds, defining the

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word accountability, defining it as “the obligation of power-holders (those who hold decisive positions in government, private cooperation or civil society organizations) to take responsibility for their actions” (JeCCDO, 2014). However this definition shouldn’t be construed to be limiting the broader sense of the word. Some scholars argue that accountability is not only a post-exercise phenomenon where power holders are held for their pre exercise promises, it is also a before-during- after exercise phenomenon where power holders are held to be responsive throughout the formulation, implementation, monitoring and evaluation of government policies and programs (Malena, Forster, & Singh, 2004).

We find social accountability under this border concept of accountability. Social accountability is all about improving institutional performance by bolstering both service users or citizens’ engagement and service providers’ responsiveness to citizen demands. It is an evolving umbrella that encompass citizens monitoring public and/or private sectors performance, public information access system, public complaint and grievance redress mechanism and citizen participation in resource allocation (Fox, 2014). By manifesting mechanisms of affirming and operationalizing direct accountability relationship between citizens and the state (JeCCDO, 2014), it is meant to complement and enhance those conventional mechanisms of accountability, which holds the power holders against their promise, but more importantly and quintessentially the concept of SA underlines the right of citizens to expect and ensure that the government acts in the best interest of the people (Malena, Forster, & Singh, 2004).

Governments and development partners had rendered social accountability increased attention in the development dialogue (Boydell & Keesbury, 2014) because of the remarkable achievements of SA initiatives with regard to promotion of basic service delivery in Africa (Affiliated Network for Social Accountability (2010) as cited in Emiru, 2014). Ethiopia is one of

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such countries. In 2006 with the support of international partners Ethiopia was able to launch the Promotion of Basic Social Service (PBS), which was previously known to be Protection of Basic Social Services, to tackle poverty with enhanced and decentralized public service delivery to the poor. The program has supported the delivery of five basic services across Ethiopia; health, education, water and sanitation, agriculture and since 2009 rural roads. While majority of the funding from the international partners (donors) was intended to be spent on basic service, the program also included essential components like public financial management, monitoring and improving accountability (Sandford, 2012). Hence, along with this initiative, the SA program better known as Ethiopian Social Accountability Program (ESAP) and Financial Transparency and Accountability (FTA) were introduced aiming to empower and promote the poor Ethiopians' engagement in service delivery and assure accountability. While ESAP deals with promoting the service users' direct involvement in the service provision process, FTA works with the service providers to create a budgetary system of government open to public scrutiny by disclosing key information.

The First phase of this SA program or ESAP1 was the earliest recorded experience of SA approach in Ethiopian government's service delivery. It had tested the SA approach on a smaller scale, method, tools and principles covering 86 woerda and four service providing sectors. The evaluation of the first phase of the SA program (ESAP1) revealed that citizen engagement, i.e. bridging citizen's needs and concerns with the service providing sectors' planning, budgeting, implementation and monitoring could work and be beneficial to all stakeholders (Pieterse, Debele, Taddesse, & Getahun, 2016).

Henceforth, a more elaborate and effective second phase of the SA program, which covered 232 woredas in the country, was launched as part of the second phase of the PBS in

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2012. The Management Agency (MA), a multi-donor trust fund under the World Bank, have been the coordinating organization on this Program. The program had been put in to a nationwide practice through 49 local implementing partners which are local Civic Society organizations (CSOs) and community members (citizens) with assistance from Management Agency and supervision by Ministry of Finance and Economic Cooperation (MoFEC). This second phase took place until the end of September 2015. It is currently in a transition phase in to possible ESAP3.

Social accountability has strong ties with gender implications (Boydell & Keesbury, 2014; Malena, Forster, & Singh, 2004). Due to the systematic low bargaining power and under representation of women in decision making positions that runs from household to institutional level, they endure marginalization to promote their interest and defend their rights in vast array of prospects and benefits including service provision. Gender disparity or inequality refers to this type and degree of gap in political, economic and social visibility, in access, control and benefit over resources, between men and women. Owing the inclusive principle of social accountability, it provides the opportunity of reversing this unjust social problem by making service provision gender sensitive through enhancing the ability of women to be heard (Malena, Forster, & Singh, 2004). Gender sensitivity is the ability and willingness to perceive existing gender differences, issues and equalities, gap and incorporate these into programs, strategies and actions. It is the ability to recognize both men's and women's different perception, interest and expectations arising from their different social and economic roles (MoWCYA, 2011).

Ethiopian stance on this matter of gender inequality is in dire need of due attention. For example, out of 147 countries ranked in World Economic Forums' gender gap report of 2014, Ethiopia ranks at 127. Ethiopia is also listed in the lower rank of UNDP's gender inequality

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index of 2014, ranking 129 out of 187 countries (UNDP, Human Development Report, 2015). As a country with half of its population being women, such rankings magnify the importance of recognizing gender issues in the political, economic and social spheres of the nation.

In reaction to this the Ethiopian government had been rendering attention to the practice of making service provision gender sensitive. However this attention had been concentrated on working with and on the service providers or the government bodies by providing extensive trainings, sensitization workshops, administrative rules and procedures and so on (Geremew, 2007 ; MoFED, 2012; MoFED, 2012). These top to bottom approach of promoting gender mainstreaming have met only limited success (Geremew, 2007), while the bottom - up approach of the social accountability program had been gaining more and more attention due to the rising consideration of issues like right based approaches to development (ESAP2, Baseline survey report (2013); Malena, Forster, & Singh (2004)) and empowering citizens especially those segments of the society that had been in disadvantage, like women and girls.

In order to see this bottom- up approaches effectiveness and its advantageousness to the top-down approach to realize a gender sensitive service provision this study looks in to the social accountability program found in the Libokemkem woerda of South Gondar. The unique features of this particular social accountability program that made it ideal for this study is that unlike the widely operated Ethiopian social accountability program: phase 2 (ESAP 2), which though endorsed gender responsive budgeting as one of its tools but endured an overlook by almost all of its' implementing partners, the social accountability program in Libokemkem was financed by UN Women, the United Nation entity for gender equality and empowerment of women, and had been establish for the main reason of mainstreaming gender in to service

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provision with the utilization of the gender responsive budgeting (GRB) and citizen score card (CSC) as its tools.

The GRB tool is in response to the need to see planning and budgeting processes as most essential determinates of gender disparity. It is essential in that gender neutrality in planning and budgeting, which is a situation in which gender genuinely plays no role in a given plan, program or project formulation and resource allocation (Haataja, Leinonen, & Mustakallio, 2011), could be a major factor for even further gender disparity. Hence GRB is about escaping this gender neutrality.

The population residing in the study area i.e. the Libokemkem woerda is for the most part an agrarian society residing in rural areas with almost the totality of the population (99.86%) speaking Amharic plus having a dominant religion of the Ethiopian Orthodox Church (95.58%) (CSA, Censes , 2007) which highly influences other aspects of the community through is consistent manifestation in indigenous social institutions such as *senbete*, *mahiber* and *idirs*. The former two are strong institution in Libokemkem which are religious gatherings celebrating a religious cause while the latter is a congregate for the purpose of grief when loved ones are deceased.

2. Statement of the problem

Most of the literature found on social accountability (SA) focuses on reporting from institutional base or on analyzing the theoretical framework of it. Hence the greater mass of the narrative found on SA, discusses the achievements of SA programs in different parts of the world, the elements and building blocks in the social accountability interventions, conceptual foundations and challenges of it, progress reports on an ongoing program and so on (Boydell & Keesbury, 2014; Ahmad, 2008; Emiru, 2014; Bradshaw, Linneker, & Overton, 2016) There are

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even fewer literatures that focus on gender and social accountability. Nevertheless, there are few literature that diagnose social accountability from different angles.

There seems to be a common ground in actually defining the social accountability. Finding its footing in the larger concept of accountability, social accountability is defined as an approach toward building accountability that relies on ordinary citizens and/or civil society organizations to hold the state or service providers to account (Malena, Forster, & Singh, 2004; Boydell & Keesbury, 2014; KayBussey & AlbertBandura, 1999; Emiru, 2014). It involves approaches, i.e. strategies that try to improve public sector performance (Fox, 2014) and to build bottom-up democratic governance processes since it takes place precisely at the interface where the state and citizens interact. Moreover, its initiatives are also expected to facilitate positive development outcomes such as more responsive local government, exposing government failure and corruption, empowering marginalized groups, and ensuring that national and local governments respond to the concerns of the poor (Camargo & Jacobs).

The largest mass of the literature found on social accountability deals with results and achievements of social accountability. With this regard the case studies of social accountability initiatives in Asia (Public Affairs Foundation of India; Sirker, Karen; Cosic, Sladjana, 2007) had highlighted how ordinary people can make a difference by asking the right questions at the right time in the right manner, or in other words, by making their voices heard, often backed by the evidence, information and communication strategies. Although far from being comprehensive, these cases reveal some cross-cutting concepts and applications that act as key enablers for social accountability, such as: responsiveness and voice; power of information; local ownership; political buy-in; and local capacity building.

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There had been some documentation of best experiences in SA programs from Africa as well. For example, Roell & Mwaipopo (2013) had made a highlight of SA initiative that run from 2010 to 2012 in Tanzania. They had documented the successes from increased awareness of especially women, disabled, and youth at regarding their rights and tools to increasingly claim their rights to community members are increasingly participating more actively in meetings organized by the local leaders to hold the local government accountable regarding social services, like water, education and health care provision.

The other section of literature on social accountability links it with good governance and human rights issues. Tembo (2012) and Ahmad (2008) for example had made note of social accountability tools in comparison with traditional accountability and transparency tools and assert that social accountability is an indispensable approach to achieve good governance and promote human right concerns. Furthermore, Ackerman (2012) underscored the common ground of right based approach and social accountability with pronouncement that the two have capsizing the power relationship between policy makers, service providers and the poor.

Among the literatures linking gender and social accountability, UNDP made note of social accountability initiatives' potential to contribute to the social inclusion of marginalized groups, including women. Social accountability tools such as gender responsive planning and budgeting can be agents of reform that can improve the budget allocation which use to disfavour women (UNDP, Fostering Social Accountability: From principle to practice, guidance note, 2010). More interestingly SA programs' potential to benefit women had been one of the core elements in the Ethiopian social accountability program implementation manuals as well as baseline survey reports (ESAP2, Baseline survey report, 2013).

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In a more sector tailored review of the SA program, studies by George (2003) conformed that SA initiative are valuable approaches to improving reproductive health. Just the same Boydell & Keesbury (2014) made a review on SA initiative for the purpose of adopting it in reproductive health sector and confirmed that the approach is well fitting to the reproductive health programing but it requires more thinking and clarity. Boydell & Keesbury's admiration with a doubting overtone is credited to the incompleteness of the literature on social accountability initiatives.

Although there are even more literatures on social accountability, there is limitation or rather there is lack of both academic and institutional literature that explicitly addresses gender and social accountability in the context of Ethiopia. This study aimed to fill this gap by looking into the social accountability program by examining the implementation of the SA tools, i.e. gender responsive budgeting and community score card, in selected kebeles of Libokemkem woreda, South Gondar.

3. Research questions

1. What were the steps taken to make the social accountability program gender sensitive?
2. How well is the application of GRB and CSC addressing the gender issues?
3. What results have been registered addressing men and women service issues following the implementation of GRB and CSC?
4. What factors hamper the use of GRB and CSC tools?

4. Objectives of the study

4.1. General Objective

The overall objective of this research is to assess the Gender sensitiveness of the social accountability program in selected kebeles of Libo kemkem woerda of South Gondar.

4.2. Specific Objectives

- To assess the level of awareness and knowledge of citizens on GRB and CSC process
- Identify contributing factors that affect engagement of citizens in the GRB and CSC implementation
- Identify the immediate outputs resulting from GRB and CSC implementation
- Trace key hindering factors for effective implementation of GRB and CSC to monitor service delivery
- To analyze women's machinery and gender advocates role in GRB implementation

5. Scope of the study

While the Social Accountability program has a range of components and outcomes, the focus of this study is on its contribution and address to the gender issues. Moreover the study is a case study of a social accountability program in selected kebeles of Libokemkem woerda in South Gondar.

6. Limitation of the study

The lack of research on social accountabilities link with the gender component had limited this study's range. The focus therefore had been narrowed down to gender sensitivity rather than to explore effectiveness to promote genuine gender mainstreaming. Furthermore the lack of social accountability program implementer that had sufficiently incorporated the gender component in to their operation had restricted this study to a single case.

7. Operational definition of key words

- **Sex:** the biological/physiological difference between male and female.
- **Gender:** the social construct that refers to the roles, rights, power and opportunity given to women and men based on the culture, values, norms and practices of a particular society.
- **Gender inequality:** the unequal treatment or attitude of women and men that rises out of the socially constructed gender roles.
- **Gender Mainstreaming :** a process as well as a strategy of assessing and responding to the implication for women and men of any planed action, legislation, policy or program, in all areas and at all levels.
- **Empowerment of women:** a process that leads to greater participation of women in political, economic and social arenas as well as on gender imposed problems to ensure their power ownership.
- **Gender disaggregated data:** qualitative information that clearly shoe the relative situation of women and men.
- **Gender responsiveness:** refers to the awareness on gender concepts, disparities along with the reasons of it and taking action to address and overcome the gender inequality.
- **Citizen engagement:** is a process of active individualistic or collective citizen participation influence public decisions by identifying and addressing public issues
- **Social accountability:** Social accountability is an evolving umbrella that encompass citizens monitoring public and/or private sectors performance, public

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information access system, public complaint and grievance redress mechanism and citizen participation in resource allocation

- **Gender responsive budgeting (GRB):** the process of mainstreaming the gender perspective in the budgetary process.

- **Community Score Card (CSC):** a tool through which citizens can monitor the quality, access, efficiency and effectiveness of community based public services.

- **Participatory planning and budgeting (PPB):** a citizen engagement process where service providers' goal and the corresponding budget allocation will be based on service users' (citizens') demand, participation.

- **Gender relations:** hierarchical relations of power between women and men

- **Practical gender need:** the daily necessity/ interests of men and women related to the gender roles they are given (the division of labor)

- **Strategic gender need:** are needs related to women's (or, less often, men's) subordination and gender inequities. Strategic gender interests are long-term, usually not material, and are often related to structural changes in society regarding women's status and equity. They include legislation for equal rights, reproductive choice, and increased participation in decision-making

- **Gender Analysis:** is the collection and analysis of sex-disaggregated information. It explores the varying roles of men and women and their different experiences, knowledge, talent and needs so policies, programmes and projects can identify and meet the different needs of men and women. It also facilitates the strategic use of distinct knowledge and skills possessed by women and men.

CHAPTER TWO: LITRATURE REVIEW

1. Social Accountability (SA)

Before discussing social accountability in its full essence, let's briefly look in to accountability in its general form. On defining the word accountability many literatures hold similar grounds, defining it as 'the obligation of power-holders (those who hold decisive positions in government, private cooperation or civil society organizations) to take responsibility for their actions' (JeCCDO, 2014). Accountability is a crucial element of democratic development approach, which emphasizes the vital relationship between the responsibilities of the state or governing body and the corresponding entitlements of the citizen (UNDP, *Fostering Social Accountability: From principle to practice, guidance note*, 2010). Moreover, it is also an indispensable component for concepts such as 'empowerment' and 'poverty reduction' as they request power holders' transparency and responsiveness if they are to be practical and effective (Malena, Forster, & Singh, 2004).

Mechanisms of assuring state accountability could be categorized in to two, internal or horizontal and external or vertical. The traditionally prominent internal accountability mechanism focuses on the 'supply side' which is uses the governance methods of political check and balance, administrative rules and procedures, auditing requirements, and formal law enforcement agencies like courts and the police. This horizontal mechanism involve one party holding another accountable and therefore exercising 'superior authority' (Ahmad, 2008).

The external or vertical accountability mechanism refers to the demand side of governance that involves the voices as well as the capacity of citizens to bring their requests and demand responsiveness and accountability from their service providers. Election, public protest, social accountability and the like are expressions of these mechanism of accountability.

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Social accountability is an evolving umbrella that encompass citizens monitoring public and/or private sectors performance, public information access system, public complaint and grievance redress mechanism and citizen participation in resource allocation (Fox, 2014). This mechanism is about affirming and operationalizing direct accountability relationship between citizens and the state (JeCCDO, 2014). It is meant to complement and enhance those conventional mechanisms of accountability, which holds the power holders against their promise, but more importantly and quintessentially the concept of SA underlines the right of citizens to expect and ensure that the government acts in the best interest of the people (Malena, Forster, & Singh, 2004).

As was discussed in the previous section sustainable development requests this essential ingredient of accountability in which ever form it could be presented. Nonetheless the social accountability practice is extra vital in the sense that it will enable the citizens to go beyond mere protest and criticism towards engaging with bureaucrats and power holders in an informed, organized, constrictive, systematic and more importantly in effective manner that would make a positive change come about more likely and more smoothly than the change that will be brought by the internal accountability mechanism. This is because an informed policy that adequately responds to people's needs and priorities will enable the government to bring an improved public service delivery that perhaps has a strong potential to contribute to poverty reduction. Moreover, social accountability is also a prerequisite to an effective democratic governance and empowerment. This is because citizens voice is heard with the corresponding response and emphasis is given to the needs of vulnerable groups in policy formulation and implementation which will empower those groups that are traditionally marginalized (UNDP, Fostering Social Accountability: From principle to practice, guidance note, 2010).

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The early initiatives of SA wouldn't be construed as organized and consistent methods because for the most part, these early initiatives are usually results of a particular opportunistic situation and heavily dependent on several factors like the political and cultural context of the time and place as well as the public accesses to information. However most recent social accountability mechanisms including participatory budgeting, public expenditure tracking, gender responsive budgeting and other forms of public hearings are systematic in approach and are effective way of sustaining the civilian engagement in system of ensuring accountability (JeCCDO, 2014).

1.1. Community score card (CSC) process.

Community Score Card (CSC), which is the most widely employed SA tool, is utilized by citizens to appraise the service they have received. It creates an opportunity for citizens, especially those marginalized or vulnerable segment of the society, to evaluate any sector that rendered service to them based on their subjective judgment to express either satisfaction or disappointment. It is aimed at improving the service delivery by improving the communication between communities and service providers.

Different implementers may adopt the SA in general or the CSC in specific in their own contextual reality, as political, cultural factors and the existing public access to information determine the extent of the social accountability tools application. The major stages of the CSC discusses below shouldn't be construed to be exclusively separate stages as they might sometimes overlap in practical implementation and also some of the stages/steps may be presented interchangeably in different literatures. Nonetheless the approach features process of collective interest articulations based on evidence and negotiations.

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The first stage in CSC involves identifying priority issues that are major hindrances to the performance of local service providers and strategy where by these issues would be addressed. At this stage of the SA practice, the initiator of the program whomever it might be (CSOs, the people or even the government itself), would be responsible to conduct it. This stage also involves the identification of all stakeholders with an emphasis on including vulnerable groups.

The next stage would be creating or facilitating access to information. The negotiation between the service providers (power holders) and the service users (citizens) should be founded on evidence ground if it is to be constructive and effective. Hence the service users should be able to access and rapidly assess policy statements, service standards, physical plans, implementation reports, budget allocations, and records of input, output and expenditure and so on. Information about the service users should also be provided, and that's what some of the SA tools are designed for, to elicit facts about the demand side.

The third stage is formation of social accountability committees (SACs). By public mobilization through public speech, conducting sensitization workshops and through media coverage, the instigators of the SA program will create a public awareness that encourages citizens to be involved in the service provider –user engagement. Through the facilitation of the instigators of the SA program, committees called social accountability committees SACs are formed by representative members of the community to evaluate the service provision and in general term embody the societies' interest in the above mentioned engagement. The formation of the SACs will still be expected to emphasizing the inclusion of the vulnerable and the marginalized segments of society. The role of these SACs is to make the negotiation between power holders and citizens more manageable and effective by providing the refined data of 'demand side'.

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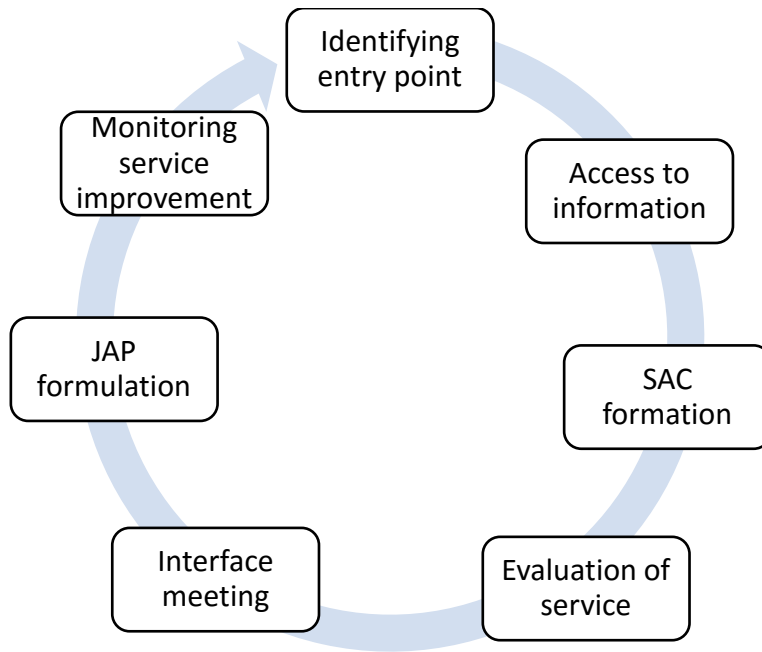
The fourth stage involves evaluation on the service provided based on a rapid assessment. The key stakeholders in this step are both the negotiating parties, the provider and the user, both will evaluate the service performance. It is important to understand that at this stage some assistance might be rendered by trained specialists to help community members analyze some of the service data. The purpose of this stage is to produce an evidence base on which all stakeholders can negotiate effectively. Before the next stage the SACs' findings/ evaluations about the service provision are presented to the citizens to have a discussion on the issues raised by the SAC members and also to make sure that most of the citizens concur with the SAC findings.

The fifth stage is where the actual negotiation begins, it's the interface meeting. This meeting will be attended by both the service providers and users along with all stakeholders and evaluation results about the service provision will be presented. With the broad discussion of all the stakeholders on the evaluation results presented, it will be expected to reveal the service areas where citizens are most dissatisfied with, the major problems in service provision the service providers' reason on the raised problems and so on. This stage then will then be the base for the next stage, which is joint action plan development.

The six stage, the joint action plan (JAP) development will be the stage where the whole SA process will start to manifest the change. The reforms and amendments in service provision suggested in the previous stage shall be discussed for feasibility and then agreed up on amongst all the stakeholders. Based on these agreements then a realistic JAP then shall be developed for implementation.

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The last stage will be focused on following –up/ monitoring the execution of the agreed upon joint action plan and the improvements on the service provision. SACs are expected to play this progress monitoring role.



The social accountability process

2. Social accountability and gender

Social accountability has strong ties with gender implications (Boydell & Keesbury, 2014; Malena, Forster, & Singh, 2004). Due to the systematic low bargaining power and under representation of women in decision making positions that runs from household to institutional level, they endure marginalization to promote their interest and defend their rights in vast array of prospects and benefits including service provision. Gender disparity or inequality refers to this type and degree of gap in political, economic and social visibility, in access, control and benefit over resources, between men and women. Owing the inclusive principle of social accountability, it provides the opportunity of reversing this unjust social problem by making service provision

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gender sensitive through enhancing the ability of women to be heard (Malena, Forster, & Singh, 2004).

Gender refers to those social, cultural, and psychological traits linked to males and females through particular social contexts. It differs from sex in that it is achieved not ascribed (Wharton, 2011). As Berscheid put it, gender as social construct takes on added importance because many of the traits and roles promoted in males and females tend to be differentially valued in society with those ascribed to males generally being regarded as more desirable, effectual, and of higher status (cited in Kay Bussey & Albert Bandura, 1999).

These values of society in turn define how women and men hold positions of power; how they access public resources and private assets in wider society; how they make decisions on sources of livelihood, mobility and place of residence, marriage and partnerships, family planning, reproduction and sexuality; how they divide labor within the household; and the nature and extent of personal ambitions (UN WOMEN, 2014).

2.1. Gender and development.

Gender as an important element in the development discourse was mostly regarded to originate from the Women in Development (WID) approach which was popularized during the 1975 United Nations 'First Women Conference' in Mexico and the 'Women's Decade (1975-1985)' that was declared on the conference. The WID perspective was mostly concerned with the exclusion of women from the development process and was interested in integrating, for the most part focusing on the number sense of the word, women in development endeavors (Mannell, 2012).

However, the solution the WID approach proposes doesn't require the exciting development process to change which was male dominated, rather it suggests including women in

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it will solve the problem. This evident gap in the WID approach brought the 1990s theoretical critics that resulted in the development of the Gender and Development (GAD) approach, which was presented at the 1995 United Nations' Fourth World Conference on Women in Beijing as a means of stepping away from the WID approach and towards a framework that incorporated a critical perspective towards acknowledging and addressing underlying structural inequalities (Mannell, 2012). The GAD approach was interested in examining the existing development process, focusing on the socially constructed basis of differences between men and women and emphasizes in making the appropriate change to challenge the existing gender role and relation and create an equitable, sustainable development with women and men as decision makers (Reeves & Baden, 2000). Hence as a solution it propose to empower the disadvantaged women and transform the unequal power relation that resides among men and women (Jahan, 1995).

The centrality of gender equality, women's empowerment and the realization of women's rights in achieving sustainable development has been increasingly recognized in recent decades, the 1992 Rio Declaration on Environment and Development, the 1995 Beijing Declaration and Platform for Action and the 2012 United Nations Conference on Sustainable Development, entitled "The future we want" are few testaments for this claim (UNWomen, 2014). Linking gender equality and sustainable development is important for several reasons. First, it is a moral and ethical imperative, second, it is critical to redress the disproportionate impact of economic, social and environmental shocks and stresses on women and girls that results from unsustainable pattern of development (Neumayer & Plümper, 2007), third, and most significantly, it is important to build up women's agency and capabilities to create better synergies between gender equality and sustainable development outcomes.

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On the other hand, perspectives on the link between developments, especially that of the economic development, and gender have a different outlook towards what an economic development brings to the lives of women. Eastin and Prakash (2013), put the argument in three basic approaches. The Critical theorists and feminists see that capitalistic development strategies have the potential reinforce patriarchal institutions which are most likely to expose women to exploitative production practices, and force them into low paying jobs all of which undermine gender equality. In opposition to this claim neoliberals suggest that economic development will enhance women's status because it encourages societal integration, supports women's investment in human capital, and creates employment opportunities in relatively higher paying non-farm sectors. Moreover, the theory argues that as growth drivers, trade and foreign direct investment diffuse productivity enhancing and labor-saving technologies all the while it will encourage norms of gender equity (Joshua Eastin & Aseem Prakash, 2013).

The third perspective in Eastin and Prakash discourse is that of Boserupian which argues that while in the early stages of development both macro patriarchal and micro patriarchal institutions might limit women's occupational opportunities, sustained growth should enhance female labor force participation. Production employment offers women with an independent revenue stream, and strengthens their domestic bargaining power, which in turn should undermine patriarchal social structures. In this perspective the relationship between economic development and gender equality is likely to follow a pattern where equality decreases in the early stages of development and then increases beyond some economic threshold. So then it stresses that developmental sustainability depends on women participation (Joshua Eastin & Aseem Prakash, 2013).

Chattopadhyay and Duflo (2004) , support this sustainability assertion by contending that, when women have greater voice and participation in public administration, public resources are more

likely to be allocated towards investments in human development priorities, including child health, nutrition and access to employment (UNWomen, 2014).

Nonetheless such this can only manifest when a broad governmental policy encompassing legal, political, and economic measures that calls for the enforcement of sexual equality, not as a secondary element but as a priority in planning programs can successfully free women from their traditional confinement of home. Any economic development which considers the utilization of 50 per cent of its human resources as secondary is a unrealistic form of development that can only bring about illusory achievement (Mernissi, 1975). Development models and their subsequent policies will deterministically contribute to unsustainability and the persistence of unequal power relations between women and men (UNWomen, 2014).

2.2. Gender mainstreaming

Several literatures define gender mainstreaming with little alteration in vocabulary yet the main sense of it is the same. It could be defined as the process of assessing the implications for women and men of any planned action, including legislation, policies or programs, in any area and at all levels (ECOSOC, 1997). It is a strategy for making women's as well as men's concerns and experiences an integral dimension in the design, implementation, monitoring and evaluation of policies and programs in all political, economic and social spheres (UN WOMEN, 2014). It is intended as a way of improving the effectivity of masculine policies by making visible the gendered nature of assumptions, processes and outcomes. As a form of theory, it is a process of revision of key concepts in order to grasp more gendered world rather than the establishment of specialist gender theory (Walby, 2003-4).

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As a concept, gender mainstreaming appeared for the first time in international texts after the 1985 United Nations Third World Conference on Women held in Kenya Nairobi. It was seen as a means of promoting the role of women in the field of development and of integrating women's values into development work (EG-S-MS, 1998). In other words it is a strategy for promoting gender equality involving integration of the gender perspective in all activities (Haataja, Leinonen, & Mustakallio, 2011).

So then, what is gender equality? Gender equality could be defined as the concept referring that the different behaviors, aspirations and needs of both women and men are considered, valued and favored equally. Moreover, both women and men, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles or prejudices (UN WOMEN, 2014).

In recognition to this several world conventions and declarations had been signed by significant number of countries. This conventions and declarations had also been the referral point for the gender mainstreaming programs of the signatory countries (MoFED, 2012). One major convention is the 1975 convention on eliminating all forms of discrimination against women (CEDAW). The other is 1993's declaration on elimination of all forms of violence against women (DEVAW). There is also the Beijing platform for action (BPA) signed in 1995, the international conference on population and development (ICPD), the millennium development goals (MDG), and the African charter on rights of women in Africa (the Maputo protocol) (MoWCYA, 2011).

Gender mainstreaming's induction into policy practice could be seen as holding two elements. One, promotion of gender equality and justice as an end by its own and two, making mainstream policies effective by the inclusion of the gender perspective (Walby, 2003-4).

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Gender mainstreaming is also not a strategy to be put into action for a single instance, it should be a constant red thread throughout the whole policy process and needs to be implemented in several stages during the policy-making process (EG-S-MS, 1998). One of this several stages is policy implementation and budgets or resource allocated for it.

From gender perspective policies could have three impacts. One, they could be agents to increase the gender disparity. Two, leave no impact in the gender spectrum or three, reduce the gender gap (MoFED, 2012). As Noeleen Heyzer (2002) put it, budgets then greatly matter because it determine how governments mobilize and allocate public resources into policies, priorities that shape and provide the means to meet the social and economic needs of citizens (UNIFEM, 2002)

2.3. Gender responsive budgeting (GRB)

Budget holds crucial role in the gender mainstreaming agenda. Gender responsive budgeting is basically the response to this, mainstreaming the gender perspective in the budgetary process (UNFPA & UNIFEM, 2006). It looks at the full government budget from a gender perspective to assess how it will address the different priorities, needs and interests of women and men, girls and boys of the different categories. When looking at budgets through a gender lens, one can clearly see where the collection and distribution of public money is unequal and inefficient. Therefore, GRB is fundamentally about ensuring that the national budget is allocated equitably and efficiently in implementing national plans and policy objectives (MoFED, 2012).

Australia was the first country to introduce gender sensitive budget analysis (1984-1996). This Australian budget analysis involves three categories; expenditure specifically

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targeted to women and girls, expenditure for equal employment opportunities and the third, general/mainstream budget expenditure. After the Australian experience the other significant approach to be gender considerate budget is that of South Africans. In 1995 with main initiators being parliamentary and NGOs, what was referred as women's budget initiative, has been introduced. It was set out to improve the quality of life and status of women with respect to the implementation of CEDAW and BPA.

The South African approach takes five steps:

1. Gender situational analysis
2. Policy analysis
3. Resource allocation
4. Monitoring of resource in implementation
5. Assessing impact

2.4. The Ethiopian stance on gender mainstreaming and GRB

In order to address the gender inequality the government of Ethiopia has adopted several global and continental conventions, declarations, protocols and international mainstreaming initiatives. At a local level, the signing of international or regional treaties by a national government can provide civil society with a mechanism for holding government accountable for their actions (Mannell, 2012).

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Some of these international conventions Ethiopia ratified include:

- Convention on eliminating all forms of discrimination against women (CEDAW), which is adopted in 1979 by the UN General Assembly, is often described as an international bill of rights for women. CEDAW was the first international UN convention. It covers a range of legal stipulations including the prohibition of sex discrimination and calls for affirmative actions (article 2 and 4); the right to a legal capacity identical to that of men, including equal rights to conclude contracts and administer property (article 15); gender equality in relation to marriage and family (article 16); and nondiscrimination in employment and training (article 11 and 12). CEDAW is particularly relevant to gender policy and practice because of its broad mandate to tackle all forms of discrimination against women and therefore its ability to be leveraged by a broad range of development practitioners in project, plans, resource allocation and evaluation measures.

- Declaration on eliminating violence against women, DEVAW

- Beijing platform for action, BPA, this was predominantly critical as it established government planning to make commitments to consider the gender perspective as well as to create ‘gender machinery’ (Gender Focal Points) in each government offices (sectors).

- Millennium development goal, MDG, although the other goals in the MDG have gender implications, the third goal is the one most directly related to gender; it goes ‘to promote gender equality and empower women’.

- Solemn declaration on gender equality in Africa, SDGEA and

- The Maputo protocol are continental adaptations.

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To implement this international commitments the government of Ethiopia have formulated legal, policy and national strategic frameworks. The constitution, proclamations such as the federal civil servant (515/2007), labor proclamation (377/2003) and the rural land administration and land use (455/2005), policies such as national women policy, health policy and education policy have been integrating the gender perspective in their narrations. Moreover all ministries have established departments of Women's Affairs in response to the broader government agenda to advance gender equality as evidenced by a National Action Plan on Gender Equality and recent gender responsive legislative reforms.

MoFED seized the opportunity of its strategic position, which is to monitor and coordinate gender equality actions with regards to planning, resource allocations and its role in producing various guidelines for various sectors for implementing budgets, to move government's commitment in gender equality into realization by developing gender responsive budgeting guideline, which has a purpose of mainstreaming gender in the budget process. This guideline, which is developed with support from the British Council and UN Women (United Nations' department for the promotion of gender equality) is to act as a further guide to all government ministries in mainstreaming gender perspectives into all budgeting processes. This guideline is anticipated to formally facilitate its acceptance and implementation across government.

From the NGOs or Civil Society Organization two initiatives could be mentioned the Network of Ethiopian Women Associations (NEWA) and the SA program. NEWA has undertaken diverse advocacy activities on monitoring government's compliance to commitments on gender equality and on capacity building of government and other CSOs. Beginning in 2007 a new activity for NEWA has been in practice to strengthen budget literacy for budget tracking

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among local communities, especially targeting local women's organizations, women's associations, and devolved levels in collaboration with Women's affairs bureaus and Finance and Economic Development bureaus.

The other interesting initiative is that of the Social Accountability (SA) program within the PBS. Ethiopia's Promoting Basic Services Program (PBS) is to ensure the specificity and attainability of key results indicators across the education, health and water sectors, with a view towards enhancing eventual project outcomes.

PBS facilitates the expansion of extension workers in health and agriculture which has the potential for job opportunities for women and girls. One of its program components the second component is strengthening Local Accountability and Transparency Systems which involves public financial management and citizens' engagement.

Social Accountability Program is part of the Promotion of Basic Services program (PBS), which is implemented at regional, woreda and kebele levels which has a direct significance on women. The Social Accountability program is piloted in 85 woreda, increasing citizens' participation in monitoring access to quality basic services with feedback to service providers. The main purpose of Social Accountability Program is to contribute to the improvement of delivery and quality of basic services by strengthening the use and approaches of social accountability tools by civil society organizations and other non-state organizations with government officials and service providers. And one of these tools in The Social Accountability program is GRB.

Although such initiatives are under way, we shouldn't forget general gender status the country has, as Fetenu & Sosena (2002) stated the implementation speed of these mainstreaming activities had not been as expected, as in it is slow (Geremew, 2007). Much still

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remains to be done to achieve the desired changes in budget allocations, in budget documents, mentions in the budget speech when the annual budget plan is presented to the parliament, and increase the use of gender responsive indicators in monitoring and evaluation.

3. Social accountability in Ethiopia

In 2006 with the support of international partners Ethiopia was able to launch the Promotion of Basic Social Service (PBS), which was previously known to be Protection of Basic Social Services, to tackle poverty with enhanced and decentralized public service delivery to the poor. The program has supported the delivery of five basic services across Ethiopia; health, education, water and sanitation, agriculture and since 2009 rural roads. While majority of the funding from the international partners (donors) was intended to be spent on basic service, the program also included essential components like public financial management, monitoring and improving accountability (Sandford, 2012). Hence, along with this initiative, the SA program better known as Ethiopian Social Accountability Program (ESAP) and Financial Transparency and Accountability (FTA) were introduced aiming to empower and promote the poor Ethiopians' engagement in service delivery and assure accountability. While ESAP deals with promoting the service users' direct involvement in the service provision process, FTA works with the service providers to create a budgetary system of government open to public scrutiny by disclosing key information.

The First phase of this SA program or ESAP1 was the earliest experience of SA approach in Ethiopian government's service delivery. It had tested the SA approach on a smaller scale, method, tools and principles covering 86 woreda and four service providing sectors. The evaluation of the first phase of the SA program (ESAP1) revealed that citizen engagement, i.e. bridging citizen's needs and concerns with the service providing sectors' planning, budgeting,

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implementation and monitoring could work and be beneficial to all stakeholders (Pieterse, Debele, Taddesse, & Getahun, 2016).

Henceforth, a more elaborate and effective second phase of the SA program, which covered 232 woredas in the country, was launched as part of the second phase of the PBS in 2012. The Management Agency (MA), a multi-donor trust fund under the World Bank, have been the coordinating organization on this Program. The program had been put in to a nationwide practice through 49 local implementing partners which are local Civic Society organizations (CSOs) and community members (citizens) with assistance from Management Agency and supervision by Ministry of Finance and Economic Cooperation (MoFEC). This second phase took place until the end of September 2015. It is currently in a transition phase in to possible ESAP3.

CHAPTER THREE: METHODOLOGY

This chapter of the paper gives details of the research method used for this study. Accordingly, study design, the study area, the data collection methods, sampling technique, the data analysis and the ethical consideration are discussed.

1. Study design

The study is cross – sectional which had been carried out at one point in time having descriptive purpose. Descriptive research presents a picture of the specific details of a situation, social setting, or relationship Krueger and Newman (2006). For this purpose of describing, the main focus in this study was on obtaining background information and better understanding and clarity of the issue. To answer the research questions stated in previous sections of this research which requires a subjective outlook of study participants, and to get a comprehensive understanding of the social accountability program implementation, qualitative research approach was practiced. Moreover, from the value standing point of view of social work, qualitative method is better suited to get the native’s perspective and capture the sense of life from the informants themselves.

2. Initial plans and alterations

On the original proposed thesis the research was designed to address the SA program’s impact on the gender issue by looking in to its specific tools of GRB and participatory planning and budgeting (PBB). In order to answer the research questions the researcher, travelled to Libokemekem to begin the data collection. In preliminary efforts before the actual data collection, a review of the report documents on the woreda’s SA program as well as a preliminary interviews were made. In this initial desk review and a preliminary with the key informants from the Libokemekem woerda WCYAO experts reviled that the practice of PPB was almost

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nonexistent. This absence in practice meant the focus of the study had to change. However those same initial data collections revealed that, rather than the PPB, the community score card (CSC) tool of SA approach was significantly practiced. Recognizing that in CSC, in which the community does an appraisal of the performance of the service providers, women take part and more importantly the evaluation indicators have the appropriate leverage to evaluate the performance from gender standing point or gender sensitivity of service provision. In recognition of this potential of CSC could be seen and evaluated for being effective tool of gender mainstreaming. Hence the study used the opportunity to further explore the tool and its impact on gender mainstreaming.

3. Study area

The study areas for this research were selected kebles in Libo kemkem woerda of South Gondar zone of the Amhara regional state. Libo kemkem is located 75 kilometers away from the regional capital Bahir Dar. The woerda with its capital at Addis Zemen, has 29 rural kebeles and 5 town kebeles with a total area of 1081.57 square kilometer. The UN Women funded the SA program that has been put to practice by the woredas' Women and Children Affairs office, in six of them. For this study three of the kebeles have been selected, namely Bura, Yefag (Yefag akababi) and Genaza.

4. Study participants

The study participants for this research were selected purposively for the effectiveness of the sample. The participants were community members residing in the study areas who are involved in the social accountability process (those community members that are members of the social accountability committee; who participated in local level discussions, interface meeting, joint action plan development and monitoring); Local government officials and service providers

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as well as experts in the social accountability program implementing partners (gender experts at WCAO).

5. Sampling Technique

Considering the selection of sample is about selecting the best fit to provide the necessary data for the study (Grinnell & Unrau, 2005), to illuminate the key issues and processes of the SA program as well as to have a clear and in-depth understanding about the research questions' answers, it was important for the sample selected to be most productive and had to have adequate understanding as well as experience of GRB and CSC. The research questions were not forwarded or focused on coverage of the program or popular consensus on them, rather the focus was on the effectiveness of the program. For this reason a purposive sampling technique was employed, using the gender experts at Libo kemkem Women Children and Youth affairs office (WCYAO) who are the local coordinators of SA program, as initial points of contact.

6. Sources of Data

Data for the study were collected from primary and secondary sources. Primary data were obtained through semi structured interviews, unstructured interviews and focus group discussions. On the other hand, the secondary sources of data were collected from an effort made to get the available published and unpublished secondary data from the woerda Women, Children's and Youth affairs office (WCYAO) and from MoFEC depicting the programs' progress.

7. Data collection method

In order to collect the data the principal researcher first establish contact with the Libokemkem woerda's women and children affairs office (WCYAO), which overlooks and coordinates the social accountability program (SA) practiced in the woreda. After forming a

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collaborative relation with the Libo kemkem woerda's WCYAO the researcher used the experts (officers) in the office as initial points of contact to establish rapport with the social accountability committee (SAC) members, who are actually the practitioners or the implementers of the program. As the SAC members are the principal informants of this research, the relation the researcher had to form with them was friendly and collaborative as they need to be comfortable and at easy to provide the real information. Hence the researcher made an effort to develop rapport with the study participants (SAC members) by making informal conversations before the actual FGD and interview sessions.

The study used qualitative research approach, hence the data collected are qualitative. The data is collected through the following data collection instruments; a desk review, semi structured interviews, unstructured interviews and focus group discussions.

A desk review had been made of the relevant reports that dealt with the SA implementation in the study area were collected form the woerda WCYAO. Among the reviewed documents are; the first phase SA program implementation report, which involved the first two selected kebeles (Yefag and Berkute kebeles) for implementation, and the second phase SA program report, which reported on the programs' implementation in three kebeles (Yefag, Genaza and Bura).

Before the FGDs and interviews with the community members a guiding questionnaire was used for collecting data from the local service providers and the social accountability program coordinators (gender experts at Libokemkem WCYAO). The questionnaire was carried out for the purpose of improving and modifying the interview questions that were to be major sources of the data. The questionnaire was prepared in English, translated to Amharic and then translated back to English to check for consistency. Consequently, the questionnaires were

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instrumental in revealing that the initially to be explored tool participatory planning and budgeting (PPB) was not in practice. Rather the two tools of social accountability were GRB and CSC. In this revelation the interview and FGD questions had to be modified to explore the gender sensitiveness of the CSC practice.

Data was also collected using interviews. There were two kinds of interviews conducted. Two in-depth unstructured interviews with two coordinators of the program were conducted, one in a long distance walk of four hours to and back from Genaza, one of the study site. The other an hour in-depth interview was conducted in the woreda's WCYAO. Both interviews were widely instrumental in enabling the researcher to get in-depth information about the process the program went through.

The other kind of interview conducted was semi structured interview. Ten and Seven semi structured interviews with community members and service providers respectively had been conducted. Interviews were a semi structured and used to elicit information from the community members especially from those involved in the social accountability program. The interview was administered by the researcher.

For the purpose of eliciting valuable information that provide better insight to the issue under investigation from group interaction in which participants were able to discuss each other's thoughts this research had also employed Focus Group Discussion. One FGD was organized in each study site (kebele), i.e. a total of three FGDs for the study. There were eight participants in the first FGD conducted under a tree in Yefag kebels' compound, there were ten participants in the second FGD held inside Genaza kebele office and there were seven participants FGD held on a field at Bura kebele.

8. Data analysis technique

Sorting shifting and categorizing the data was conducted simultaneously in the data collection phase. The data documented through voice recording were transcribed along with the researcher’s field notes depicting nonverbal expressions by the study participants. The transcription then was subjected to coding.

The categories are identified by grouping participants’ descriptions of a similar substances. Then those groups with related themes were clustered and labeled as final categories. A triangulation of data was also made between the findings of the desk review, the in-depth interviews and the FGDs.

Major themes	Sub themes
Experience/ process/ on Libo kemkem SA implementation	The GRB and CSC activities and procedures that have been conducted in the SA program.
	Major events in the program (initiation training conferences, review meetings, amendments)
Achievements of the Libo kemkem SA program and Addressing the gender agenda	Reported/ registered achievements (tangible)
	Observed/ stated achievements (non-tangible) Attitudinal change
Challenges encountered in the Libokemkem SA program	Project hindering factors
Opportunity present for the SA practice	Favorable grounds/ conditions for advancement
Future prospects	Expressed desires
	Suggested change

9. Trustworthiness of the study

In the consideration of eliminating potential threats in the study the researcher had taken the appropriate measures. Data had been documented properly. With regard to building a good rapport and preventing bias by the researcher as well as the participants; objectives of the study were clarified for all study participants as the issues of confidentiality were confirmed.

Moreover, on appropriate occasions probing and paraphrasing had been used to comprehend the true sense of the participants' opinion or answer. The data had been also checked for missing, inconsistencies and unlikely responses during the data entry.

10. Ethical consideration

Ethical clearance for the study and supporting letter was obtained from the Addis Ababa University School of social work. Ethical concerns of maintaining the anonymity of respondents, respect for privacy, confidentiality and ensuring the security of the interview responses were given careful consideration. Every participant of the research was made aware of the research topic, its purpose and importance as well as the researcher's identity. Every participants were also given the chance to refuse from any participation if they were in discomfort or in disagreement to the study and its purpose. For those who agreed to participate, they were informed that participation in the study was based on full voluntary basis and there won't be any fee if they do participate.

Data collection commenced after full informed verbal consent was obtained from each participant. In the interviews and focus grouped discussion the researcher was solely dedicated to clarify questions and asking further questions based on provided answers.

Moreover, any voice recording of interviews and FGD was conducted after the full consent from the informants/respondents was obtained. For the purpose of concealing the

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research participants' identity the quotations or any mention of a respondent in the study was automatically substituted with pseudo name. At the end of each interviews and the focus group discussions the researcher forwarded gratitude and politeness.

CHAPTER FOUR: THE FINDING

The Libo kemkem SA program

1. Experience/ process/ on SA implementation

This first section of the fourth chapter presents the first category of the findings of the study. It is offered in a manner of sequential happenings, the process and the activities conducted in the program. Hence the steps stated are the stages of implementation the program went through.

Step one: introducing SA

The SA program in Libo Kemkem woerda of South Gondar was part of the UN women's pilot SA projects around the country. The projects were intended to enhance the gender mainstreaming agenda through the SA initiative. In 2004, UN women brought in the 58 NGO's congregate 'Positive Action Network Ethiopia' mostly known by its abbreviation – PANE, which was working on poverty reduction and sustainable development, to coordinate and conduct the initiation phase of these pilot projects.

A five day initiation workshop for the implementing partners, which were woerda Women, Children and Youth Affairs Offices (WCYAOs), was conducted in Bahirdar inaugurating the project by introducing the SA program purpose, strategy, implementation process, SA tools and project monitoring and evaluation. Libokemkem woerda's WCYAO took part in the workshop. The initiation workshop closed by giving a project launching activity to each coordinators /implementers, to make a baseline assessment on the existing trend with regard to gender mainstreaming in planning and budgeting as well as on the conditions of citizen engagement.

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Ato Ashenafi one of the key informants for this thesis and a gender expert at the Libokemkem WCYAO, claims his office took the responsibility seriously. The experts at WCYAO conducted the baseline assessment with diligence and made an extra effort to access training needs with regard to gender mainstreaming. The results of this assessment was presented to PANE in a post primary activity workshop in Adama. Which according to Ato Ashenafi impressed PANE and lead to fifty thousand birr grant to launch the SA program in two selected kebeles of the woerda.

The first sets of activities in the SA program then was to select those two pilot kebeles and to identify the service provision sectors that were going to be covered in the project. Yefag and Berkutye become the two pilot kebeles, while ‘education’, ‘water’, ‘agriculture’ and ‘Health’ become the sectors to be appraised in the project. In a later phase the pilot kebeles raised to six including Genaza, Bera, Shamo and Bura, while the sectors were also increased to include ‘rural road’ and ‘environmental protection land administration’ as they have a significant impact on the daily lives of the residents especially on the lives of women.

The next activity under this introduction of SA step was to raise the social awareness on citizen engagement in service delivery, on SA program; its purpose, principles, importance and its process. This activity was conducted in meetings held at informal public gatherings such as at churches after the regular Sunday sermon. These initial meetings had only few participants but then those few people took part in motivating others to be part of the program. Soon enough many community members were interested, so that the next activity, which was to assemble the Social accountability committee (SAC).

This committee in majority was supposed to be composed of citizens but still including service providers and other kebele officials with the responsibility of actually executing the SA

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processes. After the community members, along with other stakeholders, were equipped with the basic information about the program, communities themselves were in charge to select those people who would represent them in the SA committees. Other members of the SAC representing service providers were from; school administration, health extension workers, agriculture extension workers, sector office heads at woerda level.

Three SACs were formed in each pilot kebeles. Each SAC, composed of ten to fourteen individuals, represented one major segment of the community. That is; Men (older men & religious leaders) SAC, Women SAC and Youth (comprising both men & women youth) SAC.

In the key informant interview with WCYAO experts as well as the FGD discussions with the community members exhibited that even though there was a bit of a doubt, there wasn't much resistance by the society to go along with the program. As some SA implementers in other parts of the country outlined (ESAP2, Social Accountability Results and Lessons in Ethiopia: ESAP2 National Conference, 2016), there is a common initial hesitation of by services users as well as the providers which makes SA implementers spend significant amount of time to overcome. This study asked both the WCYAO experts and the SAC members the reason for the reduced amount of resistance. WCYAO's answer credits initial talks with service providers underlined the fact that SA wasn't all about criticizing and making providers look bad but it was about highlighting citizens' demand and priorities. The SAC members on the other hand confirmed that even though they has some doubts about its lasting impact, they still were captivated by its potential and promises.

Step two: access to information

After the SACs formation WCYAO organized a three day formal induction training for the SACs members along with the service providers. The training covered the following topics; SA

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concepts, principle, purpose (aim), gender mainstreaming, and SA program tools; specifically GRB and CSC, activities to be carried out & expected outcomes of the SA program, the link between government policies & strategy and the SA program and on service standards.

Since the UN women intent for the project was to address the gender mainstreaming agenda through citizen engagement scheme, the chosen SA tools were accented to the effect of this aim. The subsequent activity in this step was to actually gather information about the selected sectors service delivery this included; chosen sectors policies, annual sector office plans, service standards, citizen demands and actual service delivery. This data gathering involved SACs members' field visiting schools, health centers, water piped wells and agriculture extension workers offices and stores.

Step three: evaluation

Following the information gathering the community/citizen members of the SACs evaluated the service delivery against the background of the service standards and the actual needs of the communities. This involved formulating indicators and a scale for grading. Hence, main categories for evaluation were determined to be the service accessibility and service quality. Meanwhile, the grading scale was set to be from 1 to 5, where 1 is the lowest grade and 5 is the highest.

Based on the above categories of evaluation the SAC members discussed each sector's service delivery by identifying sectors specific issues and outlining the indicators to be used in grading the service provision. The table below shows the indicators employed for the evaluation.

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Education	Health
<ul style="list-style-type: none"> - Proximity of schools - School N^o to student N^o ration - Boys Vs. girls enrolment ratio - School building quality - Class room N^o per school - Toilet access quality and male/female separate toilets - Special support for girls (such as tutorials) - Certified teachers N^o - Student to text book ratio - Sport field in school 	<ul style="list-style-type: none"> - Health center availability - N^o of Health centers per Kebele - Proximity of health centers - N^o of trained health workers per health center - Health workers punctuality - Malaria and other disease prevention and control service - Time it takes to get a service in health centers - Medicine (medical drugs) availability and access - Medical instruments availability - Child & maternal mortality rate - Family planning /birth control/ services availability
Water	Agriculture
<ul style="list-style-type: none"> - Public (piped wells) water supply facilities availability - Public (pied wells) proximity - Water borne diseases spread/control - Duration/time it takes to get water at the public wells 	<ul style="list-style-type: none"> - Availability of agriculture facilities and associations - Agricultural extension workers per Kebele

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<ul style="list-style-type: none"> - Population to public well ratio - Public (piped wells) water facilities convenience for women users - Rapidness to water facilities maintenance Women participation in water committees 	<ul style="list-style-type: none"> - Agricultural service quality and variety - Regular agriculture extension workers field visit to farm lands - Adequate and timely supply of agricultural inputs Training provision in new agricultural technology
<p>Land administration</p>	
<ul style="list-style-type: none"> - Satisfaction on land heritage administration - Satisfaction on land lease administration - Satisfaction on administration of common land - Effort to support (make) women in acquiring land - Resolution to land dispute - Service in fair land division in divorce settlements 	

Based on the above indicators the three SACs representing different segments, consequently the different interests of the society, as well as the service providers themselves rated the service delivery.¹

¹ The actual document depicting the evaluation is attached at the end of this thesis paper as an annex, courtesy of the WCYAO

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The evaluations or rating of the service was based on the evidence gathered in the aforementioned step. Nonetheless, the community members in the SAC had to present their findings and grades to the whole community so as to confirm they reflected the entire communities' demands, disappointments and satisfaction with the rendered service. Hence, a general meeting was held where the three SACs presented their consolidated findings and discussions commenced until general consciousness was reached.

Step four: interface meeting

After the consolidated SACs' evaluation and the service providers grading was finalized, the interface meeting was organized by the WCYAO. There were essentially two interface meetings, one at the Kebele level and the other at woerda level. In the FGD with the SAC members at Yefag Kebele , it was revealed that the interface meetings, where all the stakeholders including the community members, service providers, woerda council and woerda cabinet members themselves, was by far the most uplifting and interesting step in the whole process.

The Kebele level interface meeting had its own advantage and importance, but the interviewed community members and the participant, of the FGDs consider the woerda level meeting to be the most influential, effective and fulfilling. Hence, they raise their biggest disappointment, the woerda level interface meeting was only held two times since the SA program was launched in 2012. Nevertheless, the Kebele level meeting is still going strong and it's held either once or twice a year.

Based on the service grading between community members and service providers, a heated woerda level meeting was organized. The service providers responded to the low grades and other demands raised by service users.

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Ato Masersha one of the participants in the Yefag FGD conveyed his experience as follows:

It was the most extricating experience. Could you image us going to woerda administrators criticize their performance and demand a service, in normal circumstances?²

According to the community and SAC members interviewed some of service providers' first reaction to the SACs evaluation and grading was full of dismay and anger.

Ato Desalgen one of the SAC members and the Kebele administrator recalls;

When the lowest graded sector, agriculture, evaluation was presented, the woerda agriculture office head was infuriated. He claimed his sector didn't deserve any of the grading but we responded by presenting the evidence.

Moreover the woerda administrator himself pointed out, denial wasn't the way out. He [the agriculture office head] couldn't argue any further.

Step six: joint action plan (JAP) formulation

The heated debates continued in small groups for a detailed discussions on the service provision and for proposing and formulating a solution for the raised problems and service hindrances. This step was concluded when a joint action plan was developed to address those service provision problems.

2. Achievements of the Libo kemkem SA program

Quintessentially the SA program engages citizens with service providers for betterment of the service delivery. In this process it aims to create a sense of citizen ownership up on the service restate service providers responsibility to responds to the prioritize needs of citizens and

² More on the programs significance and achievement in the next segment of this chapter

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also creates a constructive platform where solution are proposed (designed) for the problems of service delivery by both the users and the providers.

The most of outstanding achievements registered in the Libo kemkem SA program comes from Yefag Kebele. With of course its exemplary performance, had created a rippling effect in the other pilot kebeles as well. In the FGD with the SACs members the following major sector specific achievements have been recorded;

Education:

- Student to textbook ratio had been constantly decreasing since the first Interface meeting
- Student to sitting desk ratio has also improve. children are no longer siting on floors and stone to attend classes
- Another impressive change in schools was the toilet separation in to boys and girls toilets.
- A tutorial class for girls

Agriculture:

- The agricultural extension workers per Kebele have been improved from three to six
- Agricultural inputs are now disseminated adequately, efficiently and more importantly in time
- agricultural trainings on new technology are now being provided

Water:

- New public water supply systems (piped wells) have been constructed to meet the service standard, and hence lowered the number of users per piped wells from 80 to 50 people.
- There are water management committees, which are composed of community members that functions as responsible body to protecting and managing the public piped wells.

This committees prior to the SA program was dominated by men. This was raised as an

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issue in the SAC meetings. Because majority, if not all, of the users of these piped wells are women, hence it was acknowledged that they should have a say in the design and location of this wells' construction. This statement was even further supported since the previous public piped wells were not convenient to the women. Consequent to the increased number of women in the water management committee (4-5 out of 7) there is now a better women friendly piped well design and according to the FGD participants there is a general improvement in the water facilities management.

- There was also improvement in response to maintaining inactive piped wells

Health:

- Even through the health sector was evaluated to be the better performing sector, it's now ever taming the service by improving maternal care (post-natal care) with friendly environment so that women and their families are more encouraged to have birth in health centers rather than at home. Moreover, the community members are playing their own role in this regard, by making a local stretcher at their own cost to be used to take women in birth labor in to the health centers.
- Another health sector achievement deals with the family planning service. The female participants and the health extension worker at Genaza FGD stated the opportunity the citizen engagement program provided in creating awareness on the importance and benefits of birth control methods.

The health extension worker at the Genaza FGD explained:

Before the SA program there were only a few women who comes to us for the family planning services, and they come in secrecy as it was considered to be a

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taboo amongst the community members. Now that has changed. This days the men themselves bring their wives for birth control service.

- Another health related achievement registered in Genaza is the construction of public rest rooms. Before the public rest rooms citizens use shrubs and trees as toilets to relief oneself. Such limited access to safe and discrete place to relief oneself was extra stressful on women. As W/ro Mare the women SAC chair women indicated, women had the only option to go to ‘toilet’ only during at night or at dawn because otherwise it is culturally unacceptable to see women under the shrubs or trees during the day. This meant women had to endure many stressful and agonizing days. However with citizens taking ownership and contracting these public toilets, this agony has also been removed.

Rural road:

- After the second phase of the SA program there has be construction of rural roads from Yefag to Shumana. Previously the lack of this road was the source of frequent conflict between farmers and the travelers by who had to cross the teff fields to go to the other Kebele.

Land administration:

- One the frequent challenge to women of Libo kemkem is that of the unlawful trespassing and plundering of their land. Creating a solution for this problem have been accentuated by the SA program

Although these service improvements and changes had been registered, the biggest and the most impressive change brought on by the SA initiative is that of attitudinal (intangible behavioral change). The roles and positions that were played and held by citizens and service

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providers to some extent were unproductive, non-collaborative and showed limited responsiveness to service user demands and priorities. Hence, there was a bit of doubt on the promises of the SA program. Moreover, sense of ownership amongst the citizens to the services delivered was also quite limited. In fact, there was a general tendency of weariness in requesting for service improvement. Introducing this SA program revived the citizen voice to be an important part of service provision's planning and budgeting. The interface meetings at the woerda level, however few, were powerful platform which returned citizens entitlement on the public service. The platform had also underlined that service providers, administrative bodies, elected council members have accountability to respond to the citizens they are serving.

All the process of SA program then had returned the citizens sense of ownership on the service. This is why rather than helplessly sitting on their problem they now respond with looking for solution. There had also been behavioral change witnessed amongst the service provider. As was mention in the former section of this chapter some of the sector which earn lowest ranks had also transformed from their initial reaction of resentment.

3. Addressing the gender agenda

As it was previously stated, when UN women launched the SA initiative, the main goal was to address the gender mainstreaming agenda through the citizen engagement scheme. Out of the two SA tools employed in the program community score card (CSC) was intended to create a demanding community that recognizes that women have different desires and priorities than men. It is also meant to accentuate women also possess essential capabilities that can be taped in to for benefit of the whole community.

Needless to say just like most parts of the country here too cultural domination and inhibiting interaction structures hampered women participation at the early stages of the citizen

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engagement. It wasn't customary occurrence to see women actively engage and lead public activities outside the household. Old fashioned values and norms kept the Libokemkem women out of the spotlight. In the Yefag FGD it wasn't the women who gave their testimony on this issue, it was the men.

Ato Masresha chairman of the men SAC:

I won't lie to you, I use to think no matter what, taking care of the children was my wife's sole responsibility, I had nothing to do with it. For instance if I find one of my babies crying, I had no intension of picking him up and comforting him. I would call my wife and tell her that her child is crying his guts out.

The SA program had a monumental effect in changing this attitude. The initiation training that was given to the SAC members and the service providers addressed the gender issues carefully. Awareness was crucial element for the successful implementation of the program, therefor the training discussed; the basic gender concepts, the gender inequality, the importance and benefits of creating a gender egalitarian society, gender mainstreaming and SA programs' potential to contribute to gender equality.

In an effort to identify and list out SA initiative achievements that can be ascribed to GRB was a difficult task. This is because some of the positive changes that had been recorded are combined effects of GRB and CSC. Moreover in some circumstances GRB's effect can only be seen in the long run, making it complicated to assign the change as a result of GRB or other bureaucratic factors that may or may not be instigated by the GRB initiative.

Nonetheless, there are still some changes that are clearly led by the GRB concept and processes. For example the GRB training for Libokemekem's SACs and service provides

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untuned the unconsciously concealed reality of gender inequality resulting from the roles society bestowed up on men and women. This concept of unequal gender roles promoted one of the impressive activities conducted in Libokemkem's SA program.

With WCYAO experts' technical assistance, the SAC members listed out all the livelihood activities performed by the society. These listed out activities were then categorized in to the three basic role classifications; productive, reproductive and community

As many literatures refer to the first role (productive) as the determining factor for the power relation between men and women, it is assumed that it is dominated by men in patriarchal societies. Whereas the second role (reproductive) which is more or less associated with care giving and household chores are assumed to be dominated by women. Most of the third role is assumed to be performed by women but still men have a decision making positions under this role.

So then the categorized list of roles in Libo kemkem were ascribed as men or women roles. There were 23 to 26 productive roles identified in the three study areas including farming, husbandry, poultry, crop selling, sowing seeds and so on. 16 reproductive roles including; food preparation, taking care of children, washing close, collecting firewood, and so on. There were also 13 community roles including, Participation Idir, going to weddings and funerals, visiting, mediating disputing individuals (parties) and so on.

Genaza;

Out of the 26 productive roles in Genaza; 3 of them were exclusive to women, 4 of them were exclusive to the men and 19 of them were performed by both sexes. Out of the 16 roles in reproduction, 13 of them are exclusively performed by women whereas the share the remaining 3

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with men. Out of the 13 role in community responsibilities, only one is exclusive to men where the rest is shared by both sexes.

Yefag;

In Yefag kebele there are 23 productive role identified and each sexes exclusively performs 4 activities while they shared 15 activities. Among the reproduction activities 12 were only executed by women while the shared the rest. Out of the 13 community activities only one activity was exclusive to men while they shared the rest 12 activities.

Bura;

There were 23 productive activities identified in Bura out of which, 3 were exclusive to men and 4 were exclusive to women and 16 were both sexes' responsibilities. In reproduction role all were ascribed to women in Bura. And like the above two Kebeles out of the 13 community roles only one was exclusive to men while the rest was shared.

So then in conclusion. It is evident that among the productive roles listed out women occupied.

- 50 activities in Genaza while men were involved in 38,
- 47 activities in Yefag while men were involved in 36,
- 48 activities in Bura while men were involved in 32.

This roles inventory was an eye opening experience for many key informant.

Ato Demeke, a community member from the FGDs expressed his experience;

It is unfair. Our wife's worked way more than we do, there is no comparison. What is worse is that even after such laborious day they spent on the fields we [the husbands] expect them to wash our legs and greet us with freshly cooked food the moment we get home?

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These attitudes have now changed. All participants of this study verify this statement. There is now a different value system with regard to the power relation between men and women.

W/ro Tedale member of women's SAC in Yefag explains;

These days there is an inspiring collaboration and mutual respect among us. We now share our duties. Men are more and more open to get involved in household chores. It is no longer a mocked idea to wash your wife's cloth or comforting your crying child.

A lot of progress had been made in all the study areas (kebeles) with regard to the change in societal attitude towards gender roles. But as the FGD and key informants interviews confirm a lot has still to be done. The attitudinal change is not complete and it is limited to the kebeles which are relatively near to cities.

On the other flank of the citizen engagement, the key informants from the service providers indicated that the GRB training as well as the interface meetings had a stirring and motivating effect on planners. Although many sectors are still in elementary stages of gender responsive resource allocation the pro poor sectors (health, education, water, agriculture and road construction) and few others recognize the different needs of women and men then plan to respond to both sexes needs.

For example the key informant from the 'Environmental protection and land administration office' stated the following;

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One of the frequent issues we encounter in our work is that of many widowed or single women who are victims of land plundering. The SA program had; one, created awareness on rights and duties of service users and service providers. Two, it instigated our office to take a gender perspective on the land plundering and seriously plan and allocate appropriate amount of resource to address the problem.

Besides its own impact and contribution, GRB could also be seen as integral part of the CSC and vice-versa. The step in CSC were community representatives in the SACs discuss on each sector's issues and community needs complement the gender analysis or resources mapping stage of GRB. In addition in Libokemekem's CSC implementation where the step SACs rated each sectors' performance, gender indicators were widely utilized. This too complimented GRB because those gender indicators took center stage in the interface discussions as well as the succeeding activity of JAP formulation. Both the community members in the SACs and the service providers confirms this effect by recalling that after the interface meeting at the woerda level , sectors revised their annual plans as well as their budget to be addressing women's need.

4. Challenges encountered in the Libokemekem SA program

Based on the promising achievements and positive changes that it brought it's safe to say, had it been implemented in full throttle, the SA program could have proven itself to be a more comprehensive and effective gender mainstreaming scheme than the standard MoWCA led sectorial gender mainstreaming training and sensitization efforts.

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Although it had been four years since its launch, the Libokemkem SA program still has some distance to cover to reach its' full potential. The following are the factors that are hindering the program:

- As was mentioned in the earlier section, the biggest disappointment in the whole SA initiative of Libokemkem woerda is the fact that the woerda level interface meeting couldn't go any further than two times, which were held in 2013 and 2014. As community members emphasized most of the achievements the program brought in their livelihood were obtained after the woerda level meetings. So the simple inquire would be, why did it stop? The WCYAO blames it on lack of budget. It is obvious that the interface meeting do require some amount of budget, at least for meeting hall and accommodations. The previous two interface meetings were held by the financial support the UN Women offered. Besides the fact that UN Women's support didn't last, the search for other financial sources (including the woerda itself) had not been fruitful.
- Another major challenging issue that was raised by the Yefag FGD was that of citizens' limited access to budget information.

W/ro Tedale, member of women's SAC in Yefag stated it as follows;

The basic prerequisite for the successful implementation of GRB is financial transparency. We need to know what service providers planned activities. Yet we don't know how much budget is allocated to our woerda and how much budget is allocated to each sector. We also did ask to be involved in the sectors' planning process. But there is still no answer. How could we be expected to give feedback on things we don't know?

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- One of the repeatedly raised challenge by the FGDs at Genaza and Bura SAC is the lack of monitoring and technical support. As SA is more or less focused on improving service provision that ultimately begins with attitudinal changes it is going to take time, perseverance as well as financial resources. So then before the program stands on both its feet it requires guidance and support from the coordinating organization. While recognizing this valid point the coordinator, WCYAO, again claimed lack of budget is the reason for this problem as well.
- Other than the financial challenges, community members of Bura kebele stressed that if SA is going to be fully accepted by the society it really needs to be an agent of solution.

Member of the youth SAC at Bura:

When issues are constantly raised without getting a solution, it will obviously frustrate people to the point they abandon the whole process (citizen engagement) all together.

- GRB as a tool for citizen engagement is powerful and effective. However, it requires some technical capacity and attitudinal change. Due to a high staff turnover, i.e. trained sector planning and budgeting experts frequently leaving their jobs, GRB implementation is lagged over and over again.
- Even though there is an evident openness and support from the woerda administration there happens to be a gap in sectors' office heads commitment. Mainstreaming gender requires a leadership commitment. This is because there is no sanction or incentive system set that would regularly and formally assure gender responsiveness of sector plan and resources allocation. Henceforth, there should be gender sensitive sector leadership which SAC members of all the study sites deem to be missing.

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- The last challenge identified is actually a common one in other efforts of gender mainstreaming as well, lack of gender disaggregated data.

CHAPTER FIVE: DISCUSSION

This chapter discusses about the findings of this study with the other literatures in the based on the four research questions.

The purpose of raising the gender- development discourse in the literature review is to back the SA and the gender agenda linkage in a grander scheme of understanding the common ground between the two. Gender is recognized to be a crucial element in the development dialogue as the space from the theoretical set up of development models to the actual activity of putting them in to practice is a major intervention ground for gender mainstreaming. This is because development policies or strategies are the single most determinants of gender disparity, they either exasperate or reduce it (MoFED, 2012).

Women in development (WID) and gender and development are approaches in recognition to this criticality of development. WID is about challenging the execution of women from the development by integrating women in to the existing development process. GAD or widely known as gender mainstreaming, on the other hand was internationally adopted after the WID approach failed to realize the hoped for achievements. The WID had its focus on numerical integration in to the exciting development process through women specific projects. Even though there were positive results gained by WID, as an effective approach to development WID failed short by limiting its horizon. Hence the 1990s critics hailed its demise and dawn of GAD.

GAD had made a shift in the gender- development paradigm. It seeks to address strategic gender needs and understand women's subordination through analysis of gender relation within the development framework. The focus here is to challenge the gender relation, i.e. the hierarchical relations of power between women and men that tend to disadvantage, by

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empowering the disadvantaged and addressing strategic gender needs to the effect of transforming the balance of power between the sexes.

Hence in linking this with the SA program we shall get compatible values as SA is all about assuring all citizens' needs and interest in the development plan or more specifically the service delivery of development plan. Now that we had the link set up, let's see the Libo kemkem SA program through the lenses of GAD and WID.

The founding character that distinguish mainstreaming (GAD) from integration (WID) is the conduct of gender analysis. Considering this this research couldn't get an evidence of gender analysis conducted in any of the sectors for that matter. This common deficiency among the sectors might be the single most major flaw of the effort in making service provision gender sensitive. Nonetheless let's see the sector results up against mainstreaming and integration. The major results of the Libo kemkem program presented in the finding were categorized in service sector.

- The Education sector had two gender related results; the separate boys and girls toilet and the girls tutorial. Education is a major component in an effort to empowering the disadvantaged, i.e. women, and addressing strategic gender needs. To this end the education sector should plan on increasing girls' enrolment in to school as well as retain them and see them through until graduation from higher education. The work and results of the SA Libo kemkem then can be considered an effort in the right direction, they are about making the school environment conducive for both boys and girls and about empowering the disadvantaged girls to do well in school. Yet there is still a need of better effort. For example; following two questions could be asked for a better effort; what are

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the current factors that hinder girls' enrollment? What are the factors for dropout rates? Both internal and external factors to the school. The important matter here is the answer for these questions shouldn't be reached from imagination but from analysis.

- The water sector had exhibited couple of gender related achievements; the inclusion of women in water facility management committees and women considerate (friendly) water facility design. From answering the GAD question of a shift in gender relation, this sector had impressive result. Women now had a say in the service provision, they are among and sometimes more in number in the management committee of the water facilities. However access to water satisfies practical need. It had little impact in changing the household gender balance.
- Health sector had made three gender sensitive improvements; improvement in better suited post-delivery care for mothers who had given birth, better awareness created in family planning service and construction of public rest room. In this sector there is a trend that can be considered a better shift in gender relation. In the finding it has been presented that the men in the study area are showing willingness and cooperation towards family planning mechanisms. This is an important step towards women controlling their reproductive rights, yet it needs further examination to find out if the case really is women having a control over their reproduction right or men's shifting attitude over having too many children. The hospital environment specifically the post-delivery care improvement and the construction of public rest room are another efforts in the right direction, they are planning and implementation that recognized women needs.

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- In land the registered output is that of the work done on the unlawful trespassing and plundering of land which women are the common victims. This sector has
- The SA program Results registered in the agriculture and road sectors had failed to show the gender component of their achievement. In fact there is no gender indicator in the agriculture evaluation matrix presented in the finding. The sectors could have been major area of intervention to address strategic needs. For example the following couple of questions; what effort had been made to address women farmers? That is in support from agriculture extension service, access to new technology, access to agricultural input and so on.

CHAPTER SIX: CONCLUSSION AND IMPLICATION

1. Conclusion

This study aimed to see the SA initiative's potential to address the gender issue with special interest in gender mainstreaming. The research questions were interested in eliciting evidences that show the effectiveness of the SA program in general, and GRB and CSC in specific to address gender and in the long run contribute to the capturing of gender equality. In this regard several evidences were presented in chapter three, among them are; Libo kemkem's residents going through the remarkable and intangible behavioral modification on gender roles, the tangible change of sectors revising their plan to be gender responsive and the improvements in each covered sectors' service provision, including the constructions of new public water supply systems (piped wells) and public rest rooms, girl students tutorial and improvements of post-natal care. As a gender mainstreaming scheme, SA had also been found to be a more effective and efficient than the government led sectors mainstreaming efforts.

With regard to the research question the focus was on outlining the challenges of the SA program. Most of the challenges identified by the stakeholders of the program themselves deal with scarcity of financial support. Other than that the major hindrances raised were, the limited access to the woerda's budget information, the lack of monitoring and evaluation, limited technical capacity of planners and budget experts on GRB, sectorial heads limited awareness on the gender issue and lack of commitment, limiter involvement of woerda council members and lack of gender disaggregated data.

The last chapter of the thesis then dealt with proposed institutionalization blocks and policy implication. In institutionalizing SA, creating a knowledge ground with in the service users as well as the providers was stressed to be the most essential foundation. Other than that;

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creating a government or a community base for financing the program, formulating a link between FTA and SA, giving council members leading role, building the trust between the service users and providers and lastly giving due focus to the M&E step of the SA process were the institutionalization blocks proposed.

2. Implications

2.1 Implication for education.

Implication that can be drawn from this study for educational purpose is that there is still a need for gender mainstreaming training. The concept of mainstreaming is one that shouldn't be lightly handled. It is about revolutionizing each sectors service provision from planning through implementation to monitoring and evaluation. It is beyond the mere integration of women. As was depicted in the finding the SA program had now been limited to be practiced under the kebele structure. Even though the SA coordinators blame lack of budget to facilitate the program, it should have been over taken by the woerda administration had the gender mainstreaming concept been fully adopted by the service provider without the need for external organs assistance. More importantly though the training should also be provided to community members alongside the service users. Hence the two parties could have the same understanding of gender mainstreaming and create a workable accountability platform.

2.2. Implication for practice

SA is not a onetime deal. It is a way of life. It is continues process of keeping the service providers responsive and accountable while citizens are collaborative and entitled. Recognizing this takes us to a search to find the way of institutionalizing the approach on to the regular policy frameworks, procedures and annual sector activity plans. Consequently, the following institutionalization blocks are proposed.

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First: the effort of institutionalizing SA should lay its foundation on awareness. Citizens shall be aware of their rights and duties.

The interviewed expert in the Environmental protection and land administration stress on this issue;

Rural women usually take it as it comes. If they don't have men in their life that can protect their land, some men will assume they have the 'right' to strip her what is rightfully hers. The sad part about it is most of the women use to stay docile however heartbroken they are.

In the FGDs at Yefag and Genaza SAC members mentioned that during the interface meetings at woerda level, sector heads were astonished by the rural communities justified requests and commendable knowledge of service standards. On the contrary the same participants in the FGDs suggested that there are times where they witnessed lack of knowledge on service standards by the providers themselves. If accountable service provisions is to be realized, the providers' 'some level of knowledge on service standard' won't suffice. Thus, as citizens, especially those in rural areas, where there is minimal access to information, should be educated about government policies, procedures, budget cycle, planning cycle etc. as well as on their rights and duties. It is also very important and is essential part of the solution to make service providers aware of their duties and responsibilities.

Second: without the naïve overlook of other influencing and facilitating stakeholders, the two main players in this SA program are service providers and service users. Characteristically the constructive engagement between these two players require at least the basic level of

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confidence in each other. Hence the other vital level of foundation for the institutionalization is this trust that is to be built between them.

So then how is this trust built?

1. By creating a responsive service provider, i.e. open to citizens' feedbacks and reactive to those feedbacks.
2. By developing a collaborative (not a finger pointing) citizen engagement where citizens are also part of solving the problem
3. By having regular , constructive and evidence founded dialog among the main players of the program, service users and providers

Third: another prerequisite foundation for the institutionalization of SA in Libokemkem is the link that should be formed between SA and Financial transparency and accountability program (FTA). This linkage had been in practice for the nationwide SA project ESAP2 by formalizing a memorandum of understanding between bureaus of finance and economic cooperation and implementing partners. This linkage had not been created in Libokemkem. The need for the linkage is to guarantee access to information, i.e. the FTA program will disclosed the information associated with the available resources that had been allocated to the woerda. In previous section it was discussed that the SAC members are dissatisfied with the access to information concerning budget. However true is the SACs claim, there are some efforts by the woerda finance bureau to notify the consolidated budget allocated to the woerda. The problem is the two sides haven't been bridged.

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Fourth: one of the biggest challenges raised by all active participants of Libo kemkem's SA program is that of financial support/ source. It would be unwise to expect a continuous flow of donors' aid. Therefore two alternative solutions (source of finance) are suggested.

One; the woerda administration itself. Most of the sectors, if not all, conduct a monitoring and evaluation (M&E) activities to see if the planned activities attained their targets. In addition there are also sectors with departments dedicated to the aim of ensuring good governance. Resource is allocated to both the activity and the department. The suggestion is to recognize SA as an effective and practical approach to both the M&E as well as good governance. Henceforward, the government, in this case the woerda administration or woerda council, should allocate the appropriate budget for the program. The integration of the SA approach in to government's system from planning through implementation and in to M&E will enhance the effectiveness and efficiency of the planned activities as well as it will ensure good governance.

Two; community based financing. It is quite apparent that Libokekem residents were delighted about the SA processes and its results. Hence the suggestion is to mobilize the community to finance the program. There are also community based institution that could be used as foundations. For example, farmers' corporations, religious associations, self-help groups and Idirs could be facilitative agents that could lead the community based/ financed SA program.

Five: as it has been pointed out in earlier paragraph of this section it would be naive to overlook some important stakeholders. Though the Libokemkem woerda council have been invited to the interface meeting and program review platforms the role council members did play in the process wasn't enough as the woerda council is responsible for the political accountability, it oversees if the executing organ of the government is conducting itself to the best benefit of

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citizens. Such role needs to be taken advantage of in SA program, involving council members in SACs, encouraging the council to take facilitation role and so on.

Last point: the interviews, FGD and the review of the WCYAO reports shows that the SA steps are interrupted after the formulation of JAP. Monitoring and evaluation is vital step to assure the JAP implementation is still in keeping with the citizens need and desirers. Moreover, the JAP implementation should also safeguard the gender mainstreaming of the implementation phase. Therefor a continuous community and service provider's discussion should be conducted to distinguish unresolved and prioritizing issues so that they could be addressed before the end of the JAP implementation year.

The Ethiopian women's policy had been ratified for implementation in 1993. The policy is currently under revision (amendment). The policy, among others, had the aim to assure women take a decisive role in economic, political and social realms of the society by removing; laws, norms, value systems and all sorts of cultural stumbling blocks. Moreover, it encourages and supports direct or indirect policies, laws and regulations, programs and projects that will unveil the systematic gender inequalities and change them. That is policies that would provide the legal ground for women to be the participants and beneficiaries of development endeavors, projects that are innovative in reducing the household burden on women, programs that create an opportunity for women with similar needs and problems to get organized and work for the resolution of their problems. SA is such kind of a program.

The policy indicated that mainstreaming gender in to all government structures with one coordinating organ, which is now the MoWCA, is one of the major ways to reach the policy goal/ aim. It further dictates that each sector shall form a department / directorate that would be responsible to mainstream gender in each of those sectors.

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As was mentioned in the above chapter, although few sectors have been successful in mainstreaming gender in their sector plans and implementations, for the larger part this approach, which is a top-down (government to people) have a little impact. Following the findings of this thesis, without abandoning this top-down approach, the more successful approach of citizen engagement is proposed to be adopted by the government. Until now the SA program had been initiated and coordinated by either local or international non-governmental organizations. As it has already been stated the impressive results of the SA program can be sustained by governments backing or adoption. Seeing investment on women as the most sustaining factor for a growing economic development this thesis proposes the inclusion of the SA approach in to the implementation strategy of the forthcoming women's policy.

2.3. Implication for research

The majority of the literature found on SA is concentrated on reporting the achievements and on the theoretical discourse. A lot needs to be investigated by taking each component of the initiative. The gender aspect of it for example needs further investigation in reliving the SA approach's potential in contributing to the gender equality agenda. Based on the findings of this study more issues could be explored; the sustainability of the program, the service providers system reform or system change due to the program and the hindering factors for the limited practice of GRB in SA programs of the country.

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Appendices

Appendix 1: Consent Form

My name is Bereket Gedlu. I am a post graduate students in Addis Ababa University School of Social Work. Currently, I am conducting a research by the title **‘THE SOCIAL ACCOUNTABILITY PROGRAM AS A GENDER MAINSTREAMING SCHEME IN SELECTED KEBELES IN LIBO KEMKEM WEREDA OF SOUTH GONDAR’** as part of requirement for Masters Degree in Social Work. The aim of the research is to reveal the use of GRB and CSC in the citizen engagement, the challenges and the opportunities of implementing them and the future prospects of these tools.

The finding of this study will have different benefits. First it provides an insight about the use of GRB and CSC in the practice of the social accountability program in Libo kemkem woerda. Secondly, it will also serve as a point of reference for the responsible stakeholders working on Social accountability program, GRB and CSC to develop better understanding on the benefits, opportunities and challenges. It will also serve as a stepping stone for other academicians and practitioners who want to do research on the same area.

In order to conduct this qualitative study therefore I will use in depth interview and Focus group discussion as data collection tool. Your participation on this study as an informant is totally dependent on your willingness. Once you agreed to participate you also have a right not to respond for the questions you are not willing to answer and you can also stop this interview at any time you want. The data obtained from you will be recorded only in notes and audio recording instruments as per your agreement. The researcher can assure you that your participation will never affect your service access or status. If you have the concern on seeing the result of the study the final document will be given to the Libo Kemkem woerda Women and Children Affair office so that you will get the access to it.

Finally, I would like to thank you in advance for your intention and willingness to participate in this study.

I agree I do not agree

Signature-----

Appendix 2: The Amharic version of the Consent Form

ጥናቱ ተሳታፊዎች የስምምነት መግለጫ ቅፅ

ስሜ በረከት ገድሎ ይባላል። በአዲስ አበባ ዩኒቨርሲቲ የሶሻል ወርክ የድህረ ምረቃ ተማሪ ስሆን በሊቦ ከምክም ወረዳ የሚተገበረውን የማህበራዊ ተጠያቂነት ፕሮግራም/ ፕሮጀክት እያጠናው እንኛለሁ። ስለዚህ እርስዎ በጥናቱ ተሳትፈው ለምጠይቅዎት ጥያቄ መልስ በመስጠት ይተባበሩኝ ዘንድ ፍቃደኝነትዎን እጠይቃለሁ። የጥናቱ አላማ በማህበራዊ ተጠያቂነት ውስጥ ያሉትን ለስርአተ ፆታ ምላሽ ሰጪ በጀት እና ማህበረሰብ ተኮር የግልጋሎት ምዘና የተሰኙ የአሰራር መርሃ ግብሮች የመጡትን ፈይዳና ያጋጠማቸውን ተግዳሮቶች መለየት ነው። ስለዚህም የእርሶ ለጥያቄዎቹ መልስ በመስጠት መተባበር ለጥናቱ መሳካት በጣም አስፈላጊ ነው። በጥናቱ በመሳተፍዎ የሚያገኙት የገንዘብ ጥቅም የሌለና በሙሉ ፍቃደኝነት ላይ የተመሠረተ መሆኑን ልገልፅልዎ እወዳለሁ። በምጠይቁም ወቅት ፍቃደኛ ከሆኑ የድምፅ መቅጃ የምጠቀም መሆኑን ልገልጽልዎ እወዳለሁ። የሚሰጡኝን መረጃ በሚስጥራዊ ቦታ የሚቀመጥና ስሞዎም በጥናቱ ላይ የማይጠቀስ መሆኑን ላረጋግጥልዎ እወዳለሁ። የተቀረጸውም ድምፅ በጥናቱ መጨረሻ ላይ ከድምፅ መቅጃው ላይ የሚደመሰስ መሆኑን አረጋግጥልዎታለሁ። በማንኛውም ሰዓት በጥናቱ ወቅት ጥያቄ ካልዎት መጠየቅ ይችላሉ። እንዲሁም በጥናቱ ላለመሳተፍም ሆነ በመሀል ለማቋረጥ ከፈለጉ መብትዎ የተጠበቀ ነው። በጥናቱ ለመሳተፍ ሙሉ ፍቃደኛ ከሆኑ ፊርማዎትን ከዚህ በታች በተቀመጠው ቦታ ላይ ያኑሩ።

ስለ ትብብርዎ በቅድሚያ አመሠግናለሁ!

ቀን.....

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Appendix 3. Interview Questions

In depth interview questions;

For members of social accountability committee (SAC),

For members of the community

Once again, your participation on this study as an informant is totally dependent on your willingness hence please give me your oral consent to proceed.

Thank you for your willingness to participate in this study.

Profile of respondent

NAME:

AGE:

SEX :

ROLE in SAC:

ROLE in COMMUNITY AT LARGE:

1. How long has it been since you started getting involved in the social accountability program (as SAC member or otherwise)?

- Tell us how you got to be involved in SA;
- What convinced you to be involved? What motivated you? Are you still motivated?
- What were your initial fears and expectations in getting involved, (who do they turn out)?
- How would you describe your experience in SAC? (Enjoyable, fulfilling, disappointing, pointless. . . .)

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2. Would you please describe to us your communities' reaction to the SA program when it was introduced to your kebele?

- What was the common attitude towards SA when it was presented the 1st time?

- How did the PANE & WCAO mobilize your community to get involved in SA?

3. Describe to us the process your community got in to as it was practicing SA

- The process of SAC formation; the people who were chosen

- The process of creating platform to meet service providers

- Participating in awareness creation trainings (training by who, with what aim)

4. After your community was involved in the SA practice what were the initial opportunities and challenges (as an individual and as community)?

- Such as supports from organizations (NGO or GO), community network, local norm, local institutions

- What were the major challenges (from social groups, community, service providers . . .?)

5. Were you a part of Gender Responsive (GRB) training that was given in your woerda?

- How many gender trainings did you attained?

- What do you understand by GRB and CSC? What do you suppose is its benefit?

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- Do you witness any attitudinal and practical change in you, your family, your community, do elaborate on the changes

- What role do you think is the role of the community to bring gender equality?

6. How do you integrate GRB and CSC in SA practice? Take us through the process?

7. What activities had your SAC (or the SAC representing you) with regard to :-

- creating awareness on gender in your community
- evaluating the service providers with gender lens
- giving gender considerate feedback to service providers plans and budget
- What were the initial goals of your SAC with regard to gender? What

about now what are its current goals?

- what activities have been done to elicit the priorities, challenges and desires of women residing in your kebele (community)

- How do you let women and girls participate in your SAC meetings and interface meetings with service providers?

- How do you create a platform so that all groups (disabled, marginalized, elderly, youth, women) in your community voice their requests?

- Are men in the community involved in GRB activities?

- How do you rate the collaboration with SAC and response of service providers in your kebele towards SA, GRB and CSC?

8. What do you think is the contribution of SA with regard to gender equality?

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- What change do you witness (in your life, home, community, kebele) due to GRB practice? And CSC?
 - Were your SAC's initial plans achieved?
 - What evidence is there to say GRB has changed your community?
 - What benefits did GRB brought to girls and women in your kebele?
 - What challenges did you witness with regard to GRB practice? Were those challenges resolved or are they still going on? If resolved, how?
 - Did service provision in your kebele improve due to GRB? How?
 - Do you think women in your community are satisfied with the GRB implementation?
9. What do you envision about the future practice of SA, GRB and CSC?
- What must be done to keep SA, GRB and CSC alive?
 - What are your (as SAC and As individual) future goals with regard to SA, GRB and CSC?
 - What should; service providers, citizens, NGOs and WCAO do for SA sustainability?

I DO VERY MUCH THANK YOU FOR YOUR PARTICIPATION IN THIS STUDY!!!

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In depth interview questions;

For Service Providers;

For PANE

For Women and Children Affairs Office (WCAO)

Once again, your participation on this study as an informant is totally dependent on your willingness hence please give me your oral consent to proceed.

Thank you for your willingness to participate in this study.

Profile of respondent

NAME:

AGE:

Sector/office

SEX :

Position:

1. Would you please describe to us your sectors reaction to the SA program when it was first introduced to your kebele?
 - What was the common attitude towards SA when it was presented the 1st time?
 - How did sectors in your kebele collaborate to get involved in SA?
2. Describe to us the process your office got in to as it was being a part of SA?
3. Have ever been trained in GRB? What new insight had the training brought you about gender?
 - How many training had you attained
 - What do you understand by GRB and CSC? What do you suppose is its benefit?

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- Would you say the training brought any change in the works of your sector
4. Is there a system now in your sector planning to mainstream gender? Please elaborate.
 5. Would you say your sector's monitoring and evaluation gender sensitive?
 6. What do you think is the contribution of SA with regard to gender equality?
 - What change do you witness in your kebele due to GRB practice? And CSC?
 - What evidence is there to say GRB has changed your community?
 - What benefits did GRB brought to girls and women in your kebele?
 - What challenges and opportunities did you witness with regard to GRB practice?
Were those challenges resolved or are they still going on? If resolved, how?
 - Did service provision in your kebele improve due to GRB? How?
 - Do you think women in your community are satisfied with the GRB implementation?
 7. What activities have been done to elicit the priorities, challenges and desires of women residing in your kebele (community) with regard to your sectors mandate?
 8. How do you create a platform so that all groups (disabled, marginalized, elderly, youth, women) in your community voice their requests?
 9. What do you envision about the future practice of SA, GRB and CSC?
 - What must be done to keep SA, GRB and CSC alive?
 - What is your sector's future goals with regard to SA, GRB and CSC?
 - What should; service providers, citizens, NGOs and WCAO do for SA sustainability?

Appendix 4: FGD Guiding Questions

Focus Group Discussion;

For members of social accountability committee (SAC),

For members of the community

Once again, your participation on this study as an informant is totally dependent on your willingness hence please give me your oral consent to proceed.

Thank you for your willingness to participate in this study.

Profile of members of FGD

NAME:

AGE:

SEX :

ROLE in SAC:

ROLE in COMMUNITY AT LARGE:

Guiding questions

1. Your woerda (Libo kemkem) is upheld (by UN Women and MoFEC) to be the best practice of GRB in the country. Are aware of this? What do you feel about such praise? What/Who do you feel is the most contributing agent for such acclamation?
2. How would you describe community before SA, GRB and PPB? How about now?
3. How would you describe the communal relation in the practice of social accountability? Was it strong or weak before SA?
4. How effective is GRB implementation in addressing women issues of your community?
5. What was the most single, visible change that came in to your own life due to SA?

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6. Discuss the relation of SAC and the community, SAC and service providers, SAC and PANE, SAC and WCAO
 - Which relation is most productive, which is disruptive
 - Which is more difficult to manage
 - Which is fading out, which is going strong
7. What were the biggest challenges and opportunities in the practice of SA, are they solved or still there, if solved how? If not why?
8. List the achievements due to GRB and PPB practice? Are the achievements short term or long term?
9. Do you think the practice of SA will stay with you for long period of time? Why?
10. If there is anything you would change in the practice of SA, what would that be?
11. What advice would you give to the next generation to keep service provision to a standard quality?

Appendix 5: Extracts form the community members of the SAC sector evaluation report

በትምህርት የአገልግሎት አሰጣጥ ላይ የተካሄደው ግመገማ ውጤት

ተ.ቁ	ለግምገማ የተመረጠው ጉዳይ	ብራ		ይፋግ አካባቢ		ግናዛ	
		ሀ/ሰቡ	አገ/ሰጭ	ሀ/ሰቡ	አገ/ሰጭ	ሀ/ሰቡ	አገ/ሰጭ
1	የትም/ት አገልግሎት የሚሰጠው ተቋማት /ትም/ቤቶች በአካባቢው መኖር እና ለሌት ተማሪዎች ያለው አመችነት	4	4	4	4	4	4
2	ያሉት ት/ቤቶች ብዛትና ደረጃ ከሀ/ሰቡ ጋር ሲነፃፀር ተመጣጣኝ መሆኑ	3	3	4	4	3	3
3	የሌቶች ተሳትፎ ከወንዶች ጋር ሲነፃፀር	4	4	3	4	3	4
4	ት/ቤቶች ከመኖሪያ አካባቢ ያላቸው ርቀትና ለሌት ተማሪዎች ያለው አመችነት	4	4	4	4	4	4
5	የት/ቤቱ ህንፃዎች ጥራት	2	2	3	4	2	3
6	የመማሪያ ክፍሎች ብዛት	2	2	4	4	3	3
7	የመጠጥ ውሃ አቅርቦት	4	4	4	5	2	2
8	የመፀዳጃ ቤት መኖር/ለሌቶችና ለወንዶች ተማሪዎች/	3	3	3	5	2	2
9	ለሌቶች የተደረገ ልዩ እገዛ መኖር	3	3	3	4	1	3
10	በቂ የሰለጠኑ መምህራን መኖር	3	4	4	4	4	4
11	መምህራን ዘወትር ሰዓት አክብረው በሰዓታቸው መገኘት	3	3	3	4	2	4
12	የመማሪያ መጽሐፍት በበቂ ሁኔታ መገኘት	4	4	2	3	3	3
13	የተማሪዎች መቀመጫና ዴስክ ብዛት	3	3	4	4	2	2
14	የስፖርት መገልገያ /ኪሶችና ሜዳ መኖር	2	3	4	5	2	2

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የጤና አገልግሎት አሰጣጥ ላይ የተካሄደው ግምገማ ውጤት

ተ.ቁ	ለግምገማ የተመረጠው ጉዳይ	ብራ		ይፋግ አካባቢ		ግናዛ	
		ሀ/ሰብ	አገ/ሰጭ	ሀ/ሰብ	አገ/ሰጭ	ሀ/ሰብ	አገ/ሰጭ
1	በአካባቢው የዋና ዋና በሽታዎች ስርጭት መጠን	3	3	4	5	3	3
2	የጤና ህክምና አገልግሎት የሚሰጡ ተቋማት በአካባቢው መኖር ለሴቶች ያለው አመችነት	3	3	4	5	2	4
3	ለአካባቢው ሀ/ሰብ ለጤና ህክምና የሚሰጡ ተቋማት ብዛት መጠን	3	3	4	5	2	4
4	የክትባት አገልግሎት መኖርና ለሴቶችና ለህፃናት ያለው አመችነት	4	4	4	5	3	4
5	የወባ መከላከያ አገልግሎት መኖር	4	4	4	5	4	4
6	የጤና/ህክምና ተቋም ከመኖሪያ አካባቢ ያለው ርቀትና አመችነት	3	3	4	5	3	3
7	ከተቋሙ የጤና/ህክምና አገልግሎት ለማግኘት ወረፋ በመጠበቅ የሚባክነው ጊዜ	3	3	4	4	3	5
8	በጤና ተቋሙ በቂ የሰለጠኑ ባለሙያዎች መኖር	3	3	4	5	3	5
9	የህክምና ባለሙያዎች ስራ የሚጀምሩበት ሰዓት	3	3	5	5	3	3
10	የተፈላጊ መድሃኒቶችና ሌሎች ቁሳቁሶች / ጓጓት፣ ስሪንግ፣ ጥጥ፣ የመጠቅለያ ፋሻ መገኘት	3	3	2	5	2	3
11	ታካሚዎች ህክምና ከወሰዱ በኋላ የመዳን /ለጤና ችግራቸው መፍትሔ የማግኘት ሁኔታ /	3	3	4	5	2	4
12	የእናቶችና የህፃናት ሞት በመቀነስ በኩል ያለበት ሁኔታ	4	4	5	5	4	5
13	የወሊድ መቆጣጠሪያ ተጠቃሚ ሴቶች መኖር	4	4	4	5	3	3

Appendix 6: Extract from the role identification and categorizing activity report

የስርዓተ-ይጋ ትንተና /የስራ ክፍፍል / የሁኔታ የግምገማ ውጤት

ተ. ቁ	የስራ ዝርዝር	ስራውን ማን ያከናውነዋል								
		ብራ			ይፋግ አካባቢ			ግናዛ		
		ሴ	ወ	በሁለቱም	ሴ	ወ	በሁለቱም	ሴ	ወ	በሁለቱም
ሀ	የምርት ተግባር /production/									
1	እርሻ ማረስ		✓			✓			✓	
2	ከብት መንከባከብ			✓			✓			✓
3	ንብ ማነብ			✓			✓			✓
4	መስኖ ማጠጣት			✓			✓			✓
5	ገበያ በገብየት			✓	✓					✓
6	ደሮ ማርባት	✓			✓			✓		
7	የጓሮ አትክልት መትከል	✓					✓			✓
8	ሰብል ማጨድ			✓		✓				✓
9	ዘር መዝራት			✓			✓			✓
10	መውቃት			✓			✓			✓
11	ውድማ መለቅለቅ			✓			✓			✓
12	ምርትን ወደ ገበያ ወስዶ መሸጥ			✓	✓					✓
13	ውተት ማለብ			✓			✓			✓
14	ማር መቁረጥ		✓			✓			✓	
15	ቤት ማፅዳት	✓			✓			✓		
16	አረም ማረም			✓			✓			✓
17	በሬ መግዛት		✓			✓			✓	
18	ማር መሸጥ		✓				✓			✓
19	ሰብል መኮትኮት			✓			✓			✓
20	ማዳበሪያ መጨመር			✓			✓			✓
21	ጌሾ መልቀም			✓			✓	✓		
22	መጎልጎል			✓			✓			✓
23	ጭድ መሰብሰብ									✓
24	እህል ወደጎተራ ማስገባት									✓
25	ቦይ መቅደቅ								✓	
26	ሰብል መጠበቅ									✓
ለ	ትውልድን የመተካት ተግባር									
1	ውሀ መቅዳት	✓			✓			✓		
2	ማገዶ መሰብሰብ	✓					✓			✓
3	ምግብ ማዘጋጀት	✓			✓			✓		

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4	ህፃናትን መንከባከብ	✓			✓			✓		
5	ቤት ማፅዳት	✓			✓			✓		
6	ልብስ ማጠብ	✓					✓			✓
7	ወፍጮ መፍጨት/ማስፈጨት	✓			✓			✓		
8	ጠላ መጥመቅ	✓			✓			✓		
9	ለሌት የሚሆንን ቁጥቁስ መግዛት	✓					✓			✓

ተ. ቁ	የስራ ዝርዝር	ስራውን ማን ያከናውነዋል								
		ብራ			ይፋግ አካባቢ			ግናዛ		
		ሴ	ወ	በሁለቱም	ሴ	ወ	በሁለቱም	ሴ	ወ	በሁለቱም
10	እህል ማበጠር	✓			✓			✓		
11	ሊጥ ማቡካት	✓			✓			✓		
12	እንጀራ መጋገር	✓			✓			✓		
13	ቡና ማፍላት	✓			✓			✓		
14	ወጥ መስራት	✓			✓			✓		
15	ወደ እርሻ ቦታ ምግብ መውሰድ	✓					✓	✓		
16	ሽሮና በርበሬ ማዘጋጀት	✓			✓			✓		
ሐ	ማህበራዊ ስራዎች									
1	ለቅሶ ቤት መሄድ			✓			✓			✓
2	አመትባል ማክበር			✓			✓			✓
3	የተጣላን ማስታረቅ		✓			✓			✓	
4	የታመመን መጠየቅ			✓			✓			✓
5	የወለደን መጠየቅ			✓			✓			✓
6	የተቸገረን መርዳት/ማዘን/			✓			✓			✓
7	ሰንበቴ መጠጣት			✓			✓			✓
8	ማህበር መጠጣት			✓			✓			✓
9	ሰርግና ክርስትና ቤት መሄድ			✓			✓			✓
10	አበልጅነት መጋባት			✓			✓			✓
11	ልጅን መምከር			✓			✓			✓
12	እቁብ መጣል	✓					✓			✓
13	እድር ማቋቋም			✓			✓			✓