

COLLEGE OF SOCIAL SCIENCE AND HUMANITIES

DEPARTMENT OF CIVICS AND ETHICAL STUDIES

ASENIAR ESSAY ON ASSESSING INDIGENOUS COMMUNITY BASED ORGANIZATIONS AND THEIR ROLES IN SOCIO ECONOMIC DEVELOPMENT: THE CASE OF GUBRYE SUB CITY.

Mestwat Demese..... (SSHR/279/09)

Advisor Mr. Jemberu M.

DECEMBER, 2020

WOLKITE, ETHIOPIA

Department of civics and ethical study

The research teams has conducted a senior essay on the . assessing indiginous community based organization and their roles in socio econimic development ;in the case of gubrye sub city. This work is completed with satisfactory evaluation of adviser and examiner as per the requirement of the university.

Approved by:

Adviser Name	Signature	Date
.....	.....	.....
Examiner Name	Signature	Date
.....	.....	.....
Department head	Signature	Date
.....	.....	.....

DECLARATION

I, undersigned, declare that this senior thesis essay is my original work that has not been presented by any institution or by any individual and that all of its sources are dually acknowledged.

Name of student_____

Signature_____

Date_____

ACKNOWLEDGMENT

First of all I would like to give my special thanks to God who gives me the strength to finish this study successfully. Secondly I would like to express my deep gratitude and heart full thanks for my advisor Mr.Jembru for her constrictive advice valuable suggestion and correction from beginning to end. Finally I would like to give my heart gratitude for my family for their financial support and motivation for the success of this paper and my friends also.

ABSTRACT

The purpose of this study was to assessing indiginous community based organization and their roles in socio economic development ;in case of gubrye sub city . The objectives were to explore the role that indiginous community based organization have been playing socio economic development ,To identify the changes and contunity aspect indiginous community based organization in the village,and to examine the consequences of changing aspect of indiginous community based organization in the community. The target populations of this study was gubrye sub city. In this study the researcher used descriptive research design. This study used both primary and secondary data source . in case of primary data sources interview and focus group discussion used to collect data and various literature related to the point. . Systematic sampling technique was employed to select respondents for interviewer .for interview 6 respondents and for focus group discussion 7 respondents were taken as sample from gubrye sub city.the finding was analyzed by qualitative research techniques.the major findings of this research showed that the community based organization the integrative force bringing peoples

of various social,economical,religious back grounds .on the basis of this finding reached the recommendations were the members of community based organization must actively participate in the activities of the organization.

Glossary

CBO- refers to community based organization such as *Eddir, Ekun, Wonfel*

Eddir- financial and social association in time of need

Ekub - Local financial or saving association

Wonfel- local labour association or cooperatives

Musho/shelela- expression of sorrow in public funeral through song or melody

Bugle - local trumpet used for public information dissemination

TABLE OF CONTENTS

Chapter one

Introduction

1.1. Background of the Study

From time immemorial human beings have lived and worked together in communities. "Through living together humans have managed to accomplish difficult tasks that would otherwise have significant larger or which may have never been realized at all if it let to the devices of solitary workers. Researchers have explained the essence of humans and their motivations to live together and consequently organize themselves into groups" (Gongwe 2014:265). He also defined cooperation as any kind of social interaction involving two or more persons or groups working together to accomplish a common ends (s) or need. He also accepted cooperative behaviour as "more appropriate for human existence, rather than competition within the family and neighbourhood groups or within most religious and fraternal organizations" (Ibid.).

Scholars coined that the emergence of cooperation in a community has been traced to the daily problems and (or obstacles facing member (Burkey 1992; Gongwe 2014; Srinivas 1996). Organizations were thus seen as the mechanisms that would assist members in overcoming them (ibid.). Scott (1976) accounted for the emergence of indigenous organizations due to the day to day difficulties facing peoples in a society. He claims that, the possibility of the emergence of indigenous organizations could be higher in societies with communal traditions. The purpose of such a process is to provide poor families with a lump sum of cash that would otherwise be difficult to accumulate (Gongwe, 2014).

Burkey (1992) defined an organization as a group of people who come together to pursue a common interest to individual group improvements in the sphere of economic, political and

social development he identified two types of organization indigenous and exogenous. Indigenous organizations are common amongst family groups. Indigenous organizations are common amongst family groups and neighbours, have been associated mostly with village life, where people in their traditional setting are organized and work together in turn to assist each other in completing the task which otherwise would have taken too longer for one family to complete indigenous organization include local – level groups with an organizational base such as gender and age based groups, ethnic associations, traditional religious boards and other social units. Indigenous organizations have been defined as purely traditional grass roots associations built on the principle co-operation (Warren: 1996); as grassroots groups or associations, which have undisputed authority in the community (Srinivas, 1996); as a traditional groupings of individuals who are co-operating on the basis of culturally recognized principles for economic pursuit (Gebre . 1996). However the definition has focused on economic interests limited a possibility for indigenous organizations to engage on social matter. An example is cited on how neighbours in the farming area have always found it profitable to work together for their mutual benefit in terms of both economic and social (Bertrand, 1958 quote in Gongwe 2014).

Indigenous organizations have been associated with most common features of rural areas where neighbours have assisted each other in their domestic and farming activities. Gebre (1996) outlined common features of indigenous organization in most of the Ethiopian agricultural communities where by family labour is supplemented by communal and exchange labour, other common features where indigenous working parties, reciprocal and festive labour. From the on-going discussions it is obvious that, since rural areas still operate a fairly informal basis in carrying out many of their farm and off- farm operations indigenes organizations are not only common, but also necessary.

This research was issued to discuss indigenous community based organizations currently functioning in most areas particularly in the gubrye village. It represents a broad field of social economic and cultural change for the students of the community as well as provide an opportunity to study why and how indigenous community based associations changed and continued. In the existing rapid social change indigenous associations such as Eddir, Ekub and Wonfel are important as a means of organizing peoples in order to achieve new ends such as

strong solidarity among members of the association and different social and economic functions of indigenous community based organizations.

1.2 Statement of the problem

Indigenous community based organization are emerged to solve the problem of the community (Gongwe, 2014; Gebre, 1996; Scott 1976). There are a lot of areas which needs the joint effort of the society to fulfil the needs of a community. The financial capacity of each people in the community may not fulfil the needs. Therefore, peoples make collaboration and different associations (Scott, 1976). These organizations serve the community by providing social and economic importance. According to Burkey (1992) also defined an organization as a group of people who come together to pursue a common interest to individual and group improvements in the spheres of economic, political and social development. This is true in gubrye sub city whereby which different indigenous community based organizations found. However, there is no sufficient literature in the study area as far as the researcher knowledge is concerned. Though there are researches conducted on different parts of Ethiopia in particular and Africa in general. So that this research will provides knowledge about the subject by drawing the characteristics, its role in socio economic development, change and continuity aspects of community based organization with in gubrye sub city.

1.3 Objectives of the study

This study would have both general and specific objectives.

1.3.1. General Objective

The general objective of the study was assessing indigenous community based organizations and their roles in socio economic development: the case of gubrye sub city.

1.3.2specific objective

The research would have the following specific objectives:

- To explore the role that indigenous community based organization have been playing in the socio economic development.
- To identify the change and continuity aspect of indigenous community based organization in the village ;and

- To examine the consequences of changing aspects of indigenous community based organization in the community.

1.4 Research Questions

The study would have the following questions?

1. What are the roles of indigenous community based organization in socio economic development in the study area?

2 what are the changes and continuity aspect of indigenous community based organization in the study area?

3. What are the consequences of changing aspect of indigenous community based organization in the study area?

1.4. Significance of the study

The result of this study has social and academic significance. The research will contributed to the field of knowledge in indigenous community base organization, more importantly the research will used as a literature for contemporary and future researcher of the academics. In other word it serves as a bench mark for other research carried out in the area. It can also be used as mandatory documents and reference for local level policy design. It provides information about the local characteristics of community based organization for stakeholders.

1.5. Scope of the study

The study was not assessed all indigenous community based organization in a community. But mainly focus on three organizations such as *Eddir, Ekub and Wonfel* or *Debo* in gubrye sub city.

1.6 Limitation of the Study

The study would have facing the following limitations like; lack of finance, time, research experience, reference material on the topic and absence of documented material in the target area was limitations of the study.

Chapter two:

Review of Related Literature

2.1 Meanings of community based organization

Burkey (1992) define an organization as a group of people who came to gather to pursue a common interest to in dividable and group improvement in spheres of economic, political and social development. He identified two types of organizations; indigenous and exogenous, according to Burke in digamous organization are common amongst family groups and neigh bourse, have been as associated mostly with village life, where peoples in the traditional setting are organize and work together in turn to assisted each other. Indigenous organizations are purely traditional grassroots associations built on the principle cooperation (warren: 1996).

Example so such organization can be Eddir, Wonfel and Ekub. Pankhurst and Endri as Eshete (citedinGeleta1995) wrote about Eddir as follows. In Ethiopia as many part of the world peoples have evolved traditional non-governmental institution or self-help organization which play an important role in the struggle of their daily life, and self-help associations are source of strength in time so birth, marriage and death(Geleta1995).

Eddir also has been defined by another writer Fekadu Gedamu (1992:100)as'apolyethnic mutual aid, voluntary associations which is formed by primarily who live in the same neighbourhood or vicinity for the primary and expressed reasons of reciprocal aid in finance service in times of burial or news of death of close relatives .'

Not only Eddir other mutual aid associations Ekub and Wonfel (in other society it is referred to as DebboorJigie) has vital roles for local people. Debbo is a collective action of peoples who work together in return for a large feast of food and drink; it is also practiced in periods of heavy workloads. It is mainly use in agricultural activities and house construction where by which community members contribute their labour during land preparation, manure transport, harvesting and house construction and feast after the task (Mawoetal.2011).It may also have

different names like Wonfel and Jigie.Debo is what Olate (2003) refers to as linking social capital a kinds of social capital which draws members from the family, close friends and neighbours.

Indigenous organizations have been associated with most common features of rural areas where neighbours have assisted each other in their domestic and farming activities (Gongwe2014:266);Gebre (1996)outlined common characteristics of indigenous organizations of the Ethiopia agricultural societies where by family labour is supplemented by communal‘ and exchange labour. Other common features were indigenous work parties, reciprocal land festival labour.

2.2. Historical back ground of indigenous community based organizations

Starting from ancient to the late human beings have lived and worked together in communities. Through living together, human have managed to accomplish different tasks that otherwise would have taken significantly longer or which may have never been realized at all it let to the devices of solitary workers .Researchers have the essence of human and their motivations to live together and consequently organize themselves in to groups (Gongwe2014:265).In rural Ethiopia the individual lives among the irrelative in an extended family. Even in the absence of extended family they live in the local community. They share the happiness and sorrow with the community .Community members’ help each other in labour, funeral and other economic activities. “All mutually assist each other by contributing services, material and psychological consolation too are given by the family and clans or local community”(Alemayehu1968:9).

The origin of indigenous associations are controversial particularly *Eddir*. So I argue that *Eddir* is originated among Gurages. Others attribute its origin to urbanization .According to Richard Pankhurst, The origin and history of self-help association (Eddir)has not been stated but it has been believed to have the first practiced among Gurages”(Pankhurst1958:358).Other scholars like Gerry Salole state that" The voluntary associations found in Ethiopia evolved room traditional and rural forms of rotating credit, mutual help in labour and burial which are still in existence today and the se were northern in origin or indigenous to all Ethiopian people"(Gerry1984:117).However, it is difficult for the researcher to accept the idea that *Eddir* originated among one ethnic group since there were mutual assistance in the form

of*'Debbo'*,jigie'or *Wonfel, and Ekub* etc. among many rural Ethiopian peoples. Rather it would see that it is evolved in different ports of Ethiopia.

Another writer Dercon (2005), considering *Eddir* as an ancient traditional system would be inaccurate. It is unquestionable that other types of voluntary associations exist in the country since centuries, such as *Debo* (labour group)for example, that incorporate as mutual organization and might have some influence on the current *Eddirs* ,but it does not mean that *Eddirs*'are just replicas of the semechanism '(Dercon2005:13).In fact *Eddir* are relatively recent associations that are rather to be understood as institutions that appear in interaction with the general socio-economic and political contexts ,and that evolved in response to change in the environment (Ibid).

Another hypothesis raised by academics was to find an influence to the creation of *Eddir* coming from outside Ethiopia. Mauri(1987)even states that exchanges between the Roman Empire and the kingdom of Axum contributed to the development of the local economy. He evokes the hypothesis that perhaps through these contacts informal mutual aid associations such as *Eddir* could find their origin in *collegiafuneratia* of the roman world. According to Dercon (2005) however its unlikely that *Eddir* have emerged due to outside influence, even if some similar organization can be found in other countries. Indeed, examples of comparable self-help associations can be observe in Africa such as Tanzania Bujumbi (Dercon) but there is no clear evidence on the probability that Ethiopian *Eddir* could have been affected by such associations; moreover, what makes specificity of Ethiopian *Eddir* is it organization which finds no equivalent amongst foreign societies. Therefore, *Eddir* should be considered an indigenous to Ethiopia.

2. 3. Change and continuity aspects of indigenous organization

Studies have classified voluntary organizations as a form of indigenous organizations. Narayama (1990) viewed voluntary organizations as a form of indigenous social groups found in varying degree. To him voluntary service acts as private enterprise for social progress, where by which members of certain indigenous organization, without external control decide to meet the needs of social groups. Bratton (1995) defined voluntary organization as groups organized for the pursuit of some common interests of the members without state control.

There are three major contrasting perspectives on indigenous organizations. These are rational economist, moral economist and modern. While the rational economist perspective treats indigenous organizations as things of the past that will be wiped out by modernization, the moral economist argue that despite the colonial period in Africa and Asia, indigenous organizations have survived and they will continue to do so. The rational economists, Popkin (1976) and Vidrovitch (1976) applied the idea of modernization theory in promoting western technology and culture as a key to development, while designating traditional features ,such as indigenous organizations as a thing of the past. They stressed more on capitalist development, while asserting that non-capitalist features including indigenous organizations, will decay and be replaced with viable structures that are compatible with capitalist feature rational economists further argues that for development to occur modern organization should replaces indigenous organizations. Hence indigenous organizations are regarded as traditional obstacles to change that would bring about modernization. Be sides, indigenous organizations were seen as being constrained by their low levels of technological development, crop production technology it was demanded that they should be replaced by advanced methods, and that peasants should be taught to adapt to rational economists, replacing traditional structures with modern ones was the only solution to bring development.

Furthermore, rational economist emphasized individualism as opposed to collective actions that is the base of moral action. For them, individuals act in a self-interested manner; individuals are capable of making decisions after evaluating options and possible outcomes, hence the choice, based on their preference and values will be beneficial to individuals. Individual action and the need of profit maximization are of paramount importance in this case. In addition, rational economist claim that other features such as urban ethnic associations are temporary or translation aid to people undergoing modernization and it is anticipated that they will give way to truly modern form of associations (Ibid).

Moral economist on the other hand, analyses the relationship between the economy and indigenous social organizations and argue that despite colonialism in Africa and Asia, indigenous organizations did not die out as claimed by rational economist. Hyden (1980) claimed that colonialism an established system of control aimed at facilitating maintenance of law, order and collections of tax; colonized people were supposed to finance the colonial economy and

make it profitable. Colonialism had to dismantle traditional systems of governance and replace it with modern structure which would facilitate colonial objectives. Scott(1976), however, claim that indigenous organization were not allowed by capitalist structure and have remained intact because of its traditional solidarity ,their greater capacity to collective action and local cooperation. He went on to say that the more communal the organizations were, the easier it was for them to defend their interests and maintain the organizational structure. Hyden (1980) argue that the capitalist system failed to capture both the peasant economy and indigenous organizations. He mentioned the dominant nature of agriculture, which is highly dependent on natural forces such as rain soil, and weather, as one of the reason attributed to its failure. He noted that indigenous organizations are unregistered and do not exist in the list of formal organizations, they are none the less part and parcel of an integral system and are very important to peasants survival in rural areas.

Scott (1976) argued that non- capitalist settings are more moral, more human and protective to their people. Relationships and organizations in a moral society work very well: labour exchange among families, burial associations, beer parties, and the like were done by all members. Moral economists views rural areas representatives of a' closed society' with collective responsibilities, where by no one was allowed to starve while other members have enough to eat. Therefore, since most of the member shad low income, indigenous organization were aimed at enabling members to share risk and burdens common to them all. Gebre (1996) advocated that, indigenous organizations found in most of the rural areas today do not have pure traditional feature, but they have a blend of both indigenous and exogenous features. He proposed that most of the organizations found today have a mixture of formal and informal patterns. He concluded that it is possible to have indigenous organization with affair degree of formality, with written rules, and delineated authority rule filled by members.

Indigenous organizations have managed to have offices, membership registries, and can accommodate woman’s participation in leadership matter, all of which was not accommodated in the past, he further claim that indigenous organizations have not been static, but have changed to accommodate new challenges facing them. Some indigenous organization are modern inform but have considerable informality in their actual operation.

Based on three major contrasting perspective on indigenous organizations; rational economist, moral economist and modern the researcher strongly agree with the ideas of the modern theorists who argued that despite the introduction of colonialism and capitalism indigenous organizations did not die, but rather disintegrated and later on transformed in a way that fits the present developmental challenge.

CHAPTER: THREE

RESEARCH METHODS

3.1. Description of Study Area

Gubrie town is located in the Gurage zone, southern, nation, nationalities people region (SNNPR) of Ethiopia. Gubrie town is 15km far from Wolkite town and is 165 km far from Addis Ababa. The total population of the town is 4837, out of this 2533 are females and 2304 are males. Gubrie town is bordered by to north direction is Wolkite city to south Hemdebre, to east direction Agena and to west direction Karacha kebele. Gubrie town is situated in the North West apex of the region and is located 6º 57´ N to 7º02´ N latitude and 35º 40´ E to 37º61´ E longitude. Various socio- economic activities like Inset, chat, teff, corn and vegetable production have been undertaken. In addition to this the people engage in trade (Gubrie town municipality, 2010).

3.2. Research approach

To manage this study effectively and together adequate and reliable information the researcher would have used qualitative method of approach. Because qualitative method of approach is very important for the researcher to clarify and would have got brief information about indigenous community based organization and their roles in socioeconomic development.

3.3 Research design

The researcher conducted descriptive research design .because this type research designed to obtain pertinent and precise information. Additionally the researchers was conduct qualitative types of research to undertake in depth study through explore attitude behaviours and experiences using methods or data collection instrument ask information on our topic on the

research generally data collected, description verbal, and design. The study was use qualitative types of research. It was chosen due to subject nature of data which helped together respondents' opinion and experiences through interview.

3.4 Source of Data

The researcher would have used both primary and secondary source of data, the two sources of data would be help to collect accurate data for the study. Primary source of data such as interview and focus group discussion. Secondary source of data such as published and unpublished material such as magazines, newspaper, and internet web.

3.5 Tools of Data Gathering

3.5.1 .Focus group discussion

Focused group discussion would be conducted by provided discussion platform for necessary stakeholders under the theme the study in the selected study areas. Thus, 7 people were discussed together at each sample town based on the convenience of the selected study areas.

3.5.2. Interview

The researcher used unstructured interviews prepared by English language to ask questions those target bodies about the indigenous community based organization and their role in socioeconomic development.

3.6. Sampling techniquee

The researcher has employed non probability sampling techniques. From non-probability sampling technique expert or purposive sampling technique have employed because the number of population are selected by the judgments of the researcher those who have better knowledge, experience, awareness and attitude about the topic.

3.7. Sampling Size

The researcher selected 7 respondents for focus group discussion and 6 respondents for interview from officials or employees concerned from the research topic, because to get detailed information about the indigenous community based organization and their role in socioeconomic development.

3.8. Data Analysis and Interpretation

The collected data was interpreted using qualitative data analysis and interpretation techniques. Qualitatively, the obtained data were compared and analysed by concept of elaboration idea and description by the researcher .And also the qualitative analysis would applied the elaborated data collected through interviews and focus group discussion

3.9. ETHICAL CONSIDERATION

The researcher would gave emphasis to ethical consideration which means the participations of respondents will be voluntary based on informed agreed consent; the information will gathered by keeping the confidentiality of the respondents and will be used only for academic purpose to protect the participants privacy and security, the information will be gathered from other writers was acknowledged properly to avoid plagiarism.

CHAPTER FOUR

Data interpretation and analysis

This part deals with data analysis presentation and interpretation of collected data on the indigenous community based organization and their role in socio economic development. The section comprises of the main findings that are obtained from the focus area of the study and the data analysed through only qualitative method. The result of the discussion was mainly based on the respondents of the gubrye sub city and different books and articles. The researcher selected the respondents by using purposive sampling techniques. Which means the respondents selected based on their capacity, knowledge, and experience. The data were collected through interview and focus group discussion.

4.2. The functions of community based organization in the study area

The function of BCO is to help the member during the time of heavy work load, difficulties, bereavement. *Eddir* was to console and financially support bereaved members to cover funeral expense. Usually the function of *Eddir* has extended to cover a numbers of other distress situations. For instance, the members used these organizations to construct house when they are destroyed by fire, flood and etc. CBO participates in social and economic development. No community development program can be successful without the involvement of local people or community. Social function is used to mean that the relationship and inter dependence of people. It is the means in which community resolve conflicts and establishes harmonious community or family life.

Also CBO plays a great role in bringing together the heterogeneous people. That means it binds together different persons having different backgrounds together and helps to understand each other and to assist each other and to produce new community development project such as

constructing roads or schools. The mutual aid association, *Eddir* gives assistance to members in case of death and adversity. It gives extra ordinary assistances both to members and country when manmade and natural calamities do occur. Because of this a significant number of people are driven in to *Eddir* association to satisfy their desire for security.

4.2.1. The social functions of CBO in the study area

Today CBOs are solving different social and economic problems. CBO unites the rural people with common interest and also satisfy common needs. Here social function is used to mean to form strong relationship among members. For instance *Eddir* in cases of death, the members accompany the corpse for burial and con sole the bereaved family. *Eddir* performs socializing function for the namely entered members or the young couple (engaged) and migrants from the urban to the rural. The migrants came to contact with people who had stayed longer in town and when they return to the rural area they may forget the values and the norms of the community. Therefore through adapting and re-socializing the newly members can learn the rural behaviour. *Eddir* also teach the people punctuality by giving advice or by applying sanction such as fines for being late or absent from meeting of funerals *Ekub* also performs similar function.

Since *Eddir* have contact with government agencies like kebele and others to pass members also for the security of its member and the community as a whole usually *Eddir* gives advices to members to control their children from anti-social activities. This indicates that *Eddir* is sued to participate in social control to some extent in providing individual with security. In terms of social integration, CBO establish and maintain good neighbourhood relation among members. They visit each other in times of peace or trouble. They treat each other as brother and sister. This is also gives members sense of belonging and makes a group contact possible. Such relation could develop in to intimate friendship and form harmonious relationship among members. Also members feel sense of responsibility to the community which induce them to participate in the developments of community spirit.

CBOs may play a role in reconciliatory function, whenever conflict occurs among the members; the reconciliation committee try to settle the dispute before they appeal the court. For this the person were interviewed in what way the CBOs (*Eddir, Ekub and Wonfel*) helps in solving

members' problem. The interview gave his opinion that conflicts among members (Problems) are avoided through advice and reconciliation. Another method in which the CBO solve problem is that, criteria for membership is personal conduct both for *Ekub Eddir and Wonfel*. A person who has bad behaviour is not admitted to join the CBOs. Even after being a member if a person creates a problem for other member or fail to accept the rules and regulations of the *Eddir* and *Ekub*, he will be advised then find and finally he will be out casted from the community. In this way the CBOs sustain indigenous relationship among members.

4.2.2. Economic Function of CBO in the study area

The main purpose of *Eddir* is providing mutual aid during bereavement. The *Eddir* raise its funds from periodically contribution, from members fee, from fines, and by renting some of the *Eddir* properties such as tenet and chairs etc. also when funds from ordinary fees are insufficient, an additional contribution can be made. These *Eddir* funds mainly employed to meet the cost of funerals. Therefore *Eddir* functions as a financial and social insurance for the family and relatives. It enables its members to gain some help for burial expense. Such financial provision is expense for the majority of members for low income members for those unable to cover the expense of the funeral.

In this connection the interviewee was asked for what purpose the *Eddir* was established. According to the interview the function of *Eddir* is for "material and financial assistance, to assist the sick, for loan service and religious affiliation." This shows that the aim of *Eddir* is to assist the members in finance to cover the funeral expenses. The amount of money given during death relatives will influence people, the financial assistance service, facilities provided by *Eddir* is a moral support for a member.

4.2.3. Psychological function of CBO in the study area

In rural areas where a variety of CBOs exist when different difficulties and crises exist like death the message is sent to relatives by the concerned body of *Eddir* to relatives. Every person who hearth the message attend on burial ceremony. Here is a strong relationship and interdependence of people mainly for psychological support. In this case an individual has to join *Eddir* or other community based organization. Otherwise, the individual and dependent will face problems in burial activities, there for the social and psychological tension force presents to join associations like *Eddir, Ekub and Wonfel* for security.

In general peoples join indigenous community based organizations to belong to the group, to get financial assistance and psychological help during difficulties..

4.3. Factors causing change on community based organization in the study area

There are different responsible factors that are contributed to the change in indigenous community based organizations. According to the group discussion the causing agents includes; urbanization, expansion of modern education, capitalism (private property right) and migration particularly urban-zrural migration and returnee migration.

- **Urbanization**

We can define organization as the process by which towns and cities are formed and become larger as more and more people begin living and working in central area. Urbanization has affected change in the life of guburye village. Since guburye is the administrative centre of 019 kebele and the main roads of wolikte to guburye crosses the area urbanization have effect in the community. During the past time the peoples of the village were predominantly homogenous in terms of religion and culture. Now person having different religious and cultural backgrounds are coming to the community. Gradually they will involve in community organization and add their value.

- **Expansion of modern education system**

Contemporary indigenous community based organization became a fair degree of formality with written rules and delineated authority role filed by members. This is mostly the result of the expansion of modern education. However there is their own indigenous education system in Anchim called *'Yeneta'* or '*Yekolotimhrt'* in local language. This enables peoples read and write, but the problem here is that it is for priests and deacons. Now a day most of the people attend education at school (modern education). By this reason peoples started documenting many things at domestic or public level. When such a person involved in community based organizations the came up with change.

- **Capitalism or Individualism**

The capitalist ideology itself appreciates individualism as opposed to collective action such as labour organization, *Eddir* and other community based organization. An interviewee point out

some peoples maximize their profit by hiring manual worker to do their work like farm, house construction rather than by doing *Wonfel*. They considers *Wonfel* as extravagant because when we compare the benefit gained from labour organization and expense required for each co-workers it is not balance. They made cost and benefit analysis. In capitalist system there is the notion of private property right. In this case peoples always care about self-development and improve their revenue. They abandon the social issues, common interest and collective goal. This negatively impacts community based organizations. People's attitude towards community organization will be not good. Peoples disintegrate from association such as Wonfel and Mahber.

- **Migration**

Similar to urbanization migration have its own factor for the change and modification community based organization in gubryee. Particularly return migration. The group discussant stipulates this as follows. 'Peoples in gubryee sub city are migrated to urban areas due to different reasons. They may stay at the city for a long period of time. At this time they adapt new life style, values and experiences. When the returned back to their home they came up with new norms and incorporate with their family or community. At this time, if they involve in different organizations, in the community they encounter their new experience with the old one and the exited situation may be modified.'

.

Chapter Five:

Summary, Conclusion and Recommendation

5.1. Summary and Conclusion

Community based organization help the members in case of heavy workload, death, sickness, and, other necessary occasions. It also encourages peoples to help one another in times of crises. It is also used by the people as means of coming together to discuss their social problems and solve them. It enhances cooperation, unity harmonious relationship among the people. The main reason why people join to community based organization such as *Eddir, Ekub and Wonfel* is to get assistance during the time of different crises. There are also other important roles which organizations play in social, political and economic development of the community. The needs for organization in order need development demand have been partially satisfied by the *Eddir* association in gubryee sub city. Community based organizations particularly *Eddir and Ekubs* have become an area for political education and urban population. Their several meeting and periodic elections offer opportunities where members learn democratic process of self-rule, representation and decision making.

The community based organizations are the main integrative forces bringing peoples of various social, economic, religious backgrounds. Under this situation peoples learn to live and organize to group action. *Eddir and Ekub* have significantly changed the attitudes of members concerning time concept. By fining late comers *Eddir and Ekub* meetings are spreading value of promptness in going to meeting and keeping appointment. The organizations have helped the members to acquire time concept (effective utilization of time).

This chapter was aimed to describe from a general approach indigenous community based organization specific to gubryee sub city context. Among the distinctive feature of these organizations it can be noted that different CBOs can be identified, that put in evidence the dynamic of these structures able to modify, integrate, or adapt to different constraints and always

in link with their members need. The people themselves formulate indigenous organization in their community's in order to collaborate and reduce their heavy workload and other problems. Indigenous community based organizations and self-help groups have helped the people to perform their economic and social development both at the sub-village level and village level, community based organizations have done different development activities such as construction of schools, churches roads. Therefore, indigenous based representative organizations have better chance of uniting people to in order to achieve their common goals.

5.2. Recommendation

The following suggestion and recommendation are given on the basis of the fining.

- ⇨ The members of CBO must actively participate in the activities of the organizations in order to reduce the embezzlement of money and property by the organization leaders.
- ⇨ Since countries resources are limited in providing national assistance insurance to the whole community it is important to encourage indigenous organizations to use their resources for welfare activities.
- ⇨ Different stakeholders should appreciate indigenous knowledge and practice because they are very crucial for successful implementation of community project activities.
- ⇨ Government agencies should take interest in working with different community based organization. The main task of such agencies should be the coordination's of indigenous efforts.
- ⇨ The government agencies must not use community based organizations knowledge and effort to raising money without the initiative of members.

The leaders as well as the members of community based organization to aware of the concept of time to control the absentees, to attend public gathering, to perform a task way they wanted and to give decision to the applicants who want to joined on time.

References

Alemayehu,Seifu, 1986. *Edirin Addis Ababa, a sociological study*. Ethiopian observervol.2.no.1

Bratton,M(1995).*Farmers 'organization and food production in Zimbabwe*, world development 14 (3):367-384.

Burkey,S.(1996).People First: A Guide To Self-Reliant Participatory Rural Development London. Zeb Books.

Dercon, ,T,Bold,J,DeWeerdt andA, Pankhrust (2004). Extending Insurance; Funeral Association in Ethiopia and Tanzania. OECD Development centre working paper, Paris

Fekadu,Gedamu.(1972).Structure and Function of Voluntary Association in The Ethiopian Capital Addis Ababa University, Ethiopian collection.

Gebre,Yntiso.(1996).*Organizational Dimensional of Development in Ethiopia*. The Impact of Local Institutions in Development Agenda: Nilo–Ethiopian Studies No.3/4

Geletta,Tessema,(1995).Idirs:its Rolein the Developmental and Social Change in Addis Ababa with Particular Reference to Wereda Five. BA Thesis, Department of Sociology, Addis Ababa University. Addis Ababa.

Geoff,PandJudy.P.(2004).Key concepts in social research. London Thousand Oaks,New Delhi publication.

Gongwe,David,(2014).Dynamic of Indigenous Organizations. The Sengu Gathering of the Metengo People of Mbinga District So koine University,Tanzania

Hyden,C(1980).Beyond Ujamaain Tanzania: underdevelopment and anuncaptured peasantry. University of Californiapress, Berkeley PP205-249.

Mawo,J,Admasu,Z,Lyamchai,c, Tanui,J ,andCatacutan,D,(2011).*The importance of locat traditional institutionin the management to naturalre sources in Highlands of Eastern Africa working paper*. No134,Nairobi: world Agro-forestry service,hhtp:/dx.doi/org/10.5716/wp11085.PDF.

Monique,H,Inge.HandAjay.B(2011).Qualitativere search methods.London's age publicationLtd.

Narayama,E,A(1990).Voluntary organization and rural developmentin India:NewDelhi,Upperpublishing House.

Olate,R(2003).Localinstitution, social capital and capabilities. Challenges for development and social intervention in Latin America Washingt on UniversityinSt.Louis

Popkin,S.L(1976).The Rational peasants: the political economy of rural society in Vietnam,London,university ofCalifornia press.

Pankhurst,Richard and Endrias Eshete."Self-help in Ethiopia."Ethiopian observerVolII,1958.

Salole,Gerry.*Ikub,Eder and Meredaja Mahber as Potential developmentaltolin Addis Ababa*. Addis Ababa Symposium.Vol,2.1986

Scott,J.C.(1976).*The Moral Economy of the Peasant: Rebellion and Subsistence in South East Asia,* Yale University Press, New Heaven,Pp.5-11202-206

Srinivas,Nindihi:Taking Accounts of The Debt ofDitchi Understanding Local Organization Forms Their Problems and Strategic Response in Indigenous Organization and Development WarrenM and BluntP(eds.)1996Intermediate Technology Publications,London.

Vidorovitch,C(1976).The political economy of the African peasantry and modes of production in peterC.W.Gutkind,Emmanuel Wallersian(Eds.) The political economy of contemporary Africa.Bevery Hills.Sage publications,80-111.

Warren,Adedokun; Akinta, Omolaoye.(1996).Indigenous Organization and Development: The Case of Nigeria: inIndigenous Organization and Development Warren. Mand Blunt.P.(Eds.)1996 Intermediate Publication, London.

Appendix: General Guiding Questions

These are general guiding questions for interview focus group discussion and case studies. The researcher extends these questions into various forms to elaborate discussion for interview, focus group discussions and case studies.

1. What is the function of community based organizations that are found in gubryee sub city?

2. What is the social function of indigenous community based organizations in gubryee sub city?

3. What is the economic function of community based organizations in gubrye sub city?

4. What is the psychological function of community based organizations in gubryee sub city?

5. What are the factors causing change on community based organizations in gubryee sub city?