



**ST. MARY'S UNIVERSITY  
SCHOOL OF GRADUATE STUDIES  
PROJECT MANAGEMENT**

**RELIGIOUS INSTITUTIONS' SOCIAL  
RESPONSIBILITY TOWARD SUSTAINABLE SOCIAL  
SECURITY: THE CASE OF SELECTED RELIGIOUS  
INSTITUTIONS IN ETHIOPIA**

**BY  
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SGS/0115/2009B**

**JUNE 2019  
ADDIS ABABA, ETHIOPIA**

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**JUNE 2019  
ADDIS ABABA, ETHIOPIA**

**Religious Institutions' Social Responsibility toward Sustainable Social Security: The  
Case of Selected Religious Institutions in Ethiopia**

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**DECLARATION**

I declare that this study by the title of “Religious Institutions’ Social Responsibility toward Sustainable Social Security: The case of Selected Religious Institutions in Ethiopia” is the outcome of my own effort and study. All resource of material used from other source to support the study have been acknowledged. This study is my original work and it has not been submitted for a degree or award to any other university or other institutions of learning for examination purposes.

Signed: \_\_\_\_\_

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**Religious Institutions' Social Responsibility toward Sustainable Social Security: The  
Case of Selected Religious Institutions in Ethiopia**

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**Statement of Certification**

This is to certify that this study by the title of “Religious Institutions’ Social Responsibility toward Sustainable Social Security: The case of Selected Religious Institutions in Ethiopia” was undertaken by Martha Andualem in partial fulfillment of the requirements for Master of Art in Project Management at St. Mary’s University. I have read this study prepared under my direction and recommended that it is accepted as fulfilling the research requirement.

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**DEDICATION**

I wish to dedicate this work to my beloved husband, Dr. Misganaw Solomon, for supporting and encouraging me to complete my study. My children Nahom, Yared and Meba who motivated me during the challenging moments and gave me strength to carry out the task also deserve this dedication.

Thank you so much for your support.

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My thanks go to Ephrem Solomon for editing my thesis.

**LIST OF ACRONYMS**

CSR -	Corporate Social Responsibility
CRS -	Christian Relief Society
DASSC -	Development and Social Service Commission
DICAC -	Development and Inter- Church Aid Commission
EECMY -	Ethiopian Evangelical Church Mekane Yesus
EOTC -	Ethiopian Orthodox Tewahedo Church
FAO -	Food and Agriculture Organization
GBP -	Great Britain Pound
GDP -	Growth and Development Plan
GTP -	Growth and Transformation Plan
NGOs -	Non Governmental Organizations
PSNP -	Productive Safety Net Programme
SDCO -	Social Development Coordination Office
SDG -	Sustainable Development Goals
SR -	Social Responsibility
UNDP -	United Nation Development Programme
USD -	United States Dollar

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### **ABSTRACT**

*Social security is a serious concern in Ethiopia where about a quarter of the population lives under poverty line. Unless this problem is resolved soon, it may be a cause for social crisis. Such a problem can be resolved by exploiting all possible options. Religious institutions' role in social security seems to have received little attention in this regard. This paper examined religious institutions' social responsibility toward social security in Ethiopia. The study focused on four religious institutions namely Catholic, Mekane Yesus, Muslim and Orthodox Tewahedo. They were selected for the study because they constitute the largest population. Qualitative approach was used to elicit in-depth information about the subject matter. The data were collected using interview from eleven key informants who assumed executive leadership positions in their respective institutions and who are knowledgeable and experienced in social responsibility endeavors of their institutions. The data were then analyzed qualitatively. The major findings indicated that all religious institutions discharged social responsibility through their development wings whose major dependence for finance is on foreign sources. Aside from these development wings, there were social responsibilities efforts done haphazardly, which ignored the bigger part of the religions power to engage. Therefore, it is imperative that the religious institutions exploit the existing culture of the people's responsiveness to religious institutions' calls for helping others in need. While strengthening the development initiatives, it is quite advisable that the religious institutions make the best use of the local resources for better reliability and sustainability of faith-based social responsibility implementation. To make this effective, there should be systematic and formal implementation, follow up, monitoring and communication schemes which in turn help the believers understand the outcomes of their engagement in the same.*

**Key words:** *Social Responsibility, Social Security, Leadership, Development wing and faith-based*

**CHAPTER ONE**

**INTRODUCTION**

This chapter introduces the study by looking at its background and stating the problem. It further presents the research questions and objectives of the study. The last three sections of the chapter in brief deal with significance of the study, scope of the research and organization of the paper.

**1.1 Background of the Study**

Despite the 10.5% average growth from 2003/04 to 2015/16 (UNDP Ethiopia 2018) and its GDP growth from USD 396 in 2010/11 to USD 794 in 2015/16 (The 2nd Growth and Transformation Plan (GTP II) annual report 2017), Ethiopia remains one of the “low-income food-deficit countries” (FAO, 2018, p. 181). The national poverty headcount was 23% in 2015/16 (UNDP Ethiopia, 2018). Cognizant of these challenges, the government planned to reduce poverty to 16.7% by 2019/20 and end it by 2030 and raise employment (NPC, 2016). Although different social security schemes have been put in place (Proclamation 907/2015; GTP II 2016), the people living with poverty remains a challenge (Ethiopian Humanitarian Resilience Plan 2018; Erb 2011). Of the initiatives, religious institutions whose roles in improving the lives of the poor could be impactful (2018) have received little attention even in the GTP. Though development wings of religious intuitions contribute their share toward social security, the religious institutions contribution to social security has been informal, unstructured, and haphazardly done. The way religious institutions attempt to discharge their social responsibilities is limited compared to the potential they have.

Social responsibility, according to Vasilescua, Barna, Epure, and Baicu (2010, p. 4177), is a means used to improve the lives of a community. It is an “obligation of an organization’s management towards the welfare and interests of the society” (Ibid). Faith-based social responsibility is about honoring God, honoring neighbors, honoring creations and honoring commission (Hui, 2008). The role of religion in social security in Ethiopia, where more than 90% of its citizens are religious (Ethiopian Population Census, 2007), can be significant. For this to happen, putting a platform for believers to engage in social responsibility is needed.

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In this regard, though not well exploited, Ethiopia has well established culture of helping one another. People trust religious institutions very much and are willing to commit resources to social responsibility (Hui, 2008). “The biblical moral absolute requirements on them are timeless. The Christians know that their labor is not in vain in God as God promises there will be fruit even though they may not see the results they wanted ... A socially responsible act now will have spin-off effects on the future endeavors” (Ibid, p. 455). So, involving religious institutions' in efforts to institute social responsibility to widen access to social security could have important contribution. As Hui (2008) put it, the “Interlocking Faithbased Values” result in the “Bundled Faithbased CSR” which in turn results in “corporate sustainability”.

While untapped resources are there at religious institutions, little has been done to see possible areas of intervention to solicit resources from local sources systematically and sustainability toward putting well-organized social responsibility to provide social security to the people in need. In fact, the religious institutions' development wings contribute to social security through formal procedures but they heavily depend on foreign resources (Muslim's Relief Society, Ethiopian Orthodox Tewahedo Church, Catholic Church websites). On the contrary, individual churches and mosques are not engaged in systematic social responsibility initiatives. To my knowledge, religious institutions' roles in social responsibility and its management had received no attention. Whereas these independent religious institutions could be very good means for social responsibility, there is no clear policy framework which encourages them to involve in social responsibility. This is the reason for doing this study. The purpose of this study is, therefore, to look into religious institutions' social responsibility to design a faith-based social responsibility model for social security.

### **1.2 Statement of the problem**

Religion “plays an inextricably important role in the lives of people around the world, particularly in the context of developing nations” (UNDP, 2014, p. 2). Ruben (2011) argues “... faith-based institutions play a critical role in providing communities access to basic services.” Ruben further argues “Missionary churches and NGOs proved to be highly efficient development brokers, still delivering up to 40% of basic health care provision in large parts of

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sub-Saharan Africa.” This shows that religion is important in placing support to the needy and yet there is gap that needs to be filled. The development wings of these institutions which are contributing to the betterment of the

community they support heavily depend on resources obtained from external funders (websites of Muslim's Relief Society, Catholic Church, Ethiopian Orthodox Church, and Mekane Yesus). This has a lot of implications on what and how they use the funds. This implies looking into alternative sustainable sources sounds logical and timely as it would enable to ensure sustainable attainment of social security for those in need. In this regard, the Ethiopian Orthodox 43.5%, Muslim 33.9%, Protestant 18.6%, Catholic 0.7%, traditional 2.6%, others 0.6% (Ethiopian Population Census, 2007) could mobilize their sources.

Emphasizing the role of religion to reduce poverty, Beyers (2013. p. 1), recommends three functions. These are:

Firstly, religion can redirect human thought to spiritual concerns, focusing on spiritual poverty instead of material concerns. Secondly, it can provide the moral fibers needed in society. Religion can influence the response to poverty by having an ethical impact when principles benefiting all in society are applied within economic systems. Religion can also influence the response to poverty by fostering an attitude of willingness to practice generosity. Religion can educate communities in order for human dignity of all in society to be restored. Thirdly, religion can be part of the system actively encouraging and participating in alleviating poverty.

The above quote clearly indicates that religions have the power to shape people's sense of responsibility for the marginalized and make them responsive to humane efforts. This is noticeable in Ethiopia where people whole-heartedly respond to religious institutions' calls for helping the disadvantaged. For example, people share from what they have with those in need at times of difficult situations. This is much exercised during religious holidays and at times of natural or human catastrophes. Calling for all stakeholders to join hands to expand the access of social security to citizens, it targets to “increase social welfare schemes from 66 in 2014 to 243 by 2019/20 and by establishing social security management information system Community Care Coalition which are organized by public participation to render them accessible social security service will expand from 1,590 to 17,388 Kebeles” (Ibid, pp. 186-187). This is planned to raise the social service beneficiaries from 400,000 in 2014/15 to



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886,000 by 2019/20. The plan indicates that the government wants to use the resources of non-governmental organizations to achieve its target.

However, Ethiopia hasn't made faith-based responsiveness of the people formal and structured. A very good example showing non-utilization of the aforementioned culture of donation in Ethiopia is the challenge the Ethiopian government is facing to widen access to social security (Growth and Transformation Plan II (GTP II) 2016)).

Religious institutions which comprise the great majority of the population can be key instrument to pull local resources toward such initiatives. In Ethiopia, people give money and materials to religious institutions without hesitation. They trust their donations pay them off after life. Christians and Muslims alike feel responsible to share from what they have with their neighbors and people in need. They exercise this especially during holidays. They do so with good spirit but without well-structured guidance and coordination. Managing, coordinating, planning and effectively unitizing, such commitments can turn into huge resources for supporting the poverty eradication initiatives.

Therefore, this study intended to find out religious institutions' social responsibility toward social security. In doing so, the study attempted to give answers to the following questions.

### **1.3 Research Questions**

This study sought to answer the following questions.

1. How do religious institutions discharge their social responsibility to contribute to social security in a sustainable manner?
2. How can religious institutions solicit funds from believers for discharging their social responsibility to ensure social security?
3. How better can religious institutions use local resources for social responsibility to put in place accessible social security for those in need?

### **1.4 Research Objectives**

#### **1.4.1 General Objective**

The general objective of the study was to find out religious institutions' social responsibility toward social security.

### **1.4.2 Specific Objectives**

The specific objectives of the study were to:

- find out how religious institutions discharge their social responsibility to contribute to social security in a sustainable manner;
- examine how religious institutions solicit sustainable funding from believers;
- Identify mechanisms religious institutions can use local resources for social responsibility to put in place accessible social security for those in need.

### **1.5 Significance of the Study**

The findings from this study will be beneficial to the government's initiatives in social security for the different citizens by identifying the potential resources from religious institutions. It will also find ways citizens without definite incomes get support through sustainable means. In addition, it will have contribution to future researchers and scholars who may wish to conduct related research studies on the issues at stake as it will be a reference material for them.

### **1.6 Scope and Limitations of the Study**

No study is without limitation. (Berg, 2001) Accordingly, that the scope of the study is limited to identifying the way potential resources obtained from religious institutions to reduce poverty. Considering the limited time for the submission of the paper, the study will cover study samples located in Addis Ababa. Only Christian, Muslim, Catholic and Protestant religions are used.

### **1.7 Organization of the Paper**

The proposed research is expected to comprise five respective chapters in which the researcher clearly state the entire process of the research, this include. The first Chapter introduce the overall picture of the study that, the background of the study, statement of the problem, research questions, research objectives, significance of the research, Scope and Limitation of the research and organization of the research. Chapter Two analyzes works related with contribution of social responsibility to social security. This part of the research deals with the literature (theory and Empirical evidences) relevant to the proposed research.

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The third chapter tells about the research area and methodology used. In this chapter the researcher will describe the subject/participant of the study, the sources of the data, the data collection instruments to be employed, the procedures of data collection and the method of data analysis. Chapter four presents' data analyze and interpretation. Finally, Chapter five introduces the summary, conclusions and recommendations.

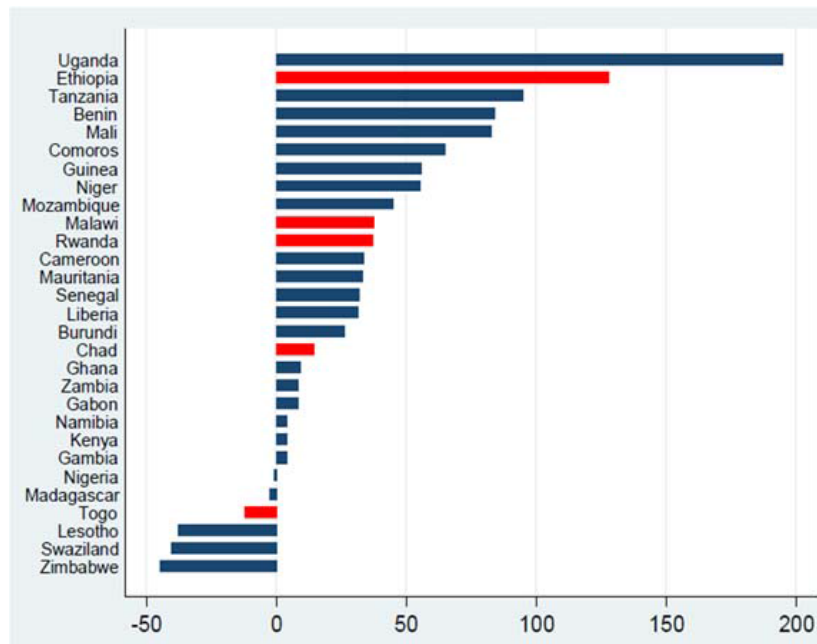
**CHAPTER TWO**

**REVIEW OF RELATED LITERATURE**

**2.1 Introduction**

Government officials often say “Ethiopia’s number one enemy is poverty”. This indicates that poverty is one of the top agenda of the Ethiopian government. A study shows that Ethiopia was second of 29 sub-Saharan African countries in poverty level.

**Figure 1** Differences in estimates of multi-dimensional and monetary poverty in 29 sub-Saharan African countries (in %)



Source: Data is from Alkire, S., J.M. Roche, M.E. Santos and S. Seth (November 2011) [ophi.qeh.ox.ac.uk](http://ophi.qeh.ox.ac.uk)

Note: Red bars are for countries where data used to estimate monetary and multidimensional poverty were collected in the same year.

Finding a solution for this serious problem is urgent. One way this problem could be addressed in Ethiopia where religion plays very a important role is through religious institutions as religions has strong power in influencing the society and economy.

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This chapter presents the different literature reviewed in relation to the contributions of religious institutions in social responsibility. The concepts and theories are discussed. This clarify, strengthen

and direct each stage of research from the formulation of the research topic to the dissemination and utilization of research findings.

### **2.2 Conceptual Literature**

#### **2.2.1. Definition, purpose and types of Social Responsibility**

Social responsibility is an act of giving back. In fact, different people define it differently. The following are a few of the definitions picked from literature.

According to Vasilescua, Barna, Epure, and Baicu (2010, p. 4177), social responsibility “goes far beyond the “philanthropy” of the past, it is about ... proactive solutions to societal and environmental challenges.” What this definition tells us is that social responsibility is a way of addressing problems through well-thought out plans and preparations made before hand. It is “a balanced approach for organizations to address economic, social and environmental issues in a way that aims to benefit people, communities and society” (Ibid. pp. 4178). The Business Dictionary (2009) in Vasilescua, Barna, Epure, and Baicu (2010, p. 4178) defines it “obligation of an organization’s management towards the welfare and interests of the society.” It “provides the environment and resources to survive and flourish...” (Ibid). So, social responsibility is something institutions do toward the betterment of a community.

There are different variations of social responsibilities. These include, corporate social responsibility (CSR), university social responsibility, religion-based social responsibility. Corporate social responsibility refers to the kind of social responsibility that aims at increasing an institution’s economic advantage and ensuring its sustainability by doing something to a community to which it has connection. Vasilescua, Barna, Epure, and Baicu 2010, p. 4177) affirm that CSR is “the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large” (CSR: Meeting Changing Expectations, 1999).” In the same way universities and religion-based institutions shoulder responsibilities of giving back to the community they are connected to.

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But these ones, unlike the CSR do not aim at the economic advantages they will enjoy afterwards.

Where there is strong social bond, there is better social responsibility. Karbo (2013) considers social cohesion at two levels. Karbo states the community level social cohesion is an asset useful for the provision of security, monitoring of behavior and improvement of people's standards of living. The state level social cohesion is efficient and capital rich. The latter is more productive because it is not fragmented. Putnam et al. (1993: 175) in Karbo "showed that a lack of "social capital is not merely a loss of community in some warm and cuddly sense". Social cohesion and civic engagements are "practical preconditions for better schools, security, faster economic growth more efficient government and improved standards of living" (Karbo 2013). This means social cohesion contribute to the better result of social responsibility. If this is so, effective use of social cohesion is likely to contribute more to social security.

### 2.2.2. Conceptual Framework

The study used a conceptual framework on religion-based participation in a new model for reducing poverty in Ethiopia that focused on the main factors that may affect followers' participation in a new model for reducing poverty in Ethiopia especially in identification, implementation and monitoring stages of social security fund.

The next model is develop by the researcher to define the conceptual framework of the study

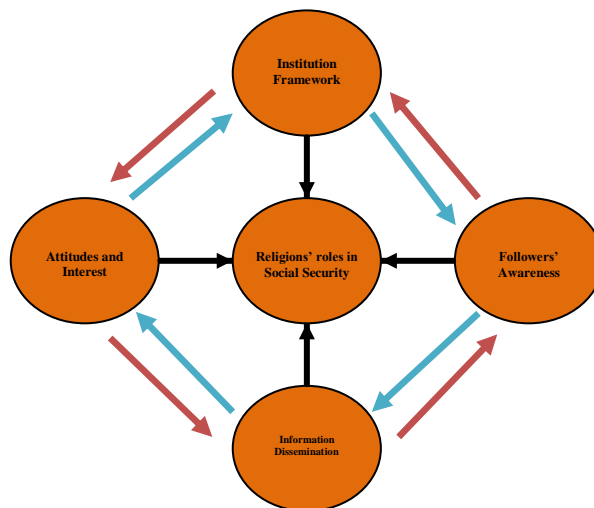


Figure 2: Social security model

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As shown in the conceptual framework, there should be strong relationship between the churches and mosques and their believers to realize social responsibility. Churches and mosques can play effective roles in social responsibility if they do the following. They should make believers aware about the importance of actively contributing to social security. They should work hard toward helping believers form the right attitude and interest to discharging social responsibility. They should put in place institutional framework needed for effective implementation, monitoring and evaluation of social responsibility. Last but not least, they should disseminate information about works done on social responsibility and the activities contributed toward poverty reduction.

### **2.3. Theoretical Literature**

#### **2.3.1. Management of Social Responsibility**

Social responsibility can be effective if managed well. As we have seen earlier, there are huge religion-based resources for social responsibility. Unfortunately, however, they seem to be less effectively than they could have been. While explaining how Zakat can be used for long term benefit in social security, Aminu-Kano argues that “Right now there are lots of gaps in how it’s [Zakat] spent. In some countries, the government collects it but in others, people give it out themselves. It then tends to go on satisfying immediate needs and wants rather than poverty reduction. If it is spent smartly, it can play a big role in eradicating extreme poverty.”

The good thing is that Aminu-Kano, who discussed the issue with high level representatives of government and non-government organizations in the United States, Sweden, Canada and Australia, reported that there is goodwill from all present in the meeting to make wise use of such resources. He reported that many of these people had no idea that “such a huge amount of resources could be generated from *Zakat*.” What this implies is that the lack of awareness about such financial resources is a challenge for achieving religion-based social responsibility for social security. *Zakat* is just one example. There are different possible means for collecting resources from religious community to ensure social security for those without any reliable income. Every religion preaches its followers to donate to the needy all the time and especially during holidays and the culture of donation is coming up. People make donations on their own to the needy located around religious institutions and this is done haphazardly.

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Such haphazard way of soliciting funds make little impact to social security. Concerted and well-organized way of doing this is important.

### **2.3.2. The Role of Religion in Social Responsibility**

There are different views about the contribution of religion to poverty reduction. Some doubt its role in poverty reduction. For example, Ruben (2011, p. 231) stated that “In more recent years, however, the position of religion in development became marginalized again...” However, research findings indicate that religions play important roles in social responsibility.

Ruben argued that

Far less attention is usually given to the alternative view on religion as a potential driving force for overcoming poverty, enabling people to take risk and to confront the immanent conflicts forthcoming from social change. Such outward-looking approaches tend to harness people to actively involve themselves into promising pathways out of poverty. It considers religion as a (pooled) investment that extends substantially beyond the individual sphere and thus enables people to take appropriate risks that are associated with closer involvement in development (2011, pp. 231-232).

Religious institutions offer different services to fellow believers. They not only provide immediate, spiritual or behavioral needs, they help people grow and advance in their lives (Watson 2012). According to Ruben, religious institutions make basic services such as health care available to people in need in Sub-Saharan Africa and are “highly reliable partners for grassroots-oriented development cooperation.” Settler and Mpofu (2017, p. 12) argued that the role of religion in “harnessing socially responsible cultures of reception and hospitality” is immense. It is “a necessary ingredient in shaping social responsibility that is characterised by cultures of receptions and hospitality towards migrants in South Africa” (Ibid).

Beyers (2014, p. 7) comments that “People with different religious affiliations need to play an active role in attempting to alleviate and if possible eradicate poverty.” Smørðal (2012, p. 68) quoted WCC (2012) as saying “Both the Ethiopian Orthodox Tewahedo Church (EOTC) and the Evangelical Church Mekane Yesus (EECMY) are large institutions covering most parts of Ethiopia. Their structure of constituencies roots them in the local communities and enables them to reach the people at the grassroots. However, it did not receive due attention.



### **2.3.3. Potential religion-based resources**

There are different potential sources of social responsibility, but only a limited of them are used. Religions are among the untapped high potential resources. Huge resources can be obtained from all religions if they preach their followers to extend their hands to the poor. Religions have similar principles in terms of requiring their followers to help the needy and believers are responsive to such calls.

According to Islamic Relief Worldwide (2019), Islamic finance such as *zakat*, *waqf* and *sadaqah* are very good sources for poverty eradication. The Muslim community is required to share from their income in different forms. *Zakat* is “A certain fixed proportion of the wealth and of each every kind of poverty liable to Zakat of a Muslim to be paid yearly for the benefit of the poor in the Muslim community.” (The Holy Quran V.2:3). It is one of the five pillars of Islam used to establish social justice toward prosperity and security (Ibid). *Zakat* is mandatory. *Sadaqah* is voluntary giving of money for compassion and friendship. *Waqf* is “Islamic endowment” from which benefit is expected in long-term. “Judaism and Islam have institutionalised this obligation to give to the poor by way of *zakat* in Islam (Hashmi 2010:180) and *tzedakah* in Judaism” (Zohar 2010:212).

Like the Muslim community, the Christians too have similar requirements for their followers. Christians are required to donate 10% of their income to the church. In addition, the religion demands believers to support those in need. These donations are done by all believers – from the poor to the rich to go to heaven after death. This allows to collect huge resources from believers.

Aminu-Kano, Islamic Relief’s senior policy advisor for poverty reduction, in (<https://www.islamic-relief.org/islamic-finance-to-help-erase-poverty/>) argues that “... official development assistance (ODA) is provided by official agencies, including state and local governments, for the economic development and welfare of poorer countries. It averages around USD \$140 billion (GBP £93 billion) globally. We can see the huge potential in faith-based financial resources.

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Aminu-Kano further elaborates the difference between the need and potential as “The total given globally in zakat in a year is estimated at around USD \$200 billion (GBP £133 billion), which not only matches ODA, but surpasses it,” suggesting efficient collection of the money to maximize the impact and spending of the money innovatively. If such money is collected and used efficiently, it is possible to reduce poverty, argues Aminu-Kano.

These are clear indications of the commitment of religious institutions toward contributing to poverty eradication. “The gift to the poor is an obligation” says (Beyers 2014, p. 5). Unfortunately however, the practices take place in a fragmented manner. Religious institutions advise their followers to share food items with those who have no dependable income. They also collect money from followers and donate meals and clothings to the needy. The resources obtained through these schemes are significant but the way they are done are fragmented, incident-oriented and hit-and-run. They are not carefully planned. They are not systemic thus their impact to social security is negligible.

### **2.4. Empirical Literature**

#### **2.4.1. Initiatives of Social Responsibility**

The World Bank (2015) notes that there is moral imperative to social responsibility. Smørðal (2012) states that the Ethiopian Orthodox Tewahedo Church (EOTC) has the oldest established Development and Inter-Church Aid Commission (DICAC) which has instrumental role in development efforts in Ethiopia. “Since the establishment, the commission has been engaged in various development programs and brought significant impact on the lives of the people of Ethiopia” (Ibid, p. 10). Similarly, the Ethiopian Evangelical Church Mekane Yesus (EECMY) has been engaged in development activities in Ethiopia for years now. According to NCA et al., (2008, p.101f) in Smørðal (2012, p. 11). EECMY established the Development and Social Services Commission (DASSC) in 2001, which provides social service projects ranging from engagement for peace, environmental protection, women empowerment, HIV and AIDS awareness creation, improvement of food security and livelihood, support for community self-help efforts, and policy advocacy and networking. Gemechis (2018) stated the estimation of the total income of the Ethiopian Evangelical Church Mekane Eyesus to be obtained from its believers will be \$350 billion per year by 2025.” This is a huge amount of money.

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de Jong (2008, pp. 19-20) quoted Sakwa (2006) and Sakwa et al. (2005) say

The empirical results are based on a sample of 357 Roman-Catholic students of four universities in Nairobi. It appeared that these respondents saw as major elements of poverty alleviation (alleviation ends): insurance (healthy environment, health care, social security and employment), education, income and assets (land in the case of Kenya). The respondents' view on God's claiming (God wants to be worshipped by extending kindness to the poor) influenced all four elements of poverty alleviation. God's sanctioning (God delivers the poor from the hands of the evil) and His active /passive acts each influenced three items, whereas God's provision (God blesses those who provide for the poor) only correlates with insurance.

Amino-Kanu (2015) stated that in a meeting held in Washington DC where "leaders from various faith traditions as well as various denominations and sects within some of the larger faiths" including Hindu, Sikh, Buddhist, Islamic and Christian, Catholic, Anglican, Baptist and Methodist Christians and the World Bank deliberated, unanimous agreement was reached to eradicate poverty by 2030. To this effect, a joint declaration was issued to "set out their shared understanding, commitments and joint call to action towards what they described as the moral imperative to end extreme poverty by 2030" (Ibid). The meeting also emphasized the moral need to reduce poverty. This calls for both a holistic approach and new kinds of partnership and collaboration. The meeting ended with a commitment by the faith representative's s to do more in their respective work, and work more with each other and other stakeholders, as well as hold themselves and others to account. This is a good indication that religion has the responsibility to make a difference in social security.

### **2.4.2. The need for more organized Social Responsibility**

The world is being challenged by human-made and natural disasters leaving a significant number of people in desperate living standards. The situation is even worse in Africa where the number of people living under poverty line is increasing from time to time. While combating against the causes for poverty, organized move toward social responsibility is a must to ensure social security.

"Altruism is a human trait which emphasises the human responsibility for others" (Buijs 2005:170 in Beyers 2014, p. 5). In the same document, Mabuza (1996:1) states "The

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responsibility towards the poor is not only a biblical imperative but also a humanitarian imperative.” All the religions promote this philosophy.

The Islamic relief worldwide (2019) argues that comprehensive approach is needed to solve social problems, including “greed and waste, numbness to the pain of others, and exploitation of people and the natural world”. The Islamic relief worldwide (2019) has a plan to work toward poverty eradication of the Sustainable Development Goal by 2030. To this end, it calls for immediate actions “...guided by the best evidence of what works and what doesn't; and to use our voices to compel and challenge others to join us in this urgent cause inspired by our deepest spiritual values.” There is, therefore, a need for working together to ensure effective management of the resources.

UNDP (2016, p. 1) as well states that “With determined leadership, the right policies, broad participation and global collaboration, extreme poverty can be eradicated by 2030. ... Extreme poverty can be eradicated only where broad progress is made across the SDGs and where those in greatest danger of being left behind are given priority.”

Beyers (2014, pp. 6-7) argues that religion can play a role in reducing poverty by teaching the society “proper values and principles to be applied in economic systems, the moral obligation of generosity, assist in restoring and maintaining human dignity”.

There is a need for more effort to eradicate poverty. Kim, President of World Bank Group, state the success of lowering the poverty level at global level. He said “But if we are going to end poverty by 2030, we need much more investment, particularly in building human capital, to help promote the inclusive growth it will take to reach the remaining poor. For their sake, we cannot fail.” Although the efforts put in place resulted in reducing the poverty level worldwide, the poverty in developing countries is still high due to conflict and political upheaval (Ibid). UNDP (2016) reports, that the poverty level is very high in sub-Saharan Africa. The following chart illustrates the poverty distribution across the globe.

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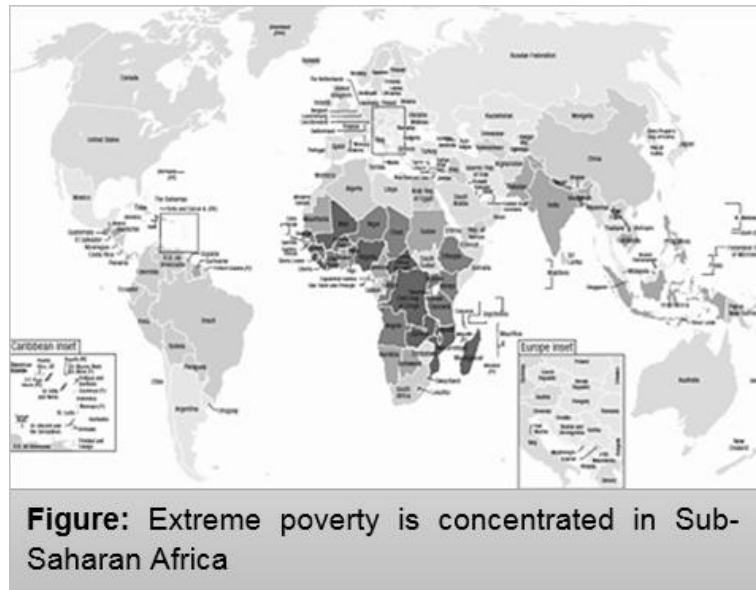


Figure 3: Extreme poverty is concentrated in sub Saharan Africa

Source: UNDP (2016. P. 2)

Middle-income countries are being affected more by extreme poverty than low-income countries. This means more engagement is needed in these countries. In this regard, UNDP (2016, p. 3) states “Under the SDGs therefore, more and more concerted effort is needed to lift people out of extreme poverty.” So, much more concerted, well-thought out and organized social responsibility schemes are vital in countries where such incidents are observed. Ethiopia is no exception.

### 2.5 Synthesis

From the literature reviewed of both theoretical and empirical, the general observation is that most of the studies have indicated that emphasize the moral need to alleviate poverty implementation of Constituency Development Fund. It also shows that there are operational and structural challenges amongst, which include religions participation of poverty reduction. The literature also revealed that religion participation in identification, implementation and monitoring of resources is key to success of such new model. This is because religions participation is seen as an effective strategy of managing resources. Religious institutions discharge many of their responsibilities by funds obtained from foreign donors. The resources obtained from followers are not used for social responsibility as much as expected. In addition, there are not clear models that can guide religious institutions how to use their own income for reducing poverty.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

The purpose of this study was to examine religion institutions' social responsibility toward sustainable social security. To this effect, data were collected from key informants which were analyzed qualitatively. The following sections of this chapter describe how the data were collected and analyzed. In doing so, it explains the research approach, design, population, sample and the sampling technique after which the method of data analysis. It also explains the ethical consideration.

#### **3.1 The Research Approach**

This study intended to look into religious institutions' social responsibility in Ethiopia to toward sustainable social security. To this effect, the study used qualitative approach with a view to obtain in-depth data. The data were collected and analyzed qualitatively. According to Neuman (2014, p. 20), in qualitative approach "Often the researcher not only uses or tests a past theory, but also builds new theory. At the data interpretation stage, the qualitative researcher creates new concepts and theoretical interpretations." This approach helps the researcher to understand the views of participants better. It also helps to collect elaborated data. In view of this qualitative approach was found fit for the purpose of this study.

#### **3.2 The Research Design**

This is an exploratory research. It attempts to find out what model works best to put in place social responsibility that responds to security by religious institutions. Neuman (2014) argues exploratory research is useful to "become familiar with the basic facts, setting, and concerns and create a general mental picture of conditions." This design is appropriate for this study because the topic was not well researched to reach the final outcome of the research. Through qualitative research approach in-depth views of participants was conducted. The data were then analyzed using thematic design. The qualitative data were used to build an instrument that would best fit the sample under the study.

### **3.3 Research Methods**

#### **3.3.1 Target population, sampling technique and sample size**

The populations of the entire group under the study are about 40 million Orthodox, 30 million Muslim, 18 million Protestant, and 7 million Catholic (2007 Ethiopian Population Census). The study focused on collecting data from leaders only in Addis Ababa because of financial, time and other life reasons. The leaders were considered because they are supposed to have undated information about things taking place at the respective religious institutions under their supervision. The leaders are the ones who give directions about how their dioceses should work. Qualitative approach is more about collecting rich data not covering big size informants. As a result, the study focused only on small size key informants of the respective religions located at the head quarters of each religion.

Sampling is an important tool for increasing the validity of the collected data and ensuring that the sample is representatives of population. Since large population cannot always be reached easily, samples are considered. To collect data for this study, four institutions were sampled on the basis of their influential role in the country. These institutions are dominant in their evangelical and social activities. They constitute the largest portions of the Ethiopian population and their roles in community development activities are significantly felt. Thus the information collected from these institutions can be indicative of what is going on in the country. They are relevant data sources for tuning the future directions of religious institutions' social responsibility.

The sample key informants were determined in such a manner that each sample religion was represented. To this effect stratified sampling technique was used before selection. The strata were Muslim, Mekane Yesus, Catholic Church, and the Ethiopian Orthodox Tewahedo Church. This was done to ensure the different religions were represented. After that non-probability sampling more specifically purposive sampling was used to select the key informants from each religion. The key informants at leadership positions were selected to allow the collection of knowledge-based data and the participation of the decision makers. The key informants were considered not only for their leadership positions but their awareness about social responsibility and the future of the religious institutions' move with regard to social responsibility endeavors of their religion.



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The sample size was determined as outlined below.

**Table 1. Sample Size**

<b>Key informants</b>	<b>Catholic</b>	<b>Mekane Yesus</b>	<b>Muslim</b>	<b>Ethiopian Orthodox Tewahedo Church</b>	<b>Total</b>
Leaders in executive positions	3	3	3	4	13

As can be seen the target key informants sampled were 13 - three from Catholic, Mekane Yesus, Muslim each and four from Orthodox. Whereas only two of them were unable to make it the remaining were interviewed. Though small in size the samples were informed people in their respective religions.

The leaders in the executive position were selected using purposive sampling. Purposive sampling was chosen to include decision makers who were thought more knowledgeable about the subject under investigation and could provide more reliable and relevant data. Snowball was used to help the researcher find participants whose expertise and experience were relevant to the study area.

### **3.3.2 Sources, instruments and procedures of data collection**

Sources of data for the study included both primary and secondary. The primary data were collected from key informants. The key informants had both leadership positions in social development activities of the respective institutions and played expertise role in defining the future directions of such activities.

The data were collected through structured interview. The interview guide was developed using the literature review. It is composed of two parts. The first part consists of four questions related to respondents' profile. The second part asked respondents to share their views about how their religion to discharge social responsibility toward social security. This section had twelve questions. These questions revolved around the religious institutions' perspectives about social responsibility, initiatives, sources, practices and future directions of social responsibility for social security. After developed, the interview guide was commented by the advisor and two experts in the area for reliability and validity after which the revised version was used for the data collection.



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To gather the required data from respondents, appointments were made well ahead of time with each key informant. The interview guide was handed out to them before the interview took place to allow the informants to compile information around the questions and give reliable and genuine data. The study participants signed consent forms before holding the interview.

The interviews were, then, done one-on-one basis only one interview held in one day. This gave respondents ample time to express their views in a relaxed environment without haste and allowed the collection of rich data on perspectives and experiences of the participants. It was also useful in generating broad overviews of issues as stated by Mach, N. Woodsong, MacQueen, Guest, and Namey (2005).

All the interviews were recorded after securing permission from the key informants. The recorded interview results were transcribed and cross-checked for accuracy of transcription before data analyses. Then they were categorized thematically for ease of analyses. Responses of each religion representatives are presented in the following chapter one after the other in the order of Catholic Church, Mekane Yesus, Muslim and the Ethiopian Orthodox Church. This order does not imply anything.

Secondary data were collected from past data to substantiate the responses secured from the key informants. These were collected from reports of the respective religious institutions which have key information and were helpful to this research study. These were obtained from their websites and the internet.

### **3.3.3 Techniques of data analysis**

The data collected through interview was first transcribed and then they were organized thematically. Next, they were arranged logically to enable coding according to participants' responses to each question and theme before the final analysis and interpretation were done. Then they were edited for accuracy, uniformity, consistency and completeness. Since the data are qualitative in nature, they were analyzed qualitatively. The qualitative data obtained through the interview guide were substantiated by data obtained from secondary sources. Key

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words and phrases of interview respondents were quoted directly. Necessary cautions were taken when transcribing, narrating and analyzing the data.

The data presentation and analysis has three sections. The beginning section of each theme introduces the central ideas of the questions put forward for respondents and gives an overview of their responses. This is followed by the qualitative narration of the respondents of each religion's representatives. The responses are presented in the order mentioned above. The responses are narrated in two ways. In most of the descriptions what the respondents said are paraphrased. In some situations where the wording of the respondents were felt more expressive of their ideas, what the respondents said are quoted as they said them. This was done to affirm the respondents' views and to show the most relevant ideas of respondents. The last section of each theme's analysis summarizes the discussion by giving interpretation on the data.

### **3.4 Ethical Consideration**

The aim of ethics is to guarantee that no one is harmed or suffers adverse outcome from the research activities. This shows how the ethical procedure of conducting this research is respected. The relationships between researcher and respondents, are reasonable safeguards would be built in this study based on ethical considerations and requirements. Therefore, the information that the researcher were receive during the period of this study were treated confidentially and purely for academic purposes. Names of respondents are not to be used or mentioned in the study for confidentially purpose.

**CHAPTER FOUR**

**DATA ANALYSIS AND INTERPRETATION**

The purpose of this study was to find out religious institutions' social responsibility toward sustainable social security. To this effect, data were collected from religious leaders of the Ethiopian Catholic Church, Ethiopian Evangelical Mekane Yesus, Islam, and the Ethiopian Orthodox Tewahedo Church. The data were collected through interview and document analysis after which they were analyzed qualitatively. This chapter presents the results and interpretations.

To enable smooth flow of ideas, thematic analysis of the findings were categorized as religious institutions' views about social responsibility, efforts toward social responsibility, financial sources for social responsibility, other alternate sources for social responsibility, reliability and sustainability of the financial resources, collecting money sustainably, means of collecting money, institutional scheme, reasons for believers to contribute to social responsibility, communication scheme and suggestions for discharging social responsibility. The discussion of each theme opens with introduction. Then findings of each respondent are presented. First comes the response from the Ethiopian Catholic Church followed by the response from Mekane Yesus, Muslim and Orthodox Church, respectively. The interpretations are made afterwards.

**4.1 Respondents' profile**

The following table shows the sample size and their profile.

**Table 2. Demographic composition of interview respondents**

Demography of respondents		Response		Respondents' roles in religions	Service year	Knowledge about my religion's engagement in development activities		
		Frequency	%			I know well	To some extent	Don't know
<b>Respondents' religions</b>	Catholic	2	18	Development Commission Head, Apostle Service Head	1 -5	2	0	0
	Mekane Yesus	3	27	Evangelists, Development Commission Head	5-10	1	2	0
	Islam	3	27	Ulemas, Development Commission Head	5 -15	1	2	0
	Ethiopian Orthodox	3	27	Development Commission Head, Research Head	1 - 5	3	0	0
	<b>Total</b>	<b>11</b>	<b>100</b>			<b>7</b>	<b>4</b>	<b>0</b>

*Source: Researcher's own Survey*

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As indicated in Table 2, responses were received from the 11 respondents of the four religious institutions, Catholic, Mekane Yesus, Muslim and Orthodox Tewahedo. This constitutes 85% of the 13 respondents sampled for the study. The two (15%) of them didn't respond due to busy schedule. With regard to their religions, 2(18%) Catholic, 3(27%) Mekane Yesus, 3(27%) Muslim and 3(27%) Ethiopian Orthodox Tewahedo Church. From those who answered the interview about their role in religions, 4 (36%) were Development Commission Heads, 3 (27%) were Evangelist, 2 (18%) were Apostle Service Heads and 2 (18%) were ulemas. Their years of services in their respective responsibilities range from 2 to 15. The majority of the respondents had leadership positions and sound work experience in their positions. Their positions and experience have made them knowledgeable about their respective religion's social responsibility efforts and their religions' perspectives about the same. This had a greater positive contribution to get more reliable and exhaustive responses.

In addition, since the large number of respondents who answered on their religions' engagement in development activities said they know very well, at this position level people are more analytical and more of acquainted and more cultured about their social responsibility and obligations in the religion development work, and other things remain the same. This implies that the responses from them on the social responsibility issues raised in the interview were done based on knowledge and reliability is better assured. Furthermore, respondents' took time to review the questions before the interviews were held. This must have given them the opportunity to consult pertinent people to keep themselves updated. This was also a plus for the reliability of the data.

### **4.2 Profile of the sample religions' social responsibility wings**

The religions selected as samples for this study have been in Ethiopia for long period of time. They have remained influential in many aspects of the lives of the people since their establishment. They have development wings through which they discharge their social responsibility. The following paragraphs present the brief account of history of these religious institutions' development wings.

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The Ethiopian Catholic Church Social and Development Commission was founded in 1972 into Ethiopia. Borena and Gamo Gofa were their eye opening sites for evangelizing and contributing to the education development in the regions. Since its establishment, the development wing which is known as Christian Relief Society (CRS) has made significant contribution to the fight in “natural

and man-made disasters affecting Ethiopia's most vulnerable communities... non-food aid in the form of agriculture, livestock, health, nutrition, and water and sanitation assistance” (<https://www.crs.org/our-work-overseas/where-we-work/ethiopia>). In addition CRS has been involved in such initiatives as “livelihoods support to farmers and entrepreneurs, promotes gender equality, mobilizes for immunization and mitigates the impact of HIV” (Ibid).

The Ethiopian Evangelical Church Mekane Yesus (EECMY) came into being on January 21, 1959 in Ethiopia. Since then the Church has been providing services in “the evangelism and development works as major components of its ministry which were already progressing hand-in-hand from its inception in 1970s” in Ethiopia (<https://actef.org/members/ethiopian-evangelical-church-mekane-yesus-development-and-social-service-commission/>). The EECMY-DASSC got license as Ethiopian Resident Charity Organization from the newly established government agency for Charities and Societies in November 2009. According to the Church’s website, EECMY-DASSC has been successful in its engagement in diverse development and social activities, which include food security, emergency relief, natural resource management, water, sanitation, and hygiene, health services including HIV/AIDS prevention, education, child and youth development, gender and development and capacity building by covering most of the administrative regions of the country.

The Islamic religion has a development wing called Ethiopian Muslim’s Relief and Development Association (EMRDA). It was founded in 1994. Its first project was on children in difficult situations in Oromia and Addis Ababa. The first strategic plan from 2003 to 2005 is thought to have played significant role in terms of expanding the projects and their coverage. “EMRDA 5th SPM EMRDA has successfully prepared the 5th SPM for the year 2016 – 2020 periods. In the five years plan, EMRDA has aimed to mobilize birr 210,888,830 (34% increment from the 4th SPM) out of which Birr 36,745,813 has already been secured

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and the rest is to be mobilized from in and outside the country” (<https://www.emrda.org/resource/spm-2016-2020/>). In addition, the “Islamic Relief [Worldwide] started to work in the country in 2000, responding to a severe drought affecting great swathes of the Somali region, close to the Somalia border.” It opened an office after four years.

Likewise, the Ethiopian Orthodox Tewahedo Church engages in social responsibility through its development wing. This wing is known as the Ethiopian Orthodox Church Development and Inter-Church Aid Commission (EOC-DICAC). It was established in 1972. “EOC-DICAC’s mission is to assist the disadvantaged communities in Ethiopia to attain self reliance by tackling the root causes of poverty, drought, conflict, gender inequality and fighting HIV/AIDS pandemic by promoting sustainable development programs and community empowerment” (<https://actalliance.org/about/members/ethiopian-orthodox-church-development-and-inter-church-aid-commission-eoc-dicac/>). The major development activities the ECO-DICAC has been engaged include water development resource program, refugee and returnee support, HIV/AIDS prevention and control program, and development.

All of the sample religious institutions have development wings which are used to discharge their social responsibilities. These organizations as development wings of the religions have been contributing meaningfully to the lives of the marginalized. However, their efforts are not well coordinated by smaller initiatives taking place at grassroots levels. There are different informal platforms the respective churches and mosques use to discharge their social responsibilities as lower level. The development wings are not backed by the resources at these smaller fragmented initiatives. On the contrary, to achieve their missions the organizations have established partnership with many institutions abroad. They obtained major financial and expertise support for these foreign partners.

### **4.3 Religious institutions' views about social responsibility**

Informants were asked how social responsibility is viewed by their religion. They responded that social responsibility is among the key duties believers of all the religions involved in this study are required to carry out. Each interviewee confirmed that social responsibility is everyone’s spiritual and moral obligation. Their respective holy books require that believers

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engage in social responsibility. It is considered as one of the duties of the religious institutions as well. That is why religion-based development organizations are put in place to help the disadvantaged group of a community. The details of their responses are noted below.

The Catholic Church representatives explained how social responsibility is viewed by the religion. “The Catholic Church has put in place well-defined social services in response to the Holy Bible and the religious dogma. It has what is known as “Social Teaching” which has been done for ages worldwide.” Social Teaching is a well structured scheme the Church uses to teach its believers to discharge their social responsibilities. Through this Social Teaching the Church educates its believers that social responsibility is a duty of all members of the church individually as well as collectively.

Social Teaching has a structure that guides its implementation and follow-up. The Catholic Church has put in place social teaching at dioceses, country, individual churches and monasteries and different administrative levels. The Monasteries in the Ethiopian Catholic Church “have two inseparable guiding pillars. These are “*Ora*” and “*Etlaboura*” which mean prayer and service provision, which are trusted to ensure the sustainability of the religion.” The clergy discharge their social responsibilities in different ways. Some offer services in education, others in health, still others in environment protection. All the monasteries in Ethiopia, which are about 60 to 70, are required to abide by these “*Ora*” and “*Etlaboura*”. The 12 dioceses in Addis Ababa, for example, have development offices through which they perform their religious and development activities. Each monastery engages in different activities looking into the needs of the community around it and through the participation of the community.

The Catholic Church believes that “human beings are sacred and the dignity of human beings is the foundation of a moral vision for society and of all the principles of our social teaching” said the head for the Catholic Church. Social responsibility is one strong wing which has been done for years to bring change in the “Integral human development”. According to the Church’s website, Christian Relief Society (CRS) has been there for six decades trying to address human-made and natural catastrophes in Ethiopia (<https://www.crs.org/our-work-overseas/where-we-work/ethiopia>). “CRS's humanitarian work in Ethiopia also provides

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livelihoods support to farmers and entrepreneurs, promotes gender equality, mobilizes for immunization and mitigates the impact of HIV” (Ibid).

Similarly, the representatives from Mekane Yesus explained that discharging social responsibility is the obligation of each Christian. “A Christian living in one country has a citizenship responsibility to protect the environment which is the gift of nature given to us by God” he underscored. Christians have the responsibility to maintain the environment. Quoting a command from the Holy Bible which reads “one who has two clothes should share one of them with someone who does not have any”, the representatives of the Ethiopian Mekane Yesus Church affirmed that each fellow Christian is required to support people in need. Accordingly, the church has put in place development aid organization working toward improving the lives of the community.

The representatives from Islam also elaborated that social responsibility is a duty of believers dictated by the Holy Quran that believers should share what they have with the poor. This can be done in kind or money. The money donated for this purpose is known as “*zakat*.” “All followers of the Muslim religion are required to donate *zakat*. When they do so, they should do it with pleasure, welcoming smile and kind treatment of the one to whom the *zakat* is donated.” Believers are required to do this because as per the Quran *zakat* is a share that belongs to the people who should receive support and one who does not offer *zakat* will be held accountable in heaven. “The religion teaches all from child to adult to discharge this responsibility.”

According to the representatives from the Ethiopian Orthodox Tewahedo Church, social responsibility is the major responsibility the church should be determined to carry out. The Ethiopian Orthodox Tewahedo Church requires that believers adhere to “the basic principles” of helping one another given by God. God says “You haven’t fed me when I had been hungry, nor have you drunk me when I had been thirsty” to teach people that they have to discharge their social responsibility. “I think the Church is responsible for social responsibility,” he concluded. The Church has been doing this through its development wing called Development and Inter-Church Aid Commission (DICAC) to respond to this call since 1972.



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The above results indicate that all the religions place high value to social responsibility. Social responsibility is considered among the key religious activities believers as well as the institutions have to carry out. All the religious intuitions' leaders confirmed that they use their teaching platforms for raising their followers' awareness about social responsibility and each has a special wing in charge of mobilizing resources for social responsibility. It looks that all of the religions have positive view about social responsibility.

### **4.4 Efforts toward Social Responsibility**

One of the questions put forward for the respondents was what religious institutions do to institute social security through social responsibility efforts. Although there are differences among the religions, all of them have different schemes of discharging social responsibility to reduce poverty.

In this regard, the Catholic Church representatives said that the church has a "Social Development Coordination Office (SDCO). This office has community service and ESC. This office works in collaboration with the government of Ethiopia and the community toward reducing poverty." While this is a nation-wide office, there are also regional offices operating to support the poverty reduction initiatives. "Our churches engage in food security, clean water supply, sanitation, education, health, children, and women in an integrated manner" added the representatives from the Catholic Church. The church also works with government and non-government organizations in emergency and non-emergency incidents.

There is a development organization known as Ethiopian Gospel Church Mekane Yesus Development and Aid organization. This organization provides development and social services to the community. "We help people improve their lives," said the respondent. This organization is working toward poverty reduction. The social responsibility Mekane Yesus is doing include taking care of orphaned children, elderly people without any support, providing health services to the poor, establishing and managing schools in rural areas where government does not offer such services. We educate children to grow up with skills of employment and job creation. There are a number of children raised this way and reached the status of higher administration responsibility in Ethiopia. The church has therefore done such things as part of its social responsibility.

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The Muslim strives to discharge its responsibility by collecting money from believers. For example, Zakat, Sedeka, donations from local people, and donations by believers from outside Ethiopia are used as sources of income. Very rich people donate 2% of their income to the social security. UNDP and the Islamic Relief recognize the contribution of zakat in poverty alleviation programs. Islamic Finance News Volume 15 Issue 34, dated 22 August 2018 clearly stated that considering

the size of the resources secured through zakat (US\$200 billion and US\$1 trillion a year (Obaidullah and Shirazi in 2015 in UNDP 2019), it is “too large to ignore zakat” in the Sustainable Development Goals (SDGs). This show how bit it is. It is expected to be even bigger than this as zakat donors donate it to end-users straight forward and often do it in kind. This informal donation practice makes it difficult to put the exact amount. More than 300,000 people received support from the Islamic Relief Worldwide Annual Report and Financial Statement (2017). They are involved in diverse community development activities as stipulated in their website.

The Ethiopian Orthodox Tewahedo Church tries to discharge its responsibility but in a fragmented manner. Believers feed the needy during holidays. Sunday schools students to do the same. Believers give special support and comfort to victims of natural as well as human-made catastrophes. All these take place with significant involvement of the believers but are done haphazardly from their genuine willingness. There is huge gap in terms of making sustainable and organized discharge of social responsibility. I think the Church needs to look into this gap and find better ways of coordinated and well organized act of discharging its social responsibility. as has been explained in the previous section, the Orthodox Church development wing has been running diverse programs to respond to social responsibility.

The above results are clear indications that there are efforts made toward social responsibility by all religions. The way they engage in social responsibility varies. Formalizing the different types of the resource soliciting practice seems to be not as strong as it should be to secure sustainable resources. It looks that the all of them seem to focus their social responsibility through their development wing organizations. The involvement of individual churches and

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mosques in social responsibility seems well organized in Mekane Yesus than the others. This might imply the grassroots level participation is far below its potential.

### **4.5 Financial Sources for Social Responsibility**

A financial source for discharging social responsibility was the other question put forward to the respondents. Respondents indicated that they raise income from different financial sources for social responsibility.

The representatives from the Catholic Church said that:

the majority of the finance comes from foreign donors of our church members in the different parts of the world because the activities we carry out are too big and we cannot realize these projects from locally raised funds. We have foreign partners from Europe, America, Canada, and America who are not necessarily members of our church who support us with the big projects. They support our efforts of social responsibility. However, since they ask us about our contributions, we also use locally raised funds.

He added, “Now we are trying to improve the locally raised funds. We have now put in place a scheme known as *Local Caritas* where a portion of the “*Asrat*” and “*Bekurat*” donated by believers are used for specific local church community development”, said the representatives . Ethiopia’s caritas is the member of the International Caritas and each church is encouraged to raise fund for local small projects. According to the representatives of the Catholic Church, “To encourage the churches to strengthen their social responsibility through local funds, the central offices provides double or more than double the fund they raise locally.” This keeps churches reminded of using local financial sources as much as possible.

The church teaches believers to discharge social responsibility. In this regard, believers are taught to donate 10% of their income to the church. This is required from everybody. In addition, believers donate *meba* – gift – to the church and the money collected this way is spent on social responsibility. Apart from these, believers also make different types of donations which are collected at the church and used for discharging social responsibility. Using these resources, the church is trying to discharge its responsibility in different ways. It

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offers capacity building training for the disadvantaged to help them become self-reliant and helps children and the elderly who have no support to come out of poverty.

The Muslim representatives said that their financial sources are local and foreign donations. The majority of the fund comes from foreign donors. “We use the money raised from these sources for social security.” The Muslim community strives to discharge its responsibility or reduce poverty by collecting money from believers. For example, *Zakat*, *Sedeka*, donations from local people, and donations by believers from outside Ethiopia are used as sources of income. “Very rich people donate 2% of their income to the poverty reduction,” confirmed the representatives of the Muslim religion.

The financial sources are different, noted the Ethiopian Orthodox Tewahedo Church representatives as there are different modalities. Honestly speaking the Ethiopian Orthodox Tewahedo Church play unparalleled role in discharging social responsibility. Its main resources are the believers who take prime responsibility and reach out to people faced with difficult situations such as displacement. As I said, this is not done in an organized manner; the people do it haphazardly. There are also institutions both local and foreign whose resources are used for the purpose. The Church has to do a lot to engage individual churches at its dioceses.

What can be deduced from the above results is that all the religions use both local and foreign financial sources. With regard to local sources, they raise money from believers in kind and money. The religious institutions also use external sources to secure resources for social responsibility. These donations are secured from individuals or groups or institutions in the form of money or in kind. The local source is far lower than the funds obtained from foreign sources. This might imply that there is more dependence on the foreign source. It looks that there is something wrong with the way the institutions try to convince their fellow respective believers to contribute their share to their best possible capacity. The implication is that how dependable is this overdependence on foreign source needs careful attention.

#### **4.6 Other alternate sources for social responsibility**

Respondents were asked what other options churches/mosques use to respond to social responsibility. Several attempts are made to use alternate sources for social responsibility.

According to the representatives from the Catholic Church, “We attempt to discharge our social responsibility by carrying out activities, teaching our fellow members to involve in social responsibility, approaching others to collaborate in our efforts, partnering with foreign partners and institutions to engage in social responsibility, liaising between the community and interested support providers, and facilitating the engagement of non-catholic NGOs to contribute their share in community development.” This can take place through formal agreement signed or through informal collaboration.

The representatives further explained that “We are open and flexible; we don't dictate that we should do a community development activity or it should pass through us. We link the community with appropriate institutions which can work for the community's betterment.” Other alternate incomes include services offered by the Church. One of these services is diaconal service. This means such donations are intentionally collected from the believers with a view to support people who need support. For example, if one gets sick, cannot afford to pay for the health services and asks the church for help, the church will give him/her money from the fund raised for the purpose. While donating money is one of the things the church does, it also helps people through sponsorship on individual basis, providing skill training to help them generate their own income, digging wells for people without water access.

In Muslim, the representatives said, they use the sources mentioned above to give skill courses to the poor to help them come out of poverty and be self-sufficient. In addition, income generating activity is offered to these people after their training so that they can have sustainable income for living.

The Ethiopian Orthodox Tewahedo Church representatives said that “strategy is designed, partnership is set, and believers are taught that helping one another is mandatory.” Social

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security is a culture in Ethiopia. It is tradition to feed people in need during holidays. “The Church needs to use its channel and the media to teach its fellow believers to respond to social responsibility. It should also design big projects and find permanent partners through its international division as the religion has churches throughout the world.” Above all, the Church should own this responsibility to ensure the reliability of its sources, said the respondent.

The above results indicate that there are different sources for soliciting resources. These include partnership, income generating activities, using media as a means for education the laity to make utmost contributions. However, believers who could be potential sources of social responsibility resources are not well noticed and exploited.

### **4.7 Reliability and Sustainability of Financial Sources**

Asked how reliable and sustainable their financial sources are, the representative's s gave the following responses.

The Catholic Church representatives commented that they feel they need reliable resources and partners to ensure sustainability of the sources. To this effect, “We need to work hard to win the foreign funders' willingness and improve local resources,” said the representatives. Attempts are there to help dioceses build their capacity to be able to discharge their responsibility. According to the Catholic Church, “We are trying to engage in non-profit but income generating investment where locally funds could be raised to build each diocese's capacity. But we do not want to promote this at the moment”.

When it comes to sustainability, “The first thing is to make people socially responsible and this has been done for ages and it will continue in the future.” Fellow Christians are made aware about what percentage of the *Asrat* goes to the social responsibility endeavors. We do this to ensure the sustainability of the financial collection from believers. In addition, the caritas committee campaign to encourage fellow Christians to donate for social responsibility and together we try to collect more money for the purpose. We also preach voluntarism as part of social responsibility engagement.” People are encouraged to offer support through

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their professional services such as mentoring in schools, health institutions, etc. This is hoped to let social responsibility a continuous activity passing from generation to generation.

According to Mekane Yesus, the financial sources are within and outside the country. The believers are our permanent sources of income. "Believers pay 10% of their income to the church. We also obtain grants from abroad." he added. There is no guarantee that the sources are reliable as such. However, as Christians we trust in God and believe that God makes resources available for our social responsibility endeavors. "Trusting in God, we plan for five years of our responsibilities. The fund obtained from abroad should not be considered as a sustainable financial source. The money we collect from religious people is a sustainable source as the believers commit their resources to the church and social responsibility efforts." There is a need to heavily depend on local funds rather than foreign funds, he added. Monthly contribution and believers' sustained contributions are keys for sustainable sources.

The other very important thing to note in terms of financial sustainability is institutionalized contribution of believers. In the Mekane Yesus church, money is collected from believers on the basis of goodwill. The believers donate as much as they want based on their kindness. We teach them to love people. When they love people they give more kind heartedly. "We don't dictate how much one should donate or contribute; we simply teach them that they should feel responsible for their brothers and sisters at times of difficulties." "It is important that the church keep believers informed of donation and contribution, give training" the representatives underscored.

The representatives from the Muslim religion said that "we strongly believe that no Muslim should use the money that does not belong to him." *Zakat* is the share of the poor, so it is not allowed to be used for one's own purposes. "Thus we donate 2% *zekat*, *sedeka* on a permanent basis. I, therefore, feel that these financial sources – *zekat* and *sedeka* - are reliable," he added. The Muslim religion collects money from its believers in a sustainable way as per the Quran's commands. The collection is done at each mosque in the form of *zekat*, *sedeka*, and donation. The mosques take the responsibility to do the collection. In Muslim, the representatives said that money for social responsibility is collected from believers is collected as per the teaching of the holly Quran. All believers have social and

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citizenship responsibilities and they know this because they are always made aware by the mosque. Accordingly, money is collected from believers every month.

Foreign sources are not that reliable, the Ethiopian Orthodox Tewahedo representatives emphasized. The local source is part of the religion and thus it is possible that it will continue. The Church needs to establish a body which gets sources obtained from believers' contributions and the income the church obtains from other sources together to make it reliable. There should not be dependence over the foreign sources which sometimes are on and off.

Sustainability could be achieved if the church is able to convince its believers that social responsibility is everyone's responsibility. The Church should pay due attention to the matter, allocate budget, establish a department dedicated to social responsibility, have a well-structured organization up to the level of the laity to make them own this responsibility because it is God's word. If it is said that "Give Cesar's to Cesar, and God's to God," not feeding one who is hungry is closing the way to heaven. "The Church has not discharged its responsibility of convincing the

believers to adhere to this principle" argued the respondent. If the laity is convinced of this its sustainability can be ensured. As the culture of helping one another is already in place, promoting this by the church will allow the sustainability of its sources. The potential is there.

The results related to the reliability of the sources indicate that both local and foreign sources are used for securing resources for social security. Each religion has its own way of pulling schemes for social responsibility from believers. The resources from abroad cannot be reliable as it depends on the priorities of the donors. Whereas the representatives from the Christian religions were dubious about the reliability of the sources, the Muslim representative seems confident that they have reliable source of income for social security.

Social responsibility is done in a fragmented manner. For example, for the human-made displacement and catastrophe that happened in Jigjiga and Jimma recently, the Church created special account, set committee that mobilized the fund allocated for the purpose, it helped. In



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addition, such organizations as Dejochesh Ayzegu make very important contributions toward responding to unforeseen incidents. Sunday school students too coordinate and feed people in need during end of fasting periods. All these, however, are not systematically organized. It is questionable how many people offer *Asrat*, *Mebea* and there is no system that allows the identification of what percentage of the money obtained through these systems go to social security. To this end, there is a need for transparency, which is not there in the Church. If this transparency is put in place, the laity would be happy to donate as they get convinced that their money goes to the expected purpose. It is apparent from the above results that sustainability is an issue of concern especially with resources obtained from abroad. Even resources obtained from local sources are not that dependable as there seems to be lack of well-designed scheme of collection and encouragement.

### **4.8 Means of collecting money**

Asked how churches/mosques collect money for social responsibility, the representatives from the Catholic Church said that as the church considers social responsibility as its fundamental service. It has put in place an international Catholic Development Institutions across the world. The institutions in the developed world discharge their social responsibilities by donating to the

developing world and the latter uses the donations received from those countries to discharge their responsibilities in their respective countries. The money obtained from the developed institutions is spent on community development initiatives. This is reported to the pertinent offices. So, “we collect money from individuals as well as institutions this way.”

The church collected money from believers in the three ways mentioned above – *asrat*, *meba* and gift. It also secures money from foreign intuitions and works toward social responsibility.

The representatives from the Muslim community, money for social responsibility is collected in a fragmented approach. However, decision has been made to establish *zakat* foundation.

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The Ethiopian Orthodox Tewahedo Church representatives said, as long as we are able to make people build ownership and trust with regard to social responsibility, it is possible to ensure sustainability. However, “trust is becoming loose in Ethiopia.” Institutions – be it government or religious – have become corrupt. If we are able to avoid this and build up trust level, allow donors to receive reports about how the money has been spent, its sustainability will be ensured.

The above results show that the collection of resources for social security follows loose system. None of the religions indicated well-defined ways of collecting anticipated resources for social security. They seem to assume that believers would discharge their responsibilities of contributing the required resource just because they are taught. No formal scheme put in place for believers to get encouraged to contribute.

### **4.9 Institutional scheme for discharging social responsibility**

For the question about the scheme churches or mosques use to discharge their social responsibility, the following responses were obtained. Each religion has a scheme for social responsibility.

The Catholic Church representatives said, “as I mentioned earlier, we have a registered national agency called Social Development Coordination Office. At regional level there are 12 dioceses. The structure goes down to the lower level.” This structure – caritas – is applicable not only to Ethiopia but to Africa. It is highly integrated, he added. There is clear reporting scheme at both local caritas and international caritas.

Mekane Yesus has a development organization. This organization has assembly lead by the churches' leaders. The church has about 30 dioceses. The leaders of these dioceses are members of the assembly. The development and social responsibility board is elected by the assembly. The board appoints the head for development and social responsibility, oversees the operations of the organizations and heads all tasks related to social responsibility. Under the board are different offices. The finance and program units are there to run the different social and development activities which include child development, health services, education, water

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and sanitation, climate change, rehabilitation. Employees are assigned at each of these services to operate these different functions. Social responsibility standing committees are assigned to assist this task.

The main reason why Muslims discharge social responsibility is because the holy Quran commands that “Never eat poor’s money.” The Quran also says that “anyone who does not sympathize with the poor has not fulfilled one of the commandments”. Believers are well aware that they should respond to the above words of the holy Quran. “Zakat is yet to be formalized in a well-structured manner and I believe we will be able to discharged our social responsibility in a in a more organized way when a well-structured zakat is put in place. According to the Islamic Relief Worlwide, “Many people choose to pay their *zakat* during Ramadan, a blessed month in which the reward for good deeds is multiplied” <https://www.islamic-relief.org/zakat-guide/>.

The representatives from the Ethiopian Orthodox Tewahedo Church said that “I said it already, it is just incidental.” It is done just to respond to catastrophes such as flood, drought, and human-made emergencies. The Holy Synod meets twice a year decides on how to respond to such incidents. “The support is not life-changing,” he emphasized. It should be a kind of support that keeps running until the people become self-sufficient. This is the same at country level. There should be a strategy that enables the people in need to become productive. The Church is a place where the needy are supported all the time. It is a place for sheltering all people even those belonging to other religions. During the displacement that occurred in Hawasa, for example, the Church served as a shelter for all human beings irrespective of their religion and the pop commanded believers to feed these people every day until the date of their settlement. Everybody, respecting the church father’s

instruction got all the needed food and drinks to feed the people. Such activities are done all the time there is problem. He argued “But this is not systemic. It is just people-led activity which is done on the goodwill of the people without any clear system.”

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As can be learned from the above results, there are formally structured and registered institutions put in place by all religions is to formalize a especially dedicated scheme soon. However, these institutions seem to have no concrete monitoring system which ensures the active participation of the believers in their efforts.

### **4.10 Why believers contribute to social responsibility**

With regard to reasons for believers to contribute to social responsibility, believers contribute to social responsibility because it is the requirement of the Bible as stated by the respondent from the Catholic Church. "Jesus Christ has taught us to help one another. Among the commandments of God is "love your brother as you love yourself. Social responsibility emanates from this. We, human beings, should involve in social responsibility to showcase we love our brother before we say we love God," explained the Catholic representatives. This is thus the mission of the Church which preaches Jesus Christ who has demonstrated to us social responsibility, which is not an additional task given to us but it is our duty.

Social responsibility can be done in different ways. Believers may give money or contribute in kind. Social responsibility includes maintaining peace and security. So, believers are required to ensure peace, security, and reconciliation. The church teaches this very well. For example Francis kissed the shoes of the South Sudan leaders to ask them to bring peace and security to their people. The Church is cognizant that if there is no peace there is nothing. That is why it has received high attention by our leaders, he concluded.

According to the respondent from the Evangelical Mekane Yesus, believers contribute to social responsibility because it is the responsibility of all Christians. This is a means for helping the poor live better. It is moral responsibility.

According to the Muslim representatives, believers discharge their social responsibility because they are always told to do so and the ones who benefit from the donation are called for.

In the Ethiopian Orthodox Tewahedo Church, there are two reasons for the believers to contribute to social responsibility. The first one is it is God's commandment, which reads

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“You haven’t fed me when I had been hungry; you haven’t ... people respond to social responsibilities to address these commandments. The second reason is just the moral value of being a human being. It is just from kindness, which does not take into account one’s religion when supporting one during hard times. For example, His Holiness Abune Natnael taught and assisted people from different religions just out of humane thinking.

All religions have reasons for their believers contribute to social responsibility. Of these, two main reasons stood out for believers to contribute to social responsibility. These are: it is mandatory to do so and it is a question of moral responsibility. This means there are good reasons for believers to take part in the social responsibility endeavors.

### **4.11 Communication scheme**

What communication channel do you use to aware your followers about the churches/mosques efforts of social responsibility was one of the questions asked. Respondents reflected that in the Catholic Church people get educated about social responsibility from childhood to adolescence, to adulthood. Even non-Catholics are taught about Social Ethics, Work Ethics, Peace Clubs and Environment through the Catholic Schools. More than 90% of the students in our schools are non-Catholic but we teach them the above social issues to inculcate the culture of social responsibility in their minds since their childhood. Our clergies too incorporate social responsibility in their preaches.

Mekane Yesus development and social commission presents annual report every year to the assembly. This included activity and financial report. Report on social responsibility performance is clearly indicated. The community is engaged in the actual operation of projects for example during digging wells, the community involves in the digging, committee and so on. They follow up the

overall activities and report any malfunctions during project life. The income and expenses are reported to the public on monthly basis. Field visits are made and reports are presented to the assembly.

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The Ethiopian Orthodox Tewahedo Church representatives said, as I mentioned earlier, the Church makes announcement when there occurs a disaster to secure fund. This can be by selling tickets, organizing committee. Now it uses its broadcast media and newspaper though limited distribution. The youth who feel concerned and responsible use social media. But it is not institutional. The digital media has wider coverage but it is not as wide as it is expected to be so. There are so many challenges in terms of transparency, coverage, etc.

According to the Muslim representatives, it is publicly announced using mega phone during mosque services. It is explained at all religious services.

It looks that oral communication and written reports are the main methods of communication of the performance of social responsibility. The written report seems much more organized in Catholic and Mekane Yesus Churches. This looks weak in Islam and Ethiopian Orthodox Tewahedo Church. Transparency is not well taken care of. Even these reports are good and done for the development wings as they should be accounted for. There do not seem to be well organized reports for social responsibility activities of individual religious institutions.

### **4.12 Respondents' suggestions on the way forward**

With regard to how churches and social responsibilities should work toward social responsibility to social security, representatives gave their opinion by reflecting on the fact on the ground.

The representatives from the Catholic Church suggested that there should be concerted and integrated effort which heavily depends of concrete understanding about it. Social responsibility should not be seen as something imposed on us; it should be considered as our call of duty when we fail we are held accountable. So the first thing is that one has to truly believe that social responsibility is a duty one can benefit from and be held accountable if he does not do it. It requires commitment. "One has to commit himself and walk the talk", he underscored. It can be materialized

when we have genuine love to our brothers and sister. "Since we are creatures of God created on his image, we need to give due dignity for human beings, feel pains of others, and do our best to help that person come out of his pain." This could be done not only by giving money,

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but we may share their stress, thoughts, show sympathy. Institutions should have well designed plan and accountable, transparent and participatory implementation of such initiatives. There should be clear structure to ensure appropriate delivery of the services. Stakeholders should join hands to ensure meaningful discharge of social responsibility. So the government, NGOs and the Catholic Church should work hard toward this common goal.

Mekane Yesus Church puts a separate box specifically meant for the poor and believers put money in this box. Believers feed the poor during holidays, participate in environment protection. They do this not because they are obliged nor warned nor given any promise by the church. They do it because they are told that they are socially responsible. There should be meetings, training and joining hands together to discharge social responsibility. There should be public-centered service provision. By involving all the community and supporting psychosocial makeup of the human beings -showing works done and mobilizing the community.

As I stated earlier, I believe that, the social responsibility could be done well by establishing *zaka* foundation, said the representatives from the Muslim.

To discharge social responsibility, all stakeholders should take responsibility to solve the problem. This ranges from individuals to institutions. The institutions could be government, religious institutions, non-religious institutions and family. For example, the Internally Displaced Peopole (IDPs) are temporarily sheltered in the Ethiopian Orthodox Tewahedo Church. This is a huge potential but there is a need to design a system which responds to such incidents in an organized manner. In my experience, I have seen only two places for people to get shelter – stadium and church. Though the Church provides different types of humanitarian assistance, it has not systematized its function. And thus, despite its age, influential potential, it has not brought about the expected outcomes. It can achieve this goal if it puts systematic method of discharging its responsibility. Social responsibility is the primary responsibility of the Church, which is given to it to safeguard human beings from all unwanted incidents and help them during hard times.

## **CHAPTER FIVE**

### **CONCLUSION AND RECOMMENDATIONS**

#### **5.1. Conclusions**

The study was conducted with the view to developing social security model for social security in Ethiopia: the case of religious institutions in Addis Ababa. To this end, data were collected from Mekanye Yesus, Catholic Church, Muslim and Ethiopian Orthodox Church. The major findings include the following. Social responsibility is taken as one of major duties of all religions. They all base the teaching of social responsibility on their respective holy books which require social responsibility to stand as a permanent moral and spiritual obligation. Each religious institution has a legally registered community development organization in charge of social responsibility. The religious institutions discharge social responsibility through their development wings. Each religion uses different sources of income for social responsibility. These are internal collected from believers residing in the country and external from other organizations. Not systematic and formal structure has been put in place at grassroots level except in the case of Mekane Yesus to engage individuals focusing on social responsibility.

The majority of the funds religious institutions use for social responsibility comes from foreign sources. The efforts made to utilize local resources are too loose and not well organized. Except the Muslim, the other religions' practices show that there is no specified allocation of funds raised from the believers to go to the social responsibility. The whole 10% contribution by the believers does not go to social security. Social responsibility at lower level is carried out in a fragmented manner. There is no transparency about the resource utilization for social responsibility. There is no well-defined means for the collection, utilization and monitoring of resources for social responsibility. The communication about the whole process of social responsibility is very weak. Whereas the development wings use formal channels of communication to those they are required to report to, no feedback and reporting scheme are put in place for social responsibility activities at the grassroots level, where the potential is very high.

In view of the above findings, conclusions were drawn. Religion could be a very good means for social security. This finding matches the findings of Reben (2011). There is fertile ground



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for instituting social security through the use of religious institutions' role in social responsibility. This

is consistent with the finding of Settler and Mpofu (2017). Though fragmented and without clear structure, the social responsibilities carried out so during holidays have been meaningful to beneficiaries. They do it to meet evangelical service as well as to help the poor. This finding is consisted with Vasilescua, Barna, Rpuro, and Baicu (2010). The coordination of the social responsibility endeavors by individual religious institutions are very poor. So are the proration of funds going to the institutions' budget and the social security, the feedback and performance reporting schemes especially for the Ethiopian Orthodox where there is not clear expectation how much of its income should go to social responsibility. The Muslim, Catholic and Mekane Yesus have clear proration of the percentage to be budgeted to social responsibility. Though there is huge resources which could be raised from local sources at grassroots level, absence of well-defined system, transparency and sound organization have made such fund raising below the potential. This finding coincides with the finds of Amino-Kano. The potential resources from believers are huge and untapped. This finding goes in line with the findings of Islamic Relief Worldwide (2019 and Aminu-Kano's (ND).

### **5.2 Recommendations**

The following recommendations are made based on the conclusions. Accordingly, it looks important that the religious institutions:

- Strengthen the endeavors of the development wings.
- Have alternate means for soliciting local resources for their social responsibility activities and seek ways they can reduce their overdependence on foreign resources.
- Make wise use of the willingness of believers to commit to social security.
- Put in place a structure for local fund collection, allocation (for the Orthodox Tewahdo), implementation and follow up for effective institution of the social security.
- Engage believers in fund raising endeavors to enable the institutions solicit sustainable resources.
- Get the stakeholders such as the different religious institutions, their council, representatives of believers, pertinent government bodies, together to create a

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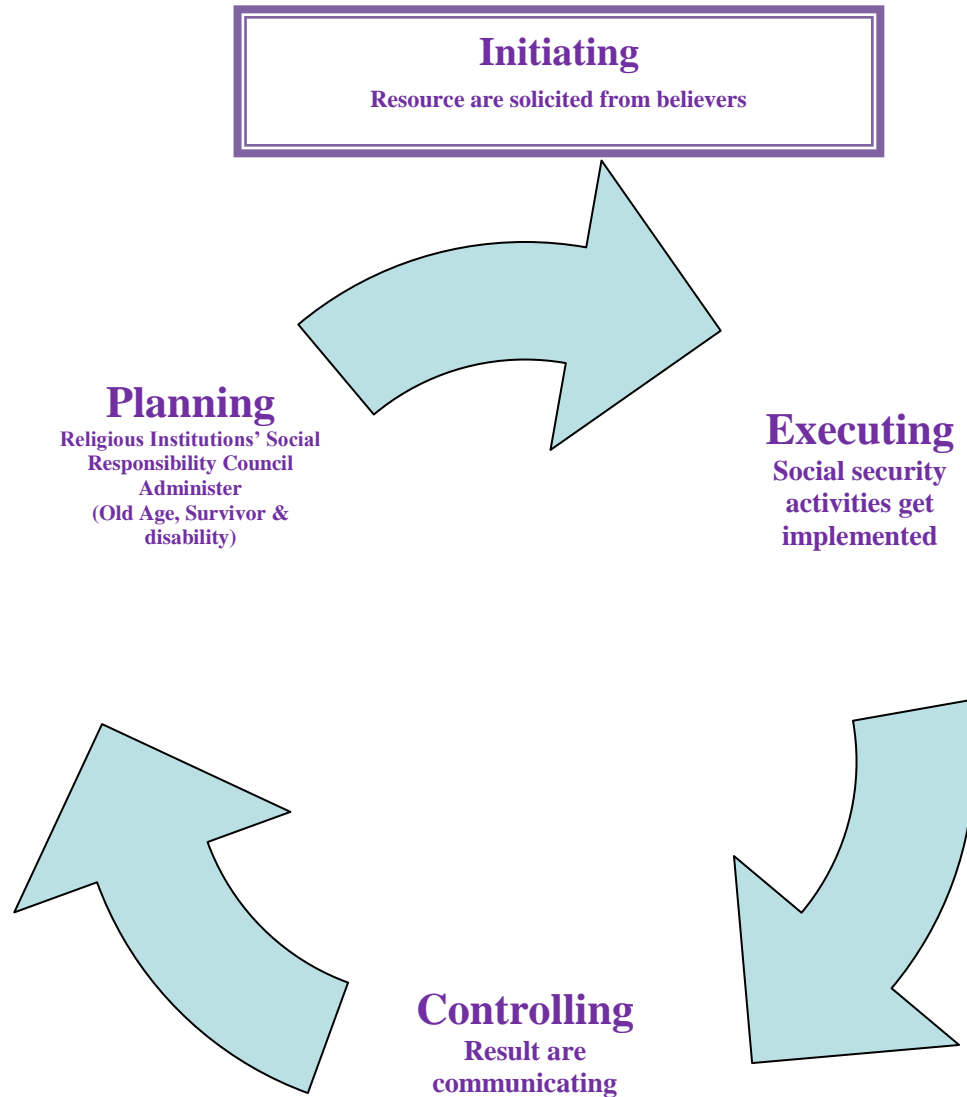
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meaningful coalition which would solicit varied resources, and make effective utilization of local resources.

- Put in place clear, transparent and self-explanatory communication tool to allow believers have clear understanding about social responsibility and help them make their best toward its intended results.
- Systematize the haphazard resource identification and collection practices to allow the institutions secure more defined and predetermined funds for social security.
- Establish an institution of social security administration, which shall administer social responsibility.
- The following functional structure is suggested to help religious institutions effectively implement social responsibility for improved social security. It is developed by the researcher. It is advisable that the Social Security Administration is composed of the office of the Religious Institution Council and eight components which administer the social security program. To ensure the smooth running of the office, the institution of social security serves as secretary of the Board Trustees of the social security funds and chairperson of advisory council on social security financing. By law, an advisory council appointed by the Secretary of Religious Institutions' Council to review the financing of the program and report its findings and recommendations to the members.

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**Figure 4: Researcher's own suggested process of social security**

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**APPENDIX I  
St. Mary's University  
School of Graduate studies  
School of Business  
Interview guide**

My name is Martha Andualem writing my MA Thesis for my MA study in project Management. This interview is designed to collect qualitative data about religions' roles in discharging social responsibility. The information will be kept confidential. Please kindly consider your religion's engagement while answering the questions I am going to ask you. I am very grateful to your honest response.

**Part One: - Respondent Profile**

1. Which religion's fellow are you? \_\_\_\_\_
2. What is your role in your religion \_\_\_\_\_
3. How long have you been in this position? \_\_\_\_\_
4. How much do you know about your religion's engagement in development activities?

**Part Two: Specific questions related to the religion's social responsibility**

1. How is social responsibility perceived by your religion?
2. What are churches/mosques doing toward poverty eradication and/or social security?
3. What are churches/mosques' financial resources for discharging their social responsibility?
4. How sustainable are these financial resources?
5. What other financial resource options can churches/mosques think of to discharge their social responsibility?
6. How can believers of your religion be used as sustainable financial sources for the churches/mosques' social responsibility?
7. How do you think the church/mosque can solicit sustainable funds for social security from believers?
8. How does your institution raise funds for social responsibility?
9. What institutional platform is put in place for the religion followers to contribute to the social responsibility endeavor?
10. Why do you think believers contribute to social responsibility?
11. How does your institution aware believers about the social responsibilities your institution is discharging?
12. How do you think your institution should work toward effective social responsibility to reduce poverty?

Thank you again for your kind cooperation!

APPENDIX II

ቅድስት ማርያም ዩኒቨርሲቲ  
ድህረ ምረቃ ትምህርት ቤት  
የቢዝነስ ትምህርት ቤት  
ቃለ መጠይቅ

ስሜ ማርታ አንዱአለም ሲሆን ለሁለተኛ ዲግሪ የመመረቂያ የጥናት ጽሑፍ በፕሮጀክት አስተዳደር ት/ት ክፍል ተማሪ ስሆን ሐይማኖቶች ማህበራዊ ኃላፊነትን እንዴት እንደሚወጡ ለመገንዘብ በማዘጋጀት ላይ ነኝ። ለዚህም ይህ መጠይቅ ተዘጋጅቷል። ይህ መረጃ ምስጢራዊ በመሆን የተጠያቂውን ሙሉ መብት የጠበቀ ሆኖ መረጃውም የሚያገለግለው ለዚህ ጥናታዊ ጽሑፍ ብቻ ነው። የምጠይቅዎትን ጥያቄዎች በሙሉ ከእርስዎ የእምነት ተቋማት አንጻር በመቃኘት እንዲመልሱልን በማመን ይህን ቃለ መጠይቅ በቀናነት ስለሚመልሱልኝ ክልብ የመነጨ ምስጋናዬን አቀርባለሁ።

ክፍል አንድ: የመላሹ አጠቃላይ መረጃ

1. የየትኛው እምነት ተከታይ ነዎት? \_\_\_\_\_
2. በእምነቱ ውስጥ የእርስዎ ድርሻ ምንድን ነው? \_\_\_\_\_
3. በዚህ ሃላፊነት ምን ያህል ጊዜ አገለገሉ? \_\_\_\_\_
4. እርስዎ አባል የሆኑበት ሃይማኖት በልማት ስራዎች ላይ ያለውን ተሳትፎ ምን ያህል ያውቃሉ? \_\_\_\_\_

ክፍል ሁለት: ሀይማኖቶች ማህበራዊ ኃላፊነታቸውን ለመወጣት የሚያደርጉትን ጥረት

የሚመለከቱ ጥያቄዎች

1. እርስዎ በሚከተሉት እምነት ውስጥ ማህበራዊ ኃላፊነትን መወጣት በምን መልኩ ነው የሚታየው?
2. እርስዎ የሚያመልኩበት ቤተ እምነት ድህነትን ለመቀነስ ወይም ማህበራዊ ዋስትናን ለማረጋገጥ ምን እየሰራ ነው?
3. እርስዎ የሚያመልኩበት ቤተ እምነት ማህበራዊ ኃላፊነትን ለመወጣት የሚጠቀምባቸው የገንዘብ ምንጮች ምንድን ናቸው?
4. እነዚህ የገንዘብ ምንጮች ምን ያህል አስተማማኝ ናቸው?
5. እርስዎ የሚያመልኩበት ቤተ እምነት ማህበራዊ ኃላፊነትን ለመወጣት የሚጠቀምባቸው ሌሎች አማራጮች ምንድን ናቸው?
6. እርስዎ የሚያመልኩበት ቤተ እምነት አማኞች ለማህበራዊ ኃላፊነት ቀጣይነት ያለው የገንዘብ ምንጭ መሆን የሚችለው በምን መልኩ ነው?
7. እርስዎ የሚያመልኩበት ቤተ እምነት ከአማኞች ቀጣይነት ያለው ገንዘብ እንዴት መሰብሰብ ይችላል?
8. እርስዎ የሚያመልኩበት ቤተ እምነት ለማህበራዊ ኃላፊነት የሚውል ገንዘብ የሚያሰባስበው እንዴት ነው?



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9. እርስዎ የሚያመልኩበት ቤተ እምነት ለማህበራዊ ኃላፊነትን ለማወጣት ምን ዓይነት ተቋማዊ ስልት ይጠቀማል?
10. አማኞች ለማህበራዊ ኃላፊነት የሚያዋጡበት ምክንያት ለምንድን ነው?
11. እርስዎ የሚያመልኩበት ቤተ እምነት ማህበራዊ ኃላፊነት እየተወጣ መሆኑን ለአማኞች የሚያሳውቁት በምን መልኩ ነው?
12. ማህበራዊ ኃላፊነቱን ለመወጣት በምን መልኩ ሊሰራ ይገባል ብለው ያምናሉ?

ስለትብብርዎ በድጋሚ አመሰግናለሁ።

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**APPENDIX III**

**St. Mary's University  
School of Graduate studies  
School of Business**

**INFORMED CONSENT FORM**

My name is Martha Andualem writing my MA Thesis for my MA study in project Management. This interview is designed to collect qualitative data about religions' roles in discharging social responsibility. Thank you for agreeing to participate in this study, this form details the purpose of this study, a description of the involvement required and your rights as a participant.

**The purpose of this study is:**

- The study is limited to identifying the way potential resources obtained from religious institutions to reduce poverty in Ethiopia

**The benefits of the research will be:**

- To better understand the success of a new model of Social security in the eyes of religions.
- To identify significant resources that could help for developing a new model of social security and to contribute reduction of poverty in Ethiopia

**The methods that will be used to meet this purpose include:**

- One-on-one interviews

You are encouraged to ask questions or raise concerns at any time about the nature of the study or the methods I am using.

Our discussion will be audio taped to help me accurately capture your insights in your own words. The tapes will only be heard by me for the purpose of this study. If you feel uncomfortable with the recorder, you may ask that it be turned off at any time. You also have the right to withdraw from the study at anytime

Insights gathered by you and other participants will be used in writing a qualitative research report, which will be read by my advisor and presented to the St. Mary's University. Though direct quotes from you may be used in the paper, your name and other identifying information will be kept anonymous.

By signing this consent form I certify that I \_\_\_\_\_ agree to the terms of this agreement.

\_\_\_\_\_  
(Signature)

\_\_\_\_\_  
(Date)