

Exploring the Contribution of Ego Social Networks for Community Development: The case  
study in Tullo Kebele of Hawassa Area, SNNPR

Aleminew Abebe

Advisor: Wassie Kebede (PhD)

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This is to certify that the thesis prepared by Aleminew Abebe entitled: **Exploring the Contribution of Ego Social Networks for Community Development:** The case study in Tullo Kebele Hawassa Area, SNNPR and submitted in partial fulfillment of the requirements for the of Degree of Master of Social Work complies with the regulation of the University and meets the accepted standards with respect to originality and quality.

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_____	_____	_____
<b>Advisor</b>	<b>Signature</b>	<b>Date</b>
_____	_____	_____
<b>Examiner, Internal</b>	<b>Signature</b>	<b>Date</b>
_____	_____	_____
<b>Examiner, External</b>	<b>Signature</b>	<b>Date</b>

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**Chair of Department or Graduate Program Coordinator**

DEDICATION

*I offer this thesis to my younger brother BELAYNEW ABEBE who hold countless responsibilities and devoted to promote me in attaining this program.*

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### **Acronyms and Abbreviations**

**ABCD:** Asset Based Community Development

**ARCCH:** Authority for Research and Conservation of Cultural Heritage

**HTCTGCO:** Hawella Tulla Culture Tourism and Governmental Communication Office

**SNA:** Social Network Analysis

**SNNPR:** Southern Nation Nationalities and People's Region

**SNs:** Social Networks

**UNESCO:** United Nations Educational Scientific and Cultural Organizations

**US:** United States

### **Abstract**

This study explores the contribution of ego social networks for community development in Tullo kebele of Hawassa Area SNNPR. The study has employed qualitative method and multiple case study approach. Data were collected through semi structured interview questions from five egos and four alters selected purposively based on the inclusion criteria in Tullo kebele. Participatory mapping by hands were used to draw the social network diagrams of egos and transcribed data were subjected to cross case analysis. Social roles and statuses are major reasons for social network selections of ego social networks. Clan, kinship and social role are identified forms of ego social networks. Village messengers and physical contacts are preferable means of communications for social networks. 'Wari setting', 'Nafaru', 'Ollu', and 'Tullo Songo' and Friday market are settings for the contacts of ego social networks. Composition and structure of egos social networks are important social network assets of egos for community developments. 'Syra' or conspire is collective means of out casting individuals being out of their customary rules. 'Songos' settings are important for the discussions of social problems. The culture of 'Afiny' is important to make any social decisions acceptable in the community. Economically, social networks of egos are important to conduct 'Shallo' and 'Wijo'.

**Key words:** Ego Social Network, Alter, Social Network Compositions, Social Network Structures, Functions of Social Networks, Community Development, Tullo kebele.

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## 1. INTRODUCTION

### 1.1. Background of the Study

The focus of this thesis proposal work is under the title of contribution of ego social networks for community development. Warner and Lunt ( 1942) explain the term ‘network’ have been first used in academic literature by Radcliffe-Brown in 1940 and early sociologists recognized its significance as an aspect of social living (as cited in Gilchrist, 2009).

Social Networks (SNs) are patterns of relationships and interactions laying fundamental roles as medium for the spread of information, ideas and influence. Networks contain of individual or organizations connected by one or more specific type of interdependence such as common interest, beliefs, values and knowledge (Kempe, Kleinberg & Tardos, 2003).

Basically, whole network and ego network are the two approaches of social network analysis. Ego network approach is applied in the analysis of this research. Ego network consist of a focal actor and all of his relationships to other people, called alter and the relationship among these alters (Wasserman & Faust, 1994).

Communities are made up of related individuals or groups which make “social networks” that comprise community groups or organizations, individuals and the relations or “linkages” among them (Pachucki & Breiger, 2010). Ego network is one useful source of information, social support, normative pressure, sense making, access to resources and influence (DeJordy & Halgin, 2008).

Among the nine regional states of Ethiopia, SNNPR is mostly characterized by heterogeneity in people’s composition and more than 56 nations’ nationalities and peoples. Sidama people who are one of the people of SNNPR in Ethiopia have its own multiple cultures,

indigenous knowledge and its own living styles, traditional institutions (Luwa institution) and administrations, its own calendar and new year celebration (Fiche Chambalala), indigenous social networks and others are some of features of the Sidama people. All these socio cultural institutions and attributes are interconnected with one another in long history and existence of the Sidama Community and in 2015 one of the communities' intangible heritages 'fiche Chambalala' inscribed as world heritage by UNESCO (United Nations Educational Scientific and Cultural Organization) on the 10<sup>th</sup> meeting in Namibia. Field experiences of the researchers colleague in the Sidama and encouragements from the Hawella Tulla cultural and governmental communication offices makes Sidama the potential area to the current research.

Individuals socially entitled as 'Gedana' (the front leader of the Luwa), 'Cimmeesiaa' (efficient elder in the community who passes the Luwa system), and 'Keretie' (respected woman) etc in the Sidama community play significant roles in variety of social roles in their indigenous institutions and solve different societal problems that happen within the community.

Individuals having social statuses in Sidama take part in decisive tasks of social, political, cultural, environmental programs and other aspects of activities which conduct at any time within the community as well as country level but, little is known about the roles of these kinds of individual social networks and its roles for community development in the study area as well as in Ethiopia. Exploring the structure, composition and functions of these communication center individual (egos) social networks that were selected from different villages of Tullo kebele and the roles for community development is therefore, the focus of this research.

## 1.2. Statement of the Problem

Social networks affect the economical, social, environmental, cultural and other aspects of community lives. Evidentially Eagle, Macy, and Claxton (2010) studied the relation between the structure of social networks and access to socioeconomic opportunity. Finding shows, the diversity of individuals' relationships is strongly correlated with the economic development of communities. This study is limited to compositional aspects of social networks in related to economic aspects of community.

A study conducted by Ben and Mobark (2013) with a title of communicating with farmers through social networks in Malawi shows that “farmers who are relatively representative of the general population can generate gains as high as those of professional agricultural extension”. Similar studies conducted on effects of social networks structure on the diffusion and adoption of agricultural technology evidence from rural Ethiopia shows that diffusion of information on a complex technology is not promoted by simply knowing an extension agent but by knowing an agent that a particular household can rely on and by clustered networks in which most friends of the household are friends of each other (Todo, Matous & Dagne Mojo, 2014).

A more theoretical synthesis was documented by Ryan, Kerry, Agnitsch, Zhao, and Mullick (2005) with title on making sense of voluntary participation. It shows the relationship between social ties and community participation is complementary in nature. The more connected people are to their community, the more likely it is that they will participate in voluntary activities that work toward local benefit.

Communities are made up of related individuals or groups which make “social networks” and the relations or “linkages” among them. Social networks are crucial to every aspect of community engagement, understanding the community and mobilize people for community

developments (Pachucki & Breiger, 2010). Social networks play fundamental roles as medium for the spread of information, ideas and influence, this networks connected by one or more specific type of interdependence among network members such as common interest, beliefs, values and knowledge (Kempe, Kleinberg & Tardos, 2003). These studies were focused on only communicative effects of social networks for diffusion of innovations quantitatively.

It is noticeable that relationship mapping tools such as genograms and ecomaps are commonly used in social work practice with individuals and small groups. Ennis and West (2012) acknowledged that, the integration of social network analysis into the community development project assisted in understanding the community. The study further concludes that, the integration of social network analysis as a tool for assisting network thinking providing a strong link between practice and research.

Many research analyzes social ties at the community level are still as important as they were in an earlier era and most researchers accept the importance of social interactions for communities and use the quantity or quality of social ties to predict other features of community social life and social action. Similarly, different authors agreed that communities have diverse and valuable webs of gifts and assets each of which has a unique set of skills and capacities to channel for community development.

As a community development student, I believe that exploring and facilitating the social networks of others shall be a preliminary work for community development actors. Gilchrist (2009) suggested the idea that, “network the networks”, forming boundary-spanning links across which information and resources flow to where they can best be used to community development

practices. “The importance of social networks is commonly understood and highly valued in Ethiopia and Ethiopian culture” (Wassie Kebede, 2006).

Social network have multiple roles for community lives in different ways; these crucial roles of social networks for community development are yet rarely explored across different regions in Ethiopia by research and not acknowledged in community development practices. Similar studies haven't yet documented the social networks of egos and its roles for community development in Tullo Kebele as well as in Ethiopia. The current study brought the issue of Egos social networks and the contribution for community development focusing on composition, structure and functions of ego social networks in the community of Tullo Kebele Hawassa Area SNNPR.

### 1.3. General Objective

The major objective of this study is to explore compositional and structural components of ego social networks and their roles for community development in Tullo kebele Hawassa Area SNNPR.

### 1.4. Research Questions

- What are the natures of ego social compositions in Tullo kebele Hawassa Area?
- What are the natures of ego social networks structure in Tullo kebele Hawassa Area?
- What are the major functions of ego social networks for community development in Tullo kebele Hawassa Area?

### 1.5. Significance of the Study

This study is used to understand and utilize personal networks and its roles to community development. It will help to understand personal social networks and roles in the community, maps individual assets and their relations in community for the sustainability of social, economical, cultural and environmental development in the area.

The study is also important to community development or social work practice interventions. Because, social network analysis is analytical method, it reveals relational effects in the community. This helps to find out where the collaboration is breaking down for community development actions and where opportunities for diffusion and innovation are lost. This study will further produce valuable information for social work education, future research and social work interventions to take egos indigenous social networks as one asset in building asset based community developments from grass roots.

Taking into account the lack of ego social network related research in Ethiopia for community development purpose, this study will have a contribution to the working knowledge so far adds insight to understand and relate ego social networks and community development in multi cultural communities like Sidama in SNNPR.

#### 1.6. Scope of the Study

This research is limited to the study of five egos social networks selected in ‘Tullo’ kebele Hawassa are SNNPR and their social networks with four strongly connected network members or alters. It covers only the views of five egos (communication centre individuals) from different villages of ‘Tullo kebele’ and their relationship with four closes alters. Among many alters only the four selected social members of egos or alters from the four different egos were included. For this reason, ego network approach was employed that consists of the five egos and

their relationships to alters and the relationship among these alters. It is limited to the social network compositions and structures of the egos and functions of social networks in the community from the participants' understandings.

### 1.7. Definitions of Terms

**In the current thesis numbers of terms that are important to understand the research are conceptual defined as follows:**

**Alters:** individuals who are in a direct contact to the ego and selected as close by the ego

**Density:** is the extent to which all the possible connections that could exist in a network actually do exist

**Ego:** an individual actor or person who serves as a communication center for other members of the social networks or alters

**Ego Network:** Examines social networks from the perspective of a single focal actor or person

**Social Network:** A set of stable contacts between people, neighborhood and each of these have connections of some kind to some or all of the others.

**Network Tie:** also called a relation or edge, describes a particular, well specified, relationship between two Actors

### 1.8. Organization of the Study

The current thesis is organized into six chapters. Following the introduction in chapter one, the rest of the thesis is structured as follows: Chapter two presents review of theoretical and empirical literature and conceptual frame works. Chapter three outlines the research methodology and chapter four presents the findings of the thesis by themes. Chapter five provides discussion of findings of the study and the last chapter provides the conclusions,

implications and recommendations of the findings of the study for social work education, research and community development practices.

## 2. LITERATURE REVIEW

### 2.1. Introduction

This chapter is organized in to three major sections. The first section deal with conceptual and theoretical perspective of social networks; in this sub section, introducing social network concepts, theory of homophily, social capital theory, network functions and networking for community development are discussed. The second section deal with conceptual and theoretical perspective of community development; under this section concepts related to community and community development, theories and community development models are reviewed. The other sections deal conceptual fame works for analysis.

### 2.2. Conceptual and Theoretical Perspectives of Social Networks

#### 2.2.1. Reviewing Social Network Concepts

In these category important points related to social networks has explained. These are definitions of social networks, approaches, social network analysis concepts and types of social networks are reviewed. Rupnic (2006) defined that social network is a set of individuals or groups which is called actors and each of which has connections or ties of some kind to some or all of the others. A social network consists of a finite set of actors and the relation or relations defined on them (Wasserman & Faust, 1994). The main points in social network are “actors” which might be peoples or groups and the connections “ties” among them. A tie might be friendship, family and work and the nature of these connections can vary.

Many social network analysts define social network analysis differently. McGloin and Kirk (2010) defined as the study of social structures and compositions that focus on the relationships among interacting actors. Explore the structure of groups in human society by

modeling individuals, places, and objects as nodes of a network and add links between nodes to represent relation among them (Skillicorn, 2004). Technique that can be used in order to analyze the development of a community, identifying the structure of a community, the strong and weak connections in a community and in providing information on the development of the community itself (Laat, Lally, Lipponen & Simons, 2007). The unit of analysis in social networks analysis is not the individual, but an entity consisting of a collection of individuals and the linkages among them (Wasserman & Faust, 1994).

Ego network /egocentric/ and whole network are the two main social network analysis approaches (Ennis, 2012). Ego network approach use when you start with ego (a person, a group, an organization) and explore outwards by asking them about their 'alters' and It focus on effects of social context on individuals attitudes, behaviors and conditions from the perspective of an actors and collect data from respondent about interactions and network members in all social setting. Ego network analysis approach analysis can build a picture of a typical actor in any particular environment and show how many ties individual actors have to others, what type of ties they maintain, what kind of information they give to and receive from others in their networks (Ennis, 2012).

whereas, whole social network analysis approach are perspectives of the network from the whole structure of the environment study interactions with in the socially geographically bounded groups and data collected from group members about their ties to other group members in a selected social setting (Wasserman & Faust, 1994).

Table 1 social network analysis concepts

<b>SNA Concept</b>	<b>Description</b>
Actors	Network members that are distinct individuals (for example, clients of a health service, residents of a neighborhood) or collective units
Ties, Links, Lines	Represents relationships among actors, characterized by their type, direction and strength
Dyad	Refers to the relations between a pair of entities in a network.
Triad	Refers to three actors in a network, and the possible relations or ties between them
Relation	Collection of ties specific to some members
Group	Collection of all actors on which ties are to be measured
Subgroup	Refers to any subset of actors and the ties among these
Social Network	Finite set or sets of actors and the relations defined on them

Source: *Game and Learning Alliance the European Network of Excellence on Serious Games Version 1.6 \_ 17/ 06 / 2011*

Social scientists typically distinguish among different kinds of dyadic links both analytically and theoretically. For example, the typology shown in table 2 below divides dyadic relations into four basic types' which is based on similarities, social relations, interactions, and flows. Much of social network research can be seen as working out how these different kinds of ties affect each other (Borgatti, Mehra, Brass & Labianca, 2009).

Table2 Types [forms] of social relations that can be represented through network data:

Similarities			Social relations				Interactions	Flows
Location	Membership Co-occurrence	Attribute	Kinship	Other Roles	Affective	Cognitive	Talked to, advice, help	Information
Some spatial and temporal space	Some clubs and some events	Some gender, some attribute	Mother of Sibling of	Friend of Boss of	Likes, respect and affective and hates	knows, views as similar		Beliefs Personnel Resources Lending

Source: (Borgatti, Mehra, Brass & Labianca, 2009) with slight modification.

### 2.2.2. Theory of Homophily

Homophily explains group composition in terms of the similarity of members' characteristics; the extent to which pairs of individuals are similar in terms of certain attributes, such as age, gender, education, or lifestyle (Rogers, 1983). The basic assumption of homophily is that, similarity of individuals affects them toward a greater level of interpersonal attraction, trust, and understanding than would be expected among dissimilar and individuals tend to affiliate with others who share similar interests or who are in a similar situation (Schacter, 1959).

Lazarsfeld and Merton (1954) distinguished two types of homophily. Status homophily, in which similarity is based on informal, formal, or ascribed status and value homophily, which is based on values, attitudes, and beliefs. Status homophily includes the major socio demographic dimensions that stratify society ascribed characteristics like race, ethnicity, sex, or age, and acquired characteristics like religion, education, occupation, or behavior patterns and value homophily includes the wide variety of internal states presumed to shape our orientation toward future behaviors (cited in McPherson, Smith-Lovin & Cook, 2001).

Because people are more comfortable interacting with similar others, the researcher desires to investigate whether these homophilous interactions contribute for community development hence, the research will focus on investigating the individuals social network with and alters attribute play for development of their community.

### 2.2.3. Social Capital Theory

Social networks as building blocks of local social capital and social capital theories argue that social relationships add trust, material and emotional support and other social and cultural value to actors in social networks by allowing them to obtain the resources embedded in such relationships for their actions (Bourdieu, 1986).

Neighbors often serve as support systems for each other, providing material as well as emotional assistance in times of need and these relationships are important resources (Donald & Wandersman, 1982). The current study explores major forms of egos and alters relationships and analyzed their functions from this perspective.

### 2.2.4. Network Functions and Networking for Community Development

Gilchrist (2009) discussed the functions of social networks for community development purposes that, social networks are important to provide strong and dispersed communication channels, facilitate collective action, support multi-agency partnerships and citizen engagement, promote community cohesion, and create opportunities for reflection and learning. Community engagement is not a simple task that requires know communities, establish positions and strategies, build and sustain networks, mobilize population.

#### 2.2.4.1. The Role of Social Networks in Community Engagement

Understanding social networks have multidimensional significance for community development actors, below the researcher select to discuss some of the roles of social network in community engagement such as knowing communities, establish positions and Strategies, build and sustain networks, mobilize community (Hatcher & Nicola, 2008).

Learning about a community, whether it is defined geographically or by a common interest or by others means knowing the community's cultures and institutions, its capabilities and assets, and its[social, economical, cultural, environmental etc ] needs and challenges typically, learning about a community requires a variety of approaches, including gathering existing data and generating new information, combining qualitative and quantitative data, and incorporating the perspectives of a broad spectrum of individuals, organizations, and groups in the community. Understanding a community's social networks is essential because of their potential to affect community development social networks can also provide access to a community and generate knowledge of its characteristics.

Social networks represent important groups of citizen in any community development planning initiative; these groups can be engaged to provide feedback, identify priorities and opportunities, establish positions on issues and approaches, and plan strategies for intervention Both obtaining knowledge about social networks and gathering knowledge from such networks are essential to the development of relevant strategies for community development In addition, social networks are a means of communication, creating a platform for sharing and discussing potential positions and strategies.

Building and sustaining networks of individuals and entities for community improvement includes establishing and maintaining communication channels, exchanging resources, and

coordinating collaborative activities ; existing social networks can be effective and efficient platforms for efforts in community engagement if they reach people who are central to these efforts and if their members share the goals of the engagement efforts through the community engagement process, new networks can be developed as well.

Ultimately, partners and their constituencies must be mobilized to take the actions that will lead to improved community development, and mobilization must be sustained through leadership, communication, and motivation. The social capital embedded in social networks is of the utmost importance throughout the community engagement effort, relationships must be strengthened and new capacity for collective action developed, it is important to reach out and pull in key opinion leaders and community stakeholders (Pan, Littlefield, Valladolid & Tapping, 2005).

#### 2.2.4.2.Social Networks and Community outcome

Robert and Byron (1998) suggested that, the prevalence of social networks is not only associated with improved quality of life for residents; but also it plays positive influence on other community dynamics. For example; networks of friends are associated with reduced crime and social disorder. Skogan (1986) a noted criminologist notes, that “when residents form local social ties, their capacity for community social control is increased because they are better able to recognize strangers and more apt to engage in guardianship behavior against victimization.”

Informal socializing with neighbors in the building, along with strong pro social norms and participation in the residents’ council, was associated with better building conditions and lower levels of crime than buildings with less social capital. The neighboring component in

particular was associated with better outcomes at the collective and individual levels (Saegert & Winkel, 1998).

Networking for community development is significant means to practice, participation and leadership, importance of informality, networking as information process, meta-networks, negotiating diversity, mediating conflict and networking the networks; meta-networking means as a core function shifts the focus of practice away from formal arrangements to encompass more informal processes (Gilchrist, 2009).

### 2.3. Conceptual and Theoretical Perspective of Community Development

#### 2.3.1. Community and Community Development

Ricks, Charlesworth, Bellefeuille, and Field (1999) note that there are many definitions of 'community', and it is important to note that people define for themselves which communities they feel part of; "community is simply a collection of relationships"; Among different kinds of community definitions given by different authors in social science, geographic community (neighborhoods), community of interest and community of identity are some types of communities that most authors were frequently used in their definitions; but the only type of community which is get an agreement amongst scholars is a geographic community; within geographic community you will find both communities of identity and community of interest as well as examples of intentional community.

In the case of this study when the researcher use the word community is viewed as individuals, neighbors in a relationship with one another and that group of people sharing a communal understanding who reveal themselves by using the same language, manners, customs

and law, which is their tradition and geographically located in SNNPR Sidama Zone Tullo Kebele.

Christenson and Robinson (1989) defined as, when a group of people in a community reaching a decision to initiate a social action process to change their economic, social, cultural and environmental situation. It also relies on interaction between people and joint action, rather than individual activity what some sociologists call “collective agency” (Flora & Flora, 1993).

Community development is a process where people are united with those of governmental authorities to improve the economic, social and cultural conditions of communities and communities are integrated into the life of the nation enabling them to contribute fully to national progress (Biggs, 1999). And also community is both the means and the end of community development (Flora, Flora, Spears & Swanson, 1992).

Inferring from these definitions, community development is a process, requires interaction between people and reaching decisions, unite with stake holders and people contribute fully in nation’s progress and community should be the means and end of community development. Community development have its own principles which helps to attain concepts in the above definitions these are social justice, decision, participation, self-reliance, equality, Learning, co-operation (Central Land Council Community Development Framework, 2009).

### 2.3.2. Community Development Principles

A number of principles or norms emphasize community development work but in order to make short the researcher take the following community development principles from the central land council community development framework (2009).

Social justice: – enabling people to claim their human rights meet their needs and have greater control over the decision-making processes that affect their lives.

Participation: – facilitating the active involvement by people in addressing the issues which affect their lives, based on shared power, skills, knowledge and experience.

Self-reliance: – building stronger, more self-reliant communities that are independent rather than dependent.

Equality: – challenging the attitudes of individuals, and the practices of institutions and society, which discriminate against and marginalize people, and changing power relations so that they are more equitable within communities and between communities and external actors and agencies.

Learning: – recognizing the skills, knowledge and expertise that people contribute and develop by taking action to address issues.

Co-operation: – working together to identify and implement action, based on mutual respect of diverse cultures and contributions.

### 2.3.3. Integrating Network Concepts into ABCD (Asset Based Community Development) Models.

The asset-based community development (ABCD) is model or strategy for sustainable community-driven development and it is strengths based approach to work with communities; a key element of the ABCD model is the “asset-map” (McKnight & Kretzmann, 1993).

ABCD categorizes asset inventories into five groups; individuals, associations, institutions, physical assets and connections. There must be an exchange between people sharing their assets and these connections are made by people who are connectors even if, it takes time to find out about individuals actors; this is normally done through building relationships with

individual by individual (McKnight & Kretzmann, 1993). Different authors agreed that communities have diverse and valuable webs of gifts and assets; each of which has a unique set of skills and capacities to channel for community development.

Networks that connect individuals and different sections of the local community are an invaluable resource, functioning as communication systems and organizations mechanisms and the development of “community” is about strengthening and extending networks of relationships between individuals, between organizations, and just as importantly, between different sectors and agencies maintain these networks is fundamental to effective community development work (Gilchrist, 2009).

Community development becomes an instrument of state policy and designed to address various problems. A community development worker or project needs to understand and use different models, adopting different approaches depending on circumstances and competences. Community development makes an appearance under several situations such as poverty and crime reduction, community participation, citizen involvement and so on, where there is a shared belief that ‘community participation’ and/or ‘citizen involvement’ are necessary and desirable prerequisites for social improvement behind this apparent agreement lie three different models of community development, each related to contrasting political analyses of society and the state which community development expect to understand.

Table 3 Models of community development

Model	Political frame work	Typical activities
Consensus	-Conservative communitarian	Social planning, self help groups and volunteering
Pluralist	-Liberal social democratic	Community engagement, partnership working, lobbying and community capacity building
Conflict	-Radical socialist	Community organizing campaigning and advocacy work

Source: The well connected community (Gilchrist, 2009).

#### 2.3.4. System Theory

Systems theory can be found in different fields including social work. When we approach the area of social work we start with holistic oriented work and models of system theoretical problem solving, and then go more in depth into work with families and social network (Hutchinson & Oltedal, 2014).

The general system theory provides an analytical framework which can be used to describe some of the many factors involved in community development. Some of the key concerns in community development, such as assessing power and influence, understanding the dynamics of inter-group relationships, and considering the changes involved in planning development activities, can be understood and described using System Theory (Hutchinson & Oltedal, 2014).

Tamas, Yukon, and Ontanrio (2000) states, community development is a very complex activity. These basic concepts form the foundation of system theory as applied to community development. Most community development work usually involves the following steps: Assessing the community, selecting development goals, planning a strategy to reach those goals,

Carrying out activities to achieve goals, and evaluating progress and including the results of evaluation in subsequent activities

#### 2.4. Conceptual Frame Works

Social Networks (SNs) are patterns of relationships and interactions laying fundamental roles as medium for the spread of information, ideas and influence. These networks contain of individual or organizations connected by one or more specific type of interdependence such as common interest, beliefs, values and knowledge (Kempe, Kleinberg & Tardos, 2003).

Ego networks approach is applied in the analysis of this thesis. In social network analysis, whole network and ego network are the two basic approaches (Ennis, 2012). Ego networks consist of a focal actor and all of his relationships to other people, called alter and the relationship among these alters (Wasserman & Faust, 1994).

As Diaz-Bone (2007) states that, there are usually two types of data collection questions in ego social networks these are name generators that, focus on asking to whom the respondent maintains a specific type of relationship and name interpreters, asking egos information about the alters named [nominated individuals who considered as close by his/her selection criteria] and the relationships between these alters.

The fundamental idea of an ego networks are that egos (communication center individuals), are one useful source of information, social support, normative pressure, sense making, access to resources and influence (DeJordy & Halgin, 2008). As a result, exploring different social networks of the egos have big role in community development. Through, social network study invisible webs of ties can be visible relationships which have a big impact on people, group, program, organization and communities (Ennis, 2012).

In the analysis of ego networks of this research, three major research questions were designed to address under this finding; these are, exploring both the composition and structure of ego social networks and examining major functions of ego social networks for community development and qualitative indicators were used to identify the composition and structures of ego networks. Homophily and heterophily and their implications were used as leading compositional indicators; while, centrality(position), strength of ties, density of networks and structural holes and their qualitative implications were explored by the use of semi structured in-depth interview. The relationships of these indicators are discussed below.

Centrality, strength of ties, density of networks and structural holes were used in indicating structure of egos social networks of this study finding. Everett and Borgatti (2005) stated that centrality between's is "the extent to which an actor is between all other actors within the [social] networks and if an actor is between two other actors then it follows that there is not a connection between alters on the path connecting them". That means if the social networks of an ego get sparse, the degree of centrality will increase; which indicate that, there is access of diverse information, high level of egos control and influence in the social networks. Hence, in such cases alters have no opportunity of accessing information or resources from other alters unless, they pass through the egos.

On the other hand, high (dense) density social networks indicate low centrality. In high density, level of connections in the social networks are high or majority of alters are directly connected both to the egos and among themselves. Therefore, in such situations the influences and controls of diverse resources by egos (communication center individuals) become reduced; meaning, the social networks of the egos show low centrality.

Additionally, dense networks are often characterized as being homogeneous and made up of strong ties (Granovetter 1973; Marsden 1987), whereas sparse networks are full of structural holes which considered to be heterogeneous and to be consisting of weak ties (Burt 1992), and in homophilous interactions communication is more likely to be effective and individuals enjoy it and on the opposite of it homophily can act as an invisible barrier to the flow of innovations within a system; in heterophilous interactions communication require more effort to make effective communication and face the frustration of ineffective communication (Rogers, 1983,pp. 274-279), as Granovetter's (1973) theory of "the-strength-of-weak-ties," implies that, heterophilous interpersonal links are especially important in carrying information about innovations (as cited in Rogers, 1983).

From the theoretical concepts stated above we can understand that, dense ego social networks can be good indicators of multiple forms of social relationships, homophilous interactions, frequent and easy communication, stronger ties, and could be invisible barriers to the flow of innovations while, sparse ego social networks can be good indicators of social networks with structural holes, source of non redundant information, require effort to make communication effective, could be source of innovation ideas, heterophilous relationships, and weak ties.

### 3. RESEARCH METHODOLOGY

#### 3.1. Philosophical Paradigm

Findings of this study were based on qualitative data which was gathered from the in-depth interviews. Data analysis procedures of the thesis were based on constructivist thought. Constructivist means “understanding of the study participants [egos] world in which they live and work” (Creswell, 2009, p. 41). Semi structured questions were prepared as guide lines for in depth interviews just for indicating the research objectives. Findings were subjective to participants’ or egos and alters’ point of view. Data such as who is connected to who, forms of relations, structure and composition of ego networks and functions of ego social networks within the community were established by study participants.

#### 3.2. Study Design

The main focus of this study is in-depth understanding of egos networks and their contribution for community development at ‘Tullo’ Kebele in Hawassa Area. A qualitative research method was employed. The researcher implemented egocentric research design which focuses the view of focal persons and the actors it is linked to it and relations among alters (Marsden, 2005).

Qualitative research method allows exploring egos social networks structure, composition, functions of ego network relations in the community and the roles of ego networks for community development deeply. It was selected for the reason that qualitative social network studies helps in analyzing the structure of social relations and the processes of interaction which have to be understood by investigating the nature and content of networks (Edwards, 2010). Additionally, personal social networks are meaningful to the members of the study site.

Therefore, qualitative research methods are preferable to study the roles of ego networks for community development instead of using quantitative research method.

### 3.3. Background of the Study Area

The study was carried out in Tullo Kebele Hawella Tulla Sub City of Hawassa Area Sidama Zone in SNNPR. Hawassa was found in 1960 G.C. The word Hawassa means “wide” in Sidamigna language that is, the widely spoken language in the area. The city is 275 kilo meters away from Addis Ababa and 1125 km North of Nairobi (Adise Anito, 2014).

Hawassa City Administration is divided in to eight sub cities and Hawella Tulla sub city is one part of the city administration organized with eleven rural kebeles and one urban kebele (Annex E). Tullo kebele is one of the rural kebeles located in Hawassa Area and it has a total of 12,948 populations with 6,369 males and 6,579 females (Hawella Tulla sub City Finance and Economic Development Socio Economic and Geo-spatial Data Analysis and Dissemination Core Process, 2015).

The Hawella Tulla Sub City Culture, Tourism and Government Communication Affairs Office brochure (2016) shows that, majority of tourist attractions like (natural, manmade, cultural and social) found in Hawassa is located in Hawella Tulla sub city, like the ‘Tullo Songo’<sup>1</sup>. Tullo kebele was selected for this study because of four major. ‘Tullo’ kebele was selected among eleven rural area kebeles of Hawassa area was because of four major reasons. These were ‘Tullo’ kebele took as a model to show the Sidama indigenous arbitrary system by governments, so in order to get best practices it was preferable to conduct a study in this kebele.

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<sup>1</sup> a place where traditional alternative dispute resolution is practiced in Hawella ethnic groups who are found in Hawella Tulla sub city

The second reason was because the home of the ‘Gedana’ who is the “leader of seventeen ethnic groups” is found in this kebele<sup>2</sup>.

the researcher was impressed to include personal views and experiences of the ‘Gedana’ in the study, because it is known that, the views of opinion leaders matter in community development and this man is one of the highly respected members of the Sidama communities. Again ‘Tullo Songo’ is found in this kebele; because this is the place where the ‘Cimmesiaa’ assemble on every Wednesday and Sunday to resolve various problems of the community and share information among them, bringing different ideas and resolves the community problems, so the researcher can access research participants in convenient place for them. Nearness of the area to Hawassa city also important factor to select the area because, the researcher can solve problems related to house and logistics shortages that are related to distance from the center of the city.

#### 3.4. Study Participants and Selection Criteria

Inclusion criteria were set for the purpose of guiding the data collection process and to determine the right targets from which the data will be collected in this study. This study was conducted with five communication centered individuals with different social status at Tullo Kebele. These were individuals with the title of ‘Gedana’, ‘Cimmesiaa’, ‘Keretie’, ‘Gasho’ and socially untitled individuals.

‘Gedana’ is a social status given for individuals who leads the ‘Luwa system’ for eight years in Sidama; ‘Cimmesiaa’ are respected elders who serve their communities in different ways, and achieved the status of efficient elders; ‘Keretie’ is a socially respected woman in Sidama, and solves different problems related to women in Sidama; and ‘Gasho’ individuals who

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<sup>2</sup> The lowest body in government administrative body

are village administrators or representatives and those individuals were from different villages of 'Tullo' Kebele.

Being to explore the roles of ego social networks for community development, the researcher used purposive sampling to get detail and reliable information from the participants. Mack et al (2005) stated that purposive sampling is used where participants are recruited based on the pre-selected criteria that are set by the researcher which will be relevant to the research questions and when developing a purposive selection, researcher uses the special knowledge about some group to select participants.

Knowledgeable choice of participants together with cultural experts who work in culture tourism and government communication office at Hawella Tulla sub city around Hawassa and knew the villages with in Tullo Kebele supported the researcher well. Such kind of selection is called 'reputational' and 'positional' approach in network concept (Laumann, Marsden & Prensky, 1989). These were some of techniques facilitated to include foci (Ego) in the social network analysis of this study.

Five individuals were selected purposely as egos based on social status variations within the community, the importance of certain links and socially respected members of the community. Qualitative researchers' participant relevance to the research topic gives emphasis not for the representativeness of population (Krueger & Neuman, 2006).

### 3.5. Method of Data Collection

#### 3.5.1. Semi- Structured Interviews

In-depth interview is the data collection technique employed to collect social network data from study participants. In depth interviews were held with selected communication center

individuals (egos) and selected members of the egos or alter. In depth interviews provides access to understand participants' network composition, paves a way to recognize the importance of ego social networks in the Community allows the researcher to put egos network in community context and provides access to understand social network functioning in the community deeply from egos point of view. The study requires all significant personal network information of selected egos and alters to do in-depth interview which are optimal for collecting data on individuals' personal network relationships perspectives, and experiences, particularly when sensitive topics are being explored (Mack, Woodsong, Kathleen, Macqueen, Guest & Namey, 2005 ).

'Participatory mapping' technique also employed within the context of an in-depth interview. Participatory mapping help to interrogate and probe qualitative questions, help participants to elaborate their social network practically and can freely create a visual map of their social networks with four individuals using pens and papers (Emmel, 2008). The researcher facilitated participants to represent structure of social networks on the paper through talking and drawing.

Semi-structured in depth interview guides were developed in consistent with research objectives and issues aiming to answer the research questions. Therefore, in order to make clear in-depth interview guides were supported by models and examples. These examples and models were very important for illiterate participants; additionally, all the semi structured guidelines that were prepared in English were translated into Amharic language and reviewed by the research adviser and Hawella Tulla Culture Tourism and Government Communication office workers before data collection and important revision was made through this technique.

### 3.6. Study Procedures

The data collection process was started by approaching colleagues who had research experience in the community and the Hawella Tulla Sub City Culture, Tourism and Communication Affairs office experts as gate keepers during the time of the proposal. Reviewing literatures and many informal communications were also conducted and after many discussions with the thesis adviser, we reached at decision to conduct the thesis.

On the first day of the data collection, the researcher gave the copy of the research proposal which helped them to assure the objectives of the study that the researcher informed orally and gave the legal paper which was taken from Social Work Department. They expressed their willingness to help throughout the data collection processes again. At the beginning, experts advised the researcher to conduct the study in Tullo kebele instead of Dato Kebele.

Semi structured interview guide questions which was prepared in Amharic version was reviewed by Hawella Tulla Culture Tourism and Government Communication office government officials working on culture. The researcher identified the clarity of the questions, clarity of contextualized words, meanings, sensitive issues which may present in semi structured interviews that will face potential participants during the in depth interviews were corrected.

The office gave a motor cycle and assigned one facilitator until the end of the data collection processes and on the agreed days the researcher visited villages and places where ‘Cimmesiaa’ are assembled (‘Addbars’, a place where the ‘Tullo Songo’ conducts). The researcher approached community representatives for suggesting and recruitment of potential participants (ego) for study; the experts indicated individuals who were frequent in contacts with them by representing their community. Finally, the researcher used maximum variation in the

selection criteria of egos and getting approach with those potential participants and asked the consent of each participant and conduct the in depth interview with each participant one by one deeply for one hour up to two hours time taking interview. The interview date, place and time determined based on the participants' interest. The interviews were conducted at home to home and by delegating in Hawassa city and Hawella Tulla town on market day (on Friday). The transcription was followed daily after the interviews in the language interviewed by using the notes taken during the interview that include the memos and the audio recordings.

Reading the transcriptions (with the memos) and listening to the audio recordings repeatedly helped to come up with many codes, while doing this line by line coding were applied and sometimes by statement reading and coding. The researcher has putted the codes into categories by seeing their similarities and asking different analytical questions, then finally into big themes having various concepts and stories, in which they are presented in the next chapter.

### 3.7. Methods of Data Analysis

Data were managed by creating and organizing files of information about ego social networks that collected by the help of semi structured guide lines attached in (annex E). So, raw data available in tape record sessions, sign language codes assigned symbolically by the research during in-depth interview were converted in to Amharic word formats and translated to English language. Network structures drawn by participants were reworked and scan the pictures, in code to the computer and used to visualize the structure of social networks in the findings. Next, the translated data were coded line by line and classified using categorical aggregation in order to establish themes. After this, data were described one by one in their own context. As Creswell (2007) described that data managing, develop sense of data and making sense of theme and

description are some of the common features in data analysis and presentation across all five approaches of the research except ground theory.

Network analysis focus on ties among people, groups of people, organizations and countries (Nooy, Mrvar & Batagelj, 2005). The researcher is not an exception in using network analysis for this research. This network analysis helps to understand the composition of an ego that is, egos relationship with different alters, diversity of alters, similarity between ego and alters (Homophily), similarity among the alter, the diversity on some attribute between ego and alters along some attribute (Heterophily). The structure of an ego finding was related to, the strength of ties forms of ties, advantages and disadvantages of ties and functions of ego social networks in the community.

Egocentric social network analysis approach is applied in the current research. This approach focus on the view of the social networks from the perspective of an actors in the networks and building a picture of a typical ego in any particular environment and show how many ties an individual ego have to others, what type of ties they maintain, what kind of information they give to and receive from others in their networks (Wasserman & Faust, 1994).

Collected socio demographic characteristics of the study participants will present in a table format in order to make easy understanding. Through this, data of study participants (egos and alters), ego-alter relationships and alters-alter relationships and functions of social networks are examined.

After the above presentation with tables, ego networks were visualized by social network diagram drawn together with research participants. As Edwards (2010) discussed that mapping relational ties between the nodes (ego or alters) and their attributes will display in a social

network diagram where nodes are the egos and alters and ties are the lines which will visualize egos networks that enables the researcher to understand the social circumstances where an individual operates his/her actions.

Social network concepts which are crucial for community development like how ego networks are used as a means to co-ordinate collective actions, how networks operate, what functions they perform for individuals and communities and how they can provide important means of communication for community development, and other roles of social network were analyzed by using social network analysis concepts and frameworks.

### 3.8. Trustworthiness of the Study

Trustworthiness refers to the extent to which findings of a study truly represent the experiences, perceptions, practices of the participants under study (Ritchie, Lewis & Elam, 2003) Primarily, semi structured guide lines for in-depth interview was revised by the research adviser and Hawella Tulla culture Tourism and Governmental Communication office expert. Especially clarity and coherence were revised.

The researcher visited the ‘Gadana’ who is the front leader of the Luwa system in the Nure Dullecha village Tullo Kebele. I used this man as get keeper for the research in the community. Because the ‘Gedana’ is well known and representative of his the ‘Luwa’ system people respect him and have a close relationships with government officials in previous studies conducted about the Sidama peoples culture studies with the cultural and communication office of the Hawella Tulla Sub city. Therefore, by continuous contact with this man, researcher can built trust for the other procedures of the research.

Next to the above engagement processes, trustworthiness of the information also assured through data triangulation. The triangulation can be made by confirming the information collected from an in-depth interview through participatory mapping of social network diagrams encouraged to draw by hands, verification of reliability was insured by posing as many different questions as possible, raising similar or the same questions in different ways and asking selected network members' similar questions which were asked to egos.

### 3.9. Ethical Issues

Participants were informed about the purpose of the research and asked for their informed consent to involve in the study. The researcher assured participants about their right to stop interview up on any inconveniences. Issues related to confidentiality and privacy was clearly communicated; the information obtained was kept confidential and identification was assigned. Participants made decision after the above necessary information was provided.

The researcher ensures the autonomy of the research participants; it was expressed by respecting participants' decision to involve in the study, conducting interview on a convenient place and time. Based on this the interviews were conducted home to home, on market day, 'Tullo Songo' and Hawassa city based on participants interests. During the time of field work the researcher gives emphasis for respecting communities. I didn't show any fashion style or other things and I accepted what the people invite for new comers in their home during the stay at the field. Before deciding the amount of money to pay for research participants the researcher asked trends that people have, their expectations from students after that the researcher covers refreshment and transport fee for whom they came to Hawassa city and fifty birr for who conducts to home to home with due respect.

### 3.10. Limitations of the Study

This research has its own challenges. The first challenge was related to contextual meanings to the study title. Hence it is difficult to find a direct version to the study topic of ego networks unlike the previous research topics that participants expected. It requires much time and effort to explain the concepts and contextual meaning for participants to overcome this limitation the researcher supported the questions with model examples.

E-NET social network analysis software package which is designed specifically for personal network analysis was designed to draw social network structures of egos in the current thesis; but, due to lack of money to buy the social network software, I didn't use it in the current study. This limitation has solved by drawing the social network structures of egos by hand during participatory techniques. This study is limited to cross sectional which is conducts for a short period of time.

## 4. DATA PRESENTATION

### 4.1. Introduction

As briefly noted in the method chapter, qualitative case study was employed to explore the roles of ego social networks for community development located in Tullo kebele Hawella Tulla Sub Cities of Hawassa Town. The researcher used in-depth interviews for each participant. For the in-depth interview, semi structured questions which were prepared in English have interpreted to Amharic language, and reviewed by the thesis adviser; five egos (communication center individuals) from Nure Dullecha, Kuyiwata, Doolima, Uraga and Hajesa villages of Tullo kebele and four members of the ego social networks (alters) were identified playing a maximum care to select using the inclusion criteria proposed before the data collection. Before the data collection phase the researcher approached the Hawella Tulla sub city culture, tourism and communication affairs office experts who used as gate keepers during the time of proposal.

This chapter starts by providing brief summary of the socio demographic profiles of the study participants who included in the current study. The study findings are organized into seven thematic areas under which the social network experiences of different cases are present. The first theme describes the socio demographic profiles of study participants, the second theme deals with social network selection criteria of egos, the third and fourth theme provides social networks composition and structures of study participants respectively, and the last three themes deal about egos means of communication, functions of ego social networks and the advantageous and challenges of egos social networks.

### 4.2. Socio-Demographic Profiles of the Study Participants

The socio demographic characteristics of each participant who were selected and participated as communication centers of the social networks (egos) and members of the egos (alters) are explained below. In this study nine individuals were participated. Among these, the five individuals were the egos and the remaining participants were members of the ego (alters), selected by the egos to participate in the interviews.

Among the study participants eight of them were men and one was woman. Participants were selected from Tullo kebele in Hawella Tulla Sub City of Hawassa. One participant was from Nurye Dulecha kebele. In terms of their age, participants were above the age of 44 years, all of them were from Sidama ethnic group. Five of them were followers of traditional religion, other two were Protestants and another one was Muslim. Except one participant all are socially entitled individuals. Alter HA was from 'Finchawa' ethnic groups but the others were from Hawella ethnic groups. Apart from one participant, all are members of 'Afro' family that is the "super family" among Hawella Tulla ethnic groups of the Sidama.

With the exception of two individuals other participants can't read and write Amharic language. Nevertheless, they are experts of solving socio cultural, economic and other problems that would occur in their community and considered themselves as the owner of "Yebahel Awaki" which is literally means owner of native knowledge. Among the nine participants, four of them are entitled as 'Cimmesiaa'; three of them as 'Gasho', one 'Keretie' and another one 'Gedana'.

Implications and characteristics of words used to explain the demographic characteristics of participants will explain below; the researcher asked the meaning of words and phrases continuously when participants supposed to express themselves. Presenting native meaning

behind these names and statuses which were explored in the study is the preliminary thing for readers to understand who were participates of the study.

### ***Meaning of Local Concepts***

***'Gedana'***: is a person who leads members of the Luwa system for eight years. The Gedana should fulfill at least the following criteria. Physically big and free from any physical disability, having big eyes, have acceptance by the community, ability of leading his family as well as villages and community, he must be from the honored ethnic group; he must be brave that could expressed by killing the clans enemy and anointed the blood of enemy and pass in the Luwa ceremony (Participants).

***'Luwa system'***: is a “cultural institution in Sidama in which male members of the community make participations to get social status, social rank, and transition to efficient elder; further more it is an institution in which each male gives defense service through Luwa participation” (Adise Anito, 2014).

***'Cimmesiaa'***: like that of Gedana, any member of the community can't be Cimmesiaa unless he passes certain cultural measurements. Cultural measurements are the one who can manage his family well, speaks fact, finding truth (Halalie) during traditional arbitration system wealth in property, confidence in solving social problems and pass through the Luwa system well are some of the characteristics (According to participants).

***'Keretie'***: this social status belongs to a woman who is highly respected by community members in Sidama. This woman could be the wife of the 'Cimmesiaa'. She represents all women in her clan, solve women social problems, and provide social and cultural rituals of the

community by being front leader. For example, during night 'fiche' (New year of Sidama people) people of the village gather in her house and have cultural meals together (Ego MA).

'*Gasho*': literal it means village administrator. These men could be 'Cimmeesiaa', and have to have ability of representing their village at 'Songo', respected by community members and ability to solve social problems in his village.

'*Songo*': It is a Sidamigna word which literally means assembly or meeting. In Sidama community there are different levels of 'Songos'. They categorized it based on the level of solving social problems within the community. Based on this, 'family Songo', 'Nafaru Songo', 'Ollu Songo' and 'Tullo Songo' are major ones listed in the data collection processes; 'family Songo' is meeting conduct basically by blood related persons to solve or discuss problems happen within their family members; 'Nafaru Songo' a meeting help to solve problems at village level; 'Ollu Songo' assemble for the purpose of solving problems that can't solve by the previous two 'Songos' at kebele level and finally 'Tullo Songo' is conduct by members of the 'Hawella Tulla' ethnic groups come from different kebeles to solve problems beyond the previous Songo (study participants).

'*Wari Session*' (*የዋሪ ጊዜ*): means that, community members gather together at evening time in one of the communities' elder house and talk daily events (according to study participants).

'*Yebahel Awaki*' /*Native Knowledge/ traditional knowledge*/: individuals who have full knowledge and knowhow about the socio cultural traditions of the Sidama community well. For example know and practice the traditional arbitrary system at Songo, participate in the 'Luwa' system and 'fiche' as well as good for his community (According to participants).

#### 4.3. Alter Selection Criteria of Egos

Participants who selected as an ego were asked to select four best individuals for them and each participant was aware to use his or her own selection criteria to determine whether an individual was the best for him or her and for their help questions were presented with the support of models.

The question was presented like this, among the peoples you know, identify four persons who are the closest and most important to you in terms of leadership, trust, share information, represent you, talks secrete, share material resources etc? This question was asked to five participants during in-depth interviews. Based on this, participants nominated their own members of the networks and explained the reasons why they select them. The findings show that selection criteria of egos are different. It will present case by case as follows.

The first participant was MM and ‘Gedana’ in his social status. He nominated KB, GK, HA, HS as the closest and most important individuals to him. His selection criteria to be the best and closest persons for him were those who represents him in his absence, those who administrates their village (‘Nafara’) well, those who have the ability in managing traditional arbitrary system, who stands for his ‘family’ meaning clan members in this context and those who can manage bloody conflicts between individuals as well as groups. All his alters are village administrators, and the researcher asked why he selected only those people? He said:

Being Gedana in Sidama means having big responsibility for the well being of his community for eight years until another Gedana replaces him in the ‘Luwa’ cycle.

Look, I am the leader of seventeen ethnic groups, have also the responsibility to manage problems that comes beyond village ‘Gasho’ (village leaders or representatives), and have the responsibility to show the inheritance of administrating

of our family (Afro Ethnic Group) in Hawella. So I prefer to select these people most important for me and my family (clan) than others. Because without the help of them I know it is difficult to carry out various responsibilities given by the community.

The second participant was MA. Talking about truth, respecting others and trust were major criteria for her to nominate best and closest persons for her. She said “together with these individuals we solve various problems of women living in Hawella ethnic groups. They bring problems to me because I am the wife of the ‘Cimmesiaa’ who is from the main ethnic family, every one respects me and our village is the uppermost so these persons are important for supporting my “work<sup>3</sup>””.

Based on those criteria she nominated two men and two women individuals as the closest and important to her. Among the four individuals she nominated one individual was selected because she serves her or the ‘Keretie’ as a messenger and shares most secret things, because she is her neighbor.

The third participant was FA. He also nominated four individuals. Ethnic family, trust, substitute him in his position, works together to solve community problems, those who stands for truth and predict things that will possibly happen in the future and pray for the community during drought season were some of the criteria used to identify most close individual to him.

The fourth participant was DL. Helping with every aspect of life, representing him, serve him as a messenger, correct wrong decisions and bringing new ideas were reported to be main criteria for choosing most important and closest men to him. The fifth participant was GG. This man was different from other participants because he has no any social status compared with

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<sup>3</sup> Social responsibilities that comes because of her status and is not a formal work

other ego participants and he belongs from socially “Inferior” groups; or he doesn’t belong to “Afro Family” that are, considered as the “prominent” ethnic family in Hawella Tulla. He nominated four individuals as the closest and most important to him based on the following criteria. The one who become model for him, leads him in every social aspect, retain information, share secret, arrange ‘Songo’ for solving social problems and give direction in time of difficulty.

#### 4.4. Social Network Composition of the Study Participants

Under this section three major categories will be presented. These are ego alter relationships of the study participants, alter-alter ties and forms of ego social networks. Different tables will be presented for the help of demonstrating name interpreter grid of each egos or tables that will be used to show the views of the egos for the alters; the presence and absence of relationships between egos and alter ties, name interrelate tables (which show relationships among alters) and last table will present the forms of social ties that each ego forms with alters.

##### 4.4.1. Ego Alter Relationships of the Study Participants

After obtaining lists of names using name generator questions presented for the five egos, the researcher then asked those participants (egos) name interpreter questions. Name interpreter questions are questions used to know about alters by asking the egos about his/her members. These questions were used to obtained additional information about egos’ perceptions of the attributes of each alters (e.g., sex, race, religion, social status, etc.) and the shared relationships (e.g., frequency of contact per week, forms of social networks they have). So, name interpreter grids (tables) are prepared for each ego which helps to know the relationships of egos with alters.

Table 4 Name interpreter grid for Ego MM

Ego ID	Alter ID	Alter Gender	Alter Age	Alter Religion	Alter Ethnicity	Alter Clan	Alter Educational Level	Alter Social Status	Freq. of contact Per week
MM	KB	M	80	Traditional	Sidama	Tullo	None	Cimmeesiaa	1
	GK	M	75	Traditional	Sidama	Finchawa	None	Gasho	1
	HA	M	60	Traditional	Sidama	Finchawa	None	Gasho	1
	HS	M	80	Traditional	Sidama	Hawella	4 <sup>th</sup>	Gasho	1

Source: Field in depth interview (February 15, 2016)

The above table contains information about name interpreter of ego MM. That means, attributes assigned for each individual and shared relationships (like frequency of contacts) were gathered from ego MM point of view during in depth interviews. Accordingly, the last row indicates that alter HS is 80 years old man and have at least one contact with ego per week.

Except one of his alters all have no skills of reading and writing of any languages. All his alters are male and believers of traditional religions of the Sidama. He said that, even if he has homophiles relations in terms of religion, it is not his concern for selecting close alters in his social networks.

Spatial setting, alters social status, gender, native knowledge and age are also important factors for the intimacy of his social networks. Heterogeneity in terms of residences, social status and age are significant to him. He said that, his alters who are living in different villages are his direct representatives in settling different problems of the community; social status and age also important factors for the intimacy of his social networks. For him he has got advice, bless from elders; they are his role models because some of them were Gedana before him. Therefore, ethnicity, age, social status and gender are his resources in the social networks.

In addition to the name interpreter matrix the composition of ego MM will be shown by figure 1 below. When we see the heterogeneity of alters which is the similarity between alters. Alters have traditional knowledge, administrators and representative of their villages. They have direct contacts with their ego. Diversity on some attribute may be providing access to resources.

Table 5 Name interpreter grid for Ego MA

Ego ID	Alter ID	Alter Gender	Alter Age	Alter Religion	Alter Ethnicity	Alter Clan	Alter Educational Level	Alter Social Status	Freq. of contact per week
MA	MG	M	60	Christian	Sidama	Hawella	None	Cimmeesiaa	1
	KK	M	50	Muslim	Sidama	Hawella	None	Cimmeesiaa	1
	WG	F	40	Christian	Sidama	Finchawa	None	Yebahel Awaki	2
	HE	F	40	Christian	Sidama	Finchawa	None	Yebahel Awaki	2

Source: Field in depth interview (February 15, 2016)

MA is a 'Keretie' in her social status. She is 59 years old and has traditional knowledge. MA is also the wife of the 'Cimmeesiaa' who has got high recognition in the community. She is a believer of traditional religion of the Sidama and Hawella in her clan. She has a lot of social responsibilities that is related to her status. As shown in (table 5) above, MA has selected four alters namely MG, KK, WG and HE. All were selected based on her personal selection criteria. About half of her close alters are male and she needs them to solve societal problems which can't be solved by her. Women in Hawella Tulla tell their social problems to her; at that time she needs men in order to solve complex social problems of individuals together.

Coming to religion, all MA alters are not similar in their religion, one is Muslim, three Christian. It is heterophilous in their composition. Ego MA is a believer of traditional religion she said that religion is not her selection criteria in her social networks. She gives emphasis for

individuals who have ability in traditional arbitrary system. All her alters have traditional knowledge which implies that her network prefers these who are contributing good things for their community. Her alters are socially respected men who are ‘Cimmesiaa’ and ‘Yebahel Awaki’ and living in the same village. Implies spatial near social networks have complex relations. She has at least one or two times contact per week with her alters.

Table 6 Name interpreter grid for Ego FA

Ego ID	Alter ID	Alter gender	Alter Age	Alter Religion	Alter Ethnicity	Alter Clan	Alter Educational Level	Alter Social Status	Freq. Of contact per week
FA	EA	M	60	Sidama Traditional Religion	Sidama	Hawella	2 <sup>th</sup>	Gasho	2 times
	SW	M	77	Christian (Catholic)	Sidama	Hawella	None	Gasho	2 times days
	M M	M	40	Christian (Catholic)	Sidama	Hawella	7 <sup>th</sup>	Yeneger Awaki	2 times
	HG	M	45	Christian (Catholic)	Sidama	Hawella	6 <sup>th</sup>	Yeneger Awaki	Day to day

Source: Field in depth interview (February 20, 2016)

Ego FA is a 75 years old man and he is ‘Gasho’ in his social status; and a traditional Sidama religion follower. He lives in ‘Hawella Tulla’ Woreda, Tullo kebele and Doolima village. He has native knowledge and now administrates his village. He has frequent contact with his alters per week. Even if he has modern education experience, two of his preferred network members have skill of reading and writing Amharic language. So in terms of education and age his network composition is heterophilous. Diversity on some attribute may be providing access to different information, opinions, opportunities etc. In terms of residence all his alters are living on similar villages and follow the same religion that facilitates their frequent contact per week. One of his alters namely EA, is his brother and considers him as his successor in administrating

their village. Relationships like gender, religion, Woreda, social status, kebele and villages his alters are similar increase their trust and mutual understanding.

Rogers (1983) defined that homophily is the degree to which pairs of individuals who interact are similar in certain attributes, such as beliefs, education, social status, and the like but heterophily is the opposite of it. Homophily or heterophily of ego and alters in this research were explored by the use of personal data of the egos and alters. “The importance of social networks is commonly understood and highly valued in Ethiopia and Ethiopian culture” (Wassie Kebede, 2006). So exploring the compositions of these personal networks should have the primary focus of community development workers. Because in these network compositions, ideas, resources, opportunities, decisions and influences etc are highly related.

For example in the finding of the current study, social status and age is highly related. Qualitatively, these old age men have power in decision making, leading the ‘Afiny’, at ‘Songo’, giving advice for people. For better understanding of the compositions of egos participated in this study the researcher developed table 7 below by using binary numbers in order to present the existence of similarities and differences of relationships. Constant comparisons of ego matrix and name interpreter matrixes (tables) of each ego were used to identify the presence or absence of compositional relationships of egos with their members.

Three categorical indicators were used to identify homophily or heterophily characteristics of egos and alters; these are attribute, location and membership based. The researcher assigned “1” to indicate relationship exist between egos’ and alters and “0” to refer the relationships that don’t exist between egos and alters. In Table 8 below, the researcher will show the presence or

absence of these networks ties of egos and alters in a single table and those binary representations will not have numeric values in this research.

Table 7 Presences or absence of relationships between Egos and Alters ties in terms of attribute, location and membership categories by using binary numbers.

Ego ID	Alter ID	Categories of Relationships									
		Attribute				Location			Membership		
		sex	Age	Religion	Educational level	Woreda	Kebele	Village	Ethnicity	Family (clan)	social status
MM	KB	1	0	1	1	1	1	0	1	0	0
	GK	1	0	1	1	0	0	0	1	0	0
	HA	1	0	1	1	0	0	0	1	0	0
	HS	1	0	1	0	0	1	1	1	1	0
MA	MG	0	0	0	1	1	1	1	1	1	0
	KK	0	1	0	1	1	1	1	1	1	0
	WG	1	0	0	1	1	1	1	1	0	0
	HE	1	0	0	1	1	1	1	1	0	0
FA	EA	1	0	1	0	1	1	1	1	1	1
	SW	1	0	0	1	1	1	1	1	1	1
	MM	1	0	0	0	1	1	1	1	1	1
	HG	1	0	0	0	1	1	1	1	1	1
DL	Mm	1	0	1	1	1	1	1	1	1	1
	D l	1	0	1	0	1	1	1	1	1	1
	G g	1	0	1	0	1	1	1	1	1	1
	SG	1	0	1	1	1	1	1	1	1	1
GG	TD	1	0	0	1	1	1	0	1	1	0
	SC	1	0	1	1	1	1	0	1	1	0
	UD	1	1	1	1	1	1	0	1	1	0
	KB	1	1	0	1	1	1	0	1	1	0

Source: The researcher field work findings; developed by constant comparison of egos and alters attributes (February 15-march 14, 2016).

In this part different kinds of links were distinguished analytically and theoretically. Accordingly, in table 7 above showed that alter “HS” has ties with gender, religion, kebele, village, ethnicity and clan (ethnic group); on the other hand, he has no ties in terms of age, educational level, social status and Woreda he resides.

The study finding show that ego MM prefers to have homophiles networks with individuals in the same ethnicity and family (ethnic group). He gives much emphasis for his 'family' network; because his family that is "Afro Family" is the "prestigious" clan which has a responsibility to administer the 'Luwa' system in Hawella than other clan members'. So, this family network is used to share and decided important aspects in their family life as well as in their community because, the issues of trust and coalitions are strong in homophiles ties.

Additionally, ego MM has similar ties both in a gender and a religious attributes with all alters, and also except alter 'HS', all members of the network can't read and write; they have expert of native knowledge makes them homophiles ties. But, ego MM has very few ties in terms of location and social status that makes him heterophilous.

The major reason for the preference of different locations of this ego networks are emanated from leadership and decision making reasons. Hence, ego MM is 'Gedana' in his social status and has the responsibility of leading the 'Luwa' system for eight years, his close ties with people in different locations; ages and social status are significant ties which enables him to carry his responsibilities well. Ego MM has ties with different individuals in terms of age. Compared to him, his alters are old which is 60 years and above but he is 45 years old. Therefore, MM has access of obtaining formal or informal counseling and advices from those men in order to lead the 'Luwa' system effectively.

Attribute of alters that the ego connected contributed for the access of information, opportunities and exposure of experiences. We may consider that relationships exist between some phenomenon and whether or not ego and alters in a network share an attribute. For example, elders who are from 'Afro Family' tend to choose network members who are also

member of 'Afro Family'. So, over time having a network dominated by people with particular views may lead to these views.

#### 4.4.2. Alter-Alter Relationships

The following (table 8) below will contain information about egos' perceptions of presence of relationships among alters. The first column is the assigned IDs for egos; the second column is the assigned IDs of alters who have ties. Selected relationships among alters will list out in rows; such as the frequency of contact per week, means of contacts, forms of ties and settings for their contact will sort out among alters. Each ego has asked six possible relationships among alters. Because, an ego who assigned four close persons in his/her personal networks would have six possible relationships among his/her alters. In this research, five egos have nominated four alters for each and asked six possible relationships among alters. For the individual who tries to detect the communication structure many possible network links in a system could identify. Rogers (1983) stated with example that in a social system with 100 members, 4,950 links are possible (computed by the formula  $\frac{N(N-1)}{2}$  where N is the number of individuals in the system). The researcher could identify total of 30 possible ways of relationships among alters of the five egos who have four alters for each.

The research finding shows that, alters know each other. The frequency of contacts among alters varies from one alter to others because of social status that alters have, the place they live, forms of ties they have, social responsibilities or participants called it 'work' they engaged and others are the main factors for their variation. Alters who have multiple forms of relations have high frequency of contacts per week. For example, alters who have both kinship and neighborhood ties have day to day physical contacts on the other hand, alters who know

have ties and live in different villages have less frequent contact per week. Alters prefer Tullo Songo for their contacts. Because, in 'Tullo Songo' issues which are beyond 'family Songo' and 'Ollu Songo'<sup>4</sup> will get solutions at 'Tullo' Songo which is being conducted on every Wednesday and Sunday unless sudden problems would happen within the community on the other hand, alters who are living in village prefer 'Wari session' for their frequent contacts.

For best understanding of relationships among alters of the five egos who participated in the study for example table 8 below shows that ego MM has indicated that, his alter KB has relationships with other alters and he has two frequent physical contacts per week with alters whose names are GK, HA and HS. KB has 'Afro Family' ties with alters and 'family Songo' and 'Tullo Songos'<sup>5</sup> are his preferred places for contacting those alters. Alter-Alter ties of the two study participants (DL and GG) are attached in annex C.

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<sup>4</sup> Ollu songo in Sidama literally means meeting of community members who lives in one kebele and find solutions which are beyond family songo or Kebele lebel meeting

<sup>5</sup> Tullo Songo is a place where the Hawella Tulla ethnic groups gather and conduct traditional arbitrary system

Table 8 Alter-Alter relationships for three Egos

Ego ID	Alters ID	Freq. of Contact per week	Means of Contacts	Forms of ties	Setting for Contacts	
MM	KB with	GK	Two	Physical	Afro Family	Family Songo
		HA	Two	Physical	Afro Family	Family Songo &Tullo Songo
		HS	Two	Physical	Afro Family	Family Songo &Tullo Songo
	GK with	HA	Two	Physical	Afro Family	Family Songo
		HS	One	Physical	Afro Family	Tullo Songo
	HA	HS	Two	Physical	Afro Family	Tullo Songo
MA	MG With	KK	Four	Physical	Social responsibility and neighborhood	Ollu Songo & Wari session
		WG	Three	Physical	'Work'	'work'
		HE	Once	Physical	'Work'	'work', Wari session
	KK with	WG	Five	Physical	Neighborhood	'work', Wari session
		HE	Four	Physical	Neighborhood	work', Wari session
	WG with	HE	Four	Physical	Neighborhood	work', Wari session
FA	EA with	SW	Three	Physical	Neighborhood Agriculture & 'work'	Nafaru Songo, Ollu Songo
		MM	Four	Physical	'Work' and kinship	Nafaru Songo, Ollu Songo and Wari session
		HG	Three	Physical	'Work', Afro Family &Neighborhoods	Nafaru Songo, Ollu Songo and Wari session
	SW with	MM	Three	Physical	'Work'	Nafaru Songo, Ollu Songo and Wari session
		HG	Two	Physical	Neighborhood	Nafaru Songo, Ollu Songo and Wari session
	MM with	HG	Two	Physical	Religion	Nafaru Songo, Ollu Songo and Wari session

Source: Findings during field work (February 15-March 14 2016)

#### 4.4.3. Forms of Egos Social Networks

Finding in this research indicates that, the forms of social networks that the selected egos' have created with his/her four selected alters can be summarized as clan(tribe), kinship (those who have blood relationships), neighbors, social status (work related because of their social status) and responsibility form of social networks. In addition, multiple kinds of social networks were explored during the field work. These include religious and friendship, social status and gender relationships, neighborhoods, kinship and 'work' etc forms of social networks.

Ego MM preferred to choose his forms of social networks related to responsibility form of relationships. As the name interpreter matrix of this man in table 5 specified, his alters are

representative of different villages and responsible to administer their villages too; they are from the same 'Afro family' "prestigious". Those alters are "primary" members of the 'Luwa system' which leads by the 'Gedana' (ego MM). Therefore, MM networks are categorized under social responsibility.

For case ego MA, her social networks forms are categorized under neighborhood and social responsibility or they call it "work". She has a "work" forms networks with four of her alters, and the three alters are also her neighbors. Through "work" form of network she accomplishes social responsibility tasks in her community related to her social status as 'Keretie'. But neighborhood form of social network has multi functional forms for her in the community. All her network members willingly accepting her order to do some work, respect her advice, follow and work cooperatively with her.

For FA, his form of social networks with four of his alters were categorized as kinship, neighborhood and "work". All his alters are found in the same village, perform their social tasks together; and except, one alter all are blood relationship network forms. DL has similar forms of social networks with FA. But, ego GG preferred to select his four forms of social networks as "work" form of social networks. The main reason to select his alters was from the point of reflecting his ideas, views and interests in 'Songo' meeting at 'Tullo Songo' and this types of social ties is called "cognitive" (Borgatti, Mehra, Brass & Labianca, 2009).

Table 9 Forms of social ties of Egos and Alters (“1” refers presence of relations “0” implies no relations)

Ego ID	Alters ID	Forms of Social Ties				
		Clan	Kinship	Neighborhood	Work/ Social roles/	More than one /multiple/
MM	KB	0	0	0	1	0
	GK	0	0	0	1	0
	HA	0	0	0	1	0
	HS	1	0	0	1	0
MA	MG	1	0	0	1	0
	KK	1	0	0	1	0
	WG	0	0	0	1	0
	HE	0	0	0	1	0
FA	EA	1	1	1	1	1
	SW	1	0	1	1	1
	MM	1	0	1	1	1
	HG	1	0	1	1	1
DL	Mm	1	1	1	1	1
	Dl	1	1	1	1	1
	Gg	1	1	1	1	1
	SG	1	1	1	1	1
GG	TD	1	0	0	1	0
	SC	1	0	0	1	0
	UD	1	0	0	1	0
	KB	1	0	0	1	0

Source: Field work findings summarized by the researcher

#### 4.5. Structures of Selected Egos Social Networks

Under this section structural analysis of the egos social networks will be summarized under the categories of egos position (centrality), ego alters tie characteristics, and alter-alter tie characteristics. Such compositional categories of social networks also help to explore structural components of the ego social networks that are; strength of ego alters ties, density and structural holes. The researcher developed diagrams together with the research participants through participatory mapping technique; which will be used to visualize the social networks structure of

egos. Before presenting the findings on structural networks, it gives meaning to present the implications of structural components on the day to day lives of the participants.

The first concept in the analysis of network structure in this research is position (centrality). As Freeman (2000) states, the only meaningful centrality indicator to describe ego position in the ego networks are betweenness. Betweenness is “the extent to which an actor is between all other actors within the network. If an actor is between two other actors then it follows that there is not a direct connection between alters on the path connecting them” (Everett & Borgatti, 2005).

Positions are sources and pleasures from exercising control, access to use the existing opportunities, serve as a gate keepers and persons as well as resources flow through network positions (Wellman, n. d). These socially accepted positions have chance to express and impose their interests and ideas in their members.

The second focus of understanding ego alter ties in this part give emphasis to the multiplicities of ego alter ties; meaning that, ties consist of multiple forms of relationships, are important implication to access the strength of ego alters ties in the social networks. Example, Family and work, family and social responsibility, neighborhood and family, social status and clan ties etc are good implication of strength of networks in this finding.

Granovetter (19 83) defined, the strength of ties as “a combination of the amount of time, emotional intensity, the intimacy (mutual confiding), and the reciprocal services which characterizes the tie”. Homophily, the extent which alters and ego resemble each other also help to understand the network structure.

The third point will focus on alter- alter ties attributes. Network density is the most widely used indicator of network structure. It helps to explore the strength of connections among members in a network. It refers to the proportion of links present relative to those possible. Dense and closed connections typically contain less diverse contacts (Granovetter, 1983) and Density indicates the availability of social support and the potential strength of normative pressures towards compliance by indicating the capacity of alters to collectively influence an ego (Granovetter, 1973). The denser the network is, the larger the emotional and social support among actors in a network and vice versa.

Additionally, structure of the networks helps to explore structural holes; that is, if an actor is connecting two other actors that are not connected to each other and are therefore assumed to be different (Burt, 1992). The research asked questions like this, from the four persons you identified more closely to you; is any one tells primary source of information for you? Why he/ she become the primary source of information for you? This question was used to identify structural holes in the network of this finding.

#### 4.5.1. Social Networks Structure of Ego MM

The finding in this research show that, ego MM has strong connections with four of his alters. Figure1 below demonstrates that alters have connected directly with the ego MM, these direct path of contact is one indicator of strong contact with him. Resources such as information, decision making, socio economic support, etc flows from both sides.

Ego MM is the front leader of 'Luwa system' because of his social status and responsibilities has given from the 'Luwa' members to administer the system for eight years. He said that, he needs information from all his alters as a report before meeting at 'Tullo Songo' and

also his alters received order, advice, social agendas etc directly from him. Therefore, his personal characteristics, especially his social position, two ways of contacts he makes with alters in the networks are good indicator of his prominence in the social networks. He has the potential power of reflecting, convincing, changing and standing for his as well as the community interests in the social network.

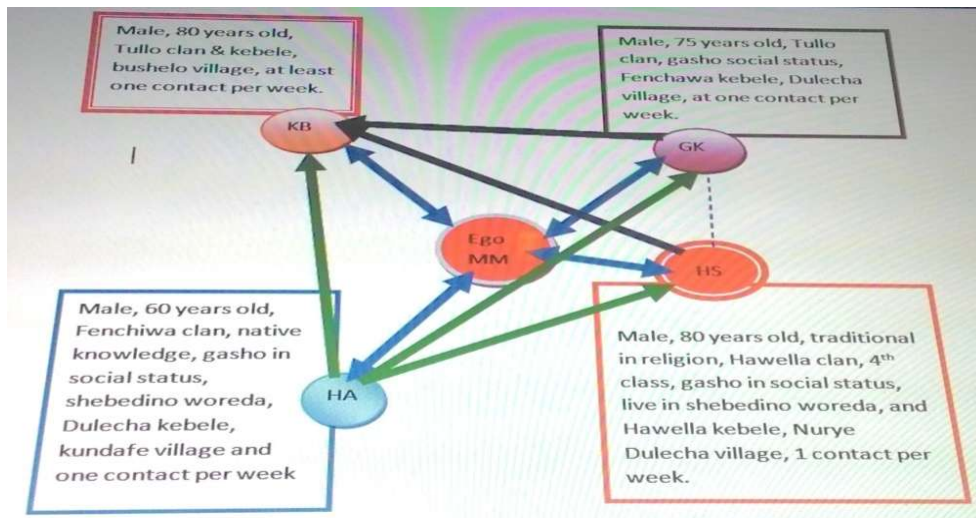
Alter KB has the most central person next to the ego MM in this network. He is old, expert of traditional knowledge and primarily achieved the status of 'Cimmesiaa' among others alters (see name interpreter Table 5) and has a chance of imposing his views on MM as well as alters. Even if MM has strong ties with each alter, he could not be the only central person to flow resources/information through him. Because each alters can access resources or communicate directly with others by themselves. Only GK and HS requires the help of MM, HA or KB to communicate each other.

In this part ego-alter ties attributes of MM were identify strength of ties in the structure of his social networks. Therefore, multiple types of relationships between ego and alters, emotional intensity, time spent interaction and the extent to which alter and ego is homophiles each other were used as qualitative indicator of ties of ego social networks.

Different forms of relationships between ego and alters were specified by semi structured guide lines. Multiple forms of relationships is important to assess the strength of ego alter ties. For example, the forms of relationships of ego MM indicates that he has at least dual form of relationships with his alters like having sense of belongingness as member of '*Afro Family*' and responsibility form of relationships. These two forms of relationships have their own

advantageous and responsibilities produced both for the egos and his alters as explained under the theme of advantageous and disadvantageous of networks

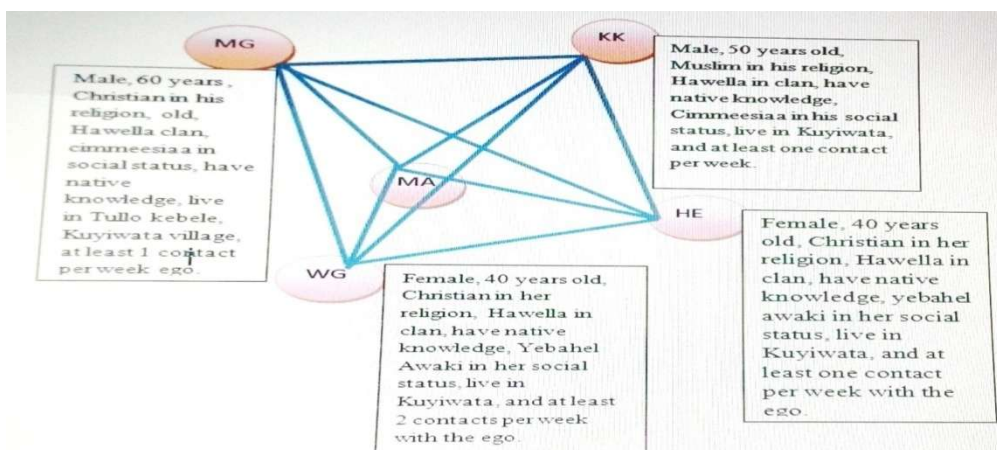
Figure 1 Social networks structure of Ego MM with four of his close Alters



Source: Developed with Ego MM during the field work on February 15, 2016.

#### 4.5.2. Social Networks Structure of Ego MA

Figure 2 Social network structure of Ego MA with four of her close Alters



Source: Developed with Ego MA during the field work on February 15, 2016.

If we look at networks structure of MA (figure 2) above, the four alters are connected to each other. MA can reach the four alters by reaching any one of them; the network is dense; this implies how much she has access to information from many directions. Figure 2 above shows that members of the social network can communicate each other. But what makes MA influential than others is, new information from members and decision making programs has primarily reported to her, her social position (status) makes her to be more respected than others. Spatially, 'Nafara' (village) 'Songo' meeting conduct around her village.

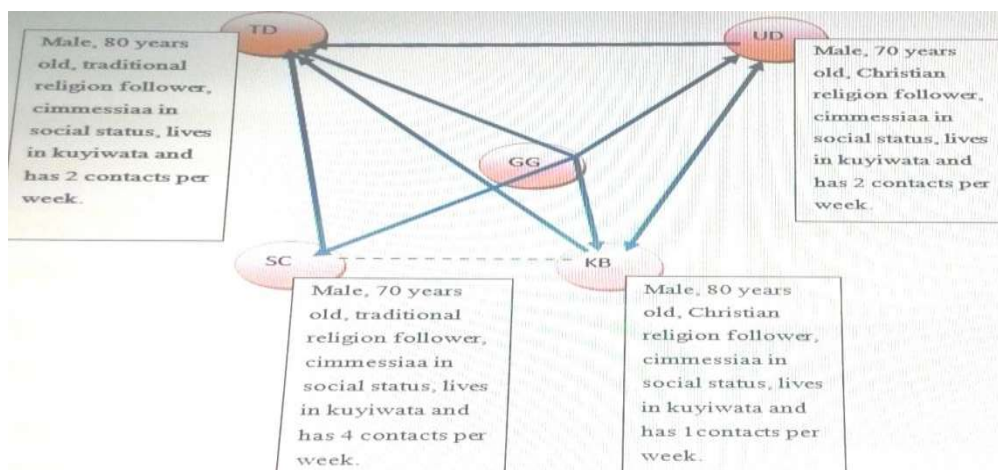
When we observe her ties with alters, she has neighborhood and social responsibility or they call it "work" forms of social ties. She said that, they have informal contacts with alters. They are strongly connected because multiple forms of relationships are one implication of strong ties. Two of her alters are women and two are men. She said that, alter WG is important in her network. She said, "She is 'young' and I prefer her to give instructions to do job, especially, she is my messenger" What makes her social networks different from ego MM is that three of her social networks are spatially in the same village and women are parts of her primary networks and neighborhood forms of social networks are preferable for her.

The researcher asked her from whom that MA receive new information, idea and other? This question was used in order to identify structural hole of her networks. She said that, alter MG. Because MG knows many ethnic groups, have contact with 'Cimmesiaa' found in other Woreda and he knows issues at country level. This implies that he is highly central person next to her. He has many experiences for solving social problems and has acceptance at community level and village representative.

#### 4.5.3. Social Networks Structure of Ego GG

Ego GG is 75 years old man who lives in Tullo kebele Hajesa village. He has no social status. The researcher included this person in the study in order to explore social networks of some individuals who have no social status in the community. Surprisingly, his alters are connected without the help of ego GG (figure 3) below. Their social network is directional. Ego GG goes to his alters in search of material, information and other resources. In this case ego GG's social position helps him moves freely to every one of his alters. He said "I go to these people; to get advice, give new information that could be one agenda at 'Songo' meeting, ask information from them, and take message". His alters don't need his help to access others. This shows that his Position (centrality) in the network has a weak role for him. His alter TD is the central person in the social network. Members go to TD; they need his ideas, views, directions and decisions. He is influential in the social network system. Both UD and KB strongly tied. Their relation is two ways. Their source of information, resources and other access flows are from both directions and they are close to each other. Both are similar religion followers, 'Cimmesiaa' in social status and they are similar in their demographic characteristics.

Figure 3 Social network structure of Ego GG with four of his close Alters



Source: Developed with Ego GG during field work on February 25, 2016

The semi structured question that explored the forms of relationships the Ego has with his alters was asked for GG and he said, "I don't have any forms of relationships with them. But these persons are good to express my thought at 'Songo' meeting". This is a form of social relationships which can be categorized as "cognitive" form of relationships.

#### 4.6. Means of Communication for Egos Social Networks

Under this section modes of communication, frequency of contact per week and settings for their contact were identified. The finding in this research indicated that using loyal messengers, 'Songo' meeting, and informally seeking information by asking anyone at any place by saying "*Toto Ma'a Hasabini*" in Sidamigna language which literally means what is new?, what was talked?, are common modes of communication for all participants with four alters as well as others members of the community.

'Wari setting' and 'Nafara' (village) Songo at neighborhood level and 'Tullo Songo' at community level are the most commonly used places help for contact. Accordingly, 'Wari setting' is preferable for individuals who are physically close and neighbors. 'Tullo Songo' is preferable for those who are far spatially.

The frequencies of contact per week were varying from one case to the other. These differences occur because of physical distances, intimacy levels between individuals, unintended issues that happen in the community and other personal matters. Apart from these, an ego who has multiple forms of social networks has much frequent contacts has than others, such as ego's who have neighborhood, kinship and "work" kinds of networks who has access for frequent contacts from all settings.

Wednesday and Sunday are the two most preferred days for all networks to make contact with their alter at 'Tullo Songo'; once per week on Friday at market pales (day), one day per week at village level meeting (Nafara Songo), 'Wari setting' at one of the elders house in every evening time, and through messengers for urgent issues at any time. All these are means to contact alters frequently at any time per week with in the community.

Only ego FA has cell phone contacts with his alter EA; they have kinship and neighborhood forms of networks. Others don't use cell phones, because they believe that cell phone may distort exact information, paves the way for layer, against their tradition, and can't assure the truthfulness of information.

The Gedana said "I can identify truth by observing the eyes of the messenger; I don't receive any information through cell phone even from my children because it doesn't represent our communication culture, why do I prefer it? I can use messengers like our grand fathers do". Here below show in short.

Table 10 Frequencies of egos and alters contact per week, modes of communication and setting: represent by using binary numbers where as 1 represents existence of relationships and 0 represents absence of relationships.

Ego ID	Alters ID	Freq. of Contact per week	Modes of Communication			Setting for Contact			
			Physical	Messenger	Other	Wari Session	'Tullo Songo' (on Wednesday and Sunday)	Village Songo	At Any where
MM	KB	One	1	1	0	0	1	0	1
	GK	One	1	1	0	0	1	0	1
	HA	One	1	1	0	0	1	0	1
	HS	One	1	1	0	0	1	0	1
MA	MG	Two	0	1	0	0	0	1	1
	KK	Two	0	1	0	0	0	1	1
	WG	Two	0	1	0	0	0	1	1
	HE	One	0	1	0	0	0	1	1
FA	EA	Two	1	1	Mobile	0	1	1	1
	SW	Two	1	1	0	0	1	1	1
	MM	Two	1	1	0	0	1	1	1
	HG	Seven	1	0	0	1	0	1	1
DL	Mm	Seven	1	0	0	1	0	1	1
	DI	Seven	1	0	0	1	0	1	1
	Gg	Seven	1	0	0	1	0	1	1
	SG	Seven	1	0	0	1	0	1	1
GG	TD	One	1	0	0	0	1	0	1
	SC	One	1	0	0	0	1	0	1
	UD	One	1	0	0	0	1	0	1
	KB	One	1	0	0	0	1	0	1

Source: Data from the field work conducted from February 15 to March 14, 2016.

#### 4.7. Functions of Ego Social Networks

Under this section major social, economical, cultural and environmental activities being done within the community as the result of the presence of ego networks will be discussed in detail. Pertinent questions such as “what functions do the relationships you established with the

four persons closer to you play in the community?” were asked in order to examine major functions of ego networks.

The findings show, participants' social networks have been used to perform different tasks within the community. Among these tasks include preserving their own cultures and transfer to the young generation, 'sura' or conspire, that is by acting together for horrible activities against their norms or rules, environmental security, and economic support and to build ethical generations that is all members of the community advise and protect youth from doing unethical issues are the major ones reflected during interviews.

### **Cultural functions of social networks**

When we see the function of ego networks created in a cultural perspective, cultural house building activities, traditional arbitration system, conciliation activities at 'Tullo Songo', 'fiche' ceremonies, and 'Luwa' system were major activities performed using social networks that participants mentioned during the in depth interviews.

MM was the first participant selected as an ego. He is 'Gedana' in his social status. He said, identify exact candidates for 'Gedana' in the pre election of 'Luwa' ceremony, giving directions in the 'Luwa', transferring and teaching the exact features of 'Luwa' system for new generation are some of the cultural functions that he does by using his social networks.

He used his social networks to discuss who could be recruited and be heir to his position for the next 'Luwa' system. He said any male can't be 'Gedana' unless, he pass certain cultural criteria like physical length, eye, full hair on head, free from any disability, be from the family of honored ethnic group, brave that could be expressed by killing the clans enemy and anointed

the blood of enemy. Therefore, those selection criteria require time and planned discussion with those people before all members of the 'Luwa' know who is going to be the heir.

MM was the only female participant selected as an ego in the study. She said that her relationships with these people help to conduct the 'fiche' and traditional arbitrary system of her village (Nafara). She explained that after the day of fiche determined by the elders who practice astrology, people prepare to celebrate it in various ways; among many features of the celebrations 'cultural meal' is one. During the night of the 'holy day' or 'fiche', people of the village gather around in one of the village's elders house and have 'cultural meal' together. Hence, she is the wife of the respected man ('Cimmesiaa') in the village, she is expected to organize and test how delicious the meal, is her prime responsibility. Before she assured the test of the food and order to eat, no one will start feeding. She summarized that her networks is very significant to carry out such duties confidently. Additionally, her social network relationships play active roles in traditional arbitration system. She said:

All women living in Hawella ethnic group came with me, notify their problems, and need solutions. I have no any leisure time for my family and work; sometimes no time to eat my lunch. Nevertheless, I try to solve problems based on their level of difficulty.

Complex problems are solved on Sunday 'Songo' together with these people [her alters] and other members of the community. MG and KK are two of her alters that are actively participating in bringing solutions to difficult problems in the traditional arbitration system.

FA was the third participant selected as ego and 'Gasho' in his social status. Similarly as the above participants he used his social networks in doing cultural activities. He said that social

networks help to preserve their culture. If people deny doing evils in front of traditional arbitration systems and other social interactions, they used their networks to curse by cultural words as follows “*Ye Aratu lejoch Syra Yeyazehe*” which are (Ga’de, Ga’maso, Dale, womye), that are the four Hawella ethnic families; again if, he continued to deny doing his evil, additional curse would be sentence as follows “*Ye Sebatu Wooyo Yeyazeh*” that is additional ethnic family of Hawella. If the individual doesn’t apologize after these two curses, they will outcaste him from any community interaction.

Therefore, all the above processes are conducted and maintained by the decision of these networks in the community. He said that these networks are important to identify truth, build trust, make right decision and maintain their cultural value in the community before such decisions are made. EA was one alter of FA, for him social networks has given the opportunity to improve their culture. He said:

We used our social networks to create awareness about our culture for others and carry out cultural activities in our community by being model for others. If members of one village celebrate cultural activities like ‘fiche’ and ‘Luwa system’ with due, others will follow their footstep to celebrate better than others. So our relations help us to discuss ceremonial cycle to be followed, programs to be included and improved in the time of our turn and become model for others. For example, we start inviting youth in the ‘Luwa’ system that helps the young generation to follow and internalize our culture. Previously, none ‘Cimmeesiaa’ members of the community like young didn’t allow attaining in the ‘Tullo Songo’ after we decided to include youths others follow too.

### **Economic Roles of Social Networks**

There are economic activities doing being performed using social networks of the ego. According to findings of this study, cooperatively working, 'shallo'<sup>6</sup>, helping the disadvantaged, compensation and 'wijo'<sup>7</sup> are the major ones that study participants' confirmed as major economic activities that maintain social ties together.

For FA, what economic functions do the relationships have given to him was learning techniques of how to be a productive farmer, save his labor by working together with other 'Debo'<sup>8</sup> ('de') and 'Shallo'. He said that they work in group to accomplish agricultural works. In summer agricultural works are accomplished by organizing themselves from five to ten people called 'de' in Sidama. They start work from the elder's farm and a vicious circle will apply for others. Working together also pave the way to share their knowledge of farming.

Additionally, his networks enables him to benefit from the system called 'shallo' in the community; that is elders could select what they like and order preferable individuals to them for carry out their farm activities voluntarily and say a word "*Attye Shamelie*" in Sidamigna language meaning I like you so do my farm work. Primarily this system works through relationships and this order viewed as way of showing respect for selected individuals because of this, individuals accept the order voluntarily and in respect way. He prefers to select individuals having close relationships with him gives confident in being doing his farm like him. This method of engagement in economic activities also works for the Ego MM and alter Mm too.

For KK, social networks help members to do many works in the community. For instance, they together plow the farm of woman who lost her husband in death and for poor individual who have no means to plow his/her farm like, oxen. Everyone who has good

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<sup>6</sup> Literally means I like you so do my work.

<sup>7</sup> 'Yekibye ekub' literally means women collect butter and divide in phase

<sup>8</sup> means working agricultural tasks together by round

relationships will bring inset and coffee plants from their own farm and plant on the women or poor people's farm. Through this technique they assist people in their community. In addition, house will built together for women who have no children.

Similarly, Ego GG said social networks help in doing various economic tasks in the community. He said, "We announce people to help the ill and helpless individuals at 'Songo' meeting and inform to others who don't attain in the 'Songo', oblige robbers and cheaters to return the property of others as compensation".

For MA, her social relationships related to doing economic benefits in the village illustrated as follow. She said, 'Wijo' is a good example to reveal the economic benefit of their social networks. The researcher asked her the meaning of 'Wijo' and how it is related to their social networks. She thought that 'Wijo' is 'Ekube' with butter. Women who have milking cows collect butter together once a week and take it in round. And the one who takes the collected butter sells it and makes money and support their husbands. Through this cultural method they improve their economic capacity. But all women in the community don't participate in the 'Wijo' unless, they have milking cows, strong to contribute butter weekly and have good social relations with community members. She added her point that "today everyone goes and sell butter alone. This interest comes from their loose relationships with their neighbors. I don't think that 'Wijo' works in the future generation because of many reasons. Because now a day's only a few women is applying it".

### **Social roles of Social networks**

The researcher asked study participants what functions do your relationships in the community in terms of social aspects. Study finding shows that, develop the culture of

supporting others, giving advice to children and youth who misbehaves, solve social problems through traditional arbitrary system of the Sidama, bring solutions for socially outcaste individuals by conciliation and building cultural hut together and others are the major ones reflected in the responses. Surprisingly, all participants explained the roles of community social networks to control ethically bad activities in the community. And their way of social control have got a legal acceptance, written in paper and supported by legal ground with the help of worded and zone experts and the researcher wrote what the Gedana said, during the interview about the issue. He stated that:

The Hawella clan or ethnic group declares customary laws at 'Song' that, a person who insults his parents (mother or father) will pay 1000 birr; if the parents do not implement the words of these decision, again parents force to pay 3000 birr; if they continue not implement it, 'syra' (conciliation) will declare in order to outcast them from any relations in the community including from being member of 'Edirs'<sup>9</sup>. All these and other customary laws got acceptance by government body; which helps to strengthen the power of social network functions in the community is one good example.

For case FA, he views social functions of networks relations from the perspective of building good generations and develops social accountability in the community. He said that, they give advice for children. Elder advice every child as they do for their child too and in order to respect their parents and keep their culture. These practices help to develop social accountability in building generations.

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<sup>9</sup> It is traditional institution which uses to collaborate and support in funeral ceremonies.

HA views functions of his social networks do in the community is different from what other participants respond. He said that, it is useful to forecast the destination of future life of a man. During the death of family members they predict when the dead body will be buried. Hence, they believe if the dead body didn't buried in the right day, another problem would face the family; therefore, their network helps to get advice in order to predict and know the right days which help to defend another social crises in the family. Similarly, this prediction applies before a marriage program decided.

Ego MM said that their social networks do many activities which contribute for communities' social life. He blesses people to have a child. He told that "people who don't have child come to me and obtain blessings to have a child and additionally we pray to God to give rain in time of drought season".

They bring solutions for socially outcasted persons by Tullo meeting. All these contributions are possible directly or indirectly by their networks in the community. They inherit these knowledge's directly from their grand family networks and community members. Socially outcasted individuals reunified by convincing the elders alone through using their relations before presenting the conciliation in Tullo meeting.

Ego MA responds that, their network is significant mainly during funeral time. She leads the funeral activity by leading the ceremony as principal during the time of expressing their grievances. And also neighbors bring food in an organized way which is led by 'Keretie'.

She said that, social networks help to negotiate the quarrel between husband and wife. First women come to ego MA and report what their husbands have done, after that MA sends a

messenger to their husbands and ask to settle the issue together with her alters (MG, KK, WG and HE); and together help her bring solutions to the problems at hand.

### **Social Networks for local security and its role for Environmental Protection**

Ego FA explained the function of his relationships in related to keeping their environment secured. He told that one of the main objectives of ‘Songo’ meeting at Tullo which is conducted on Wednesday and Sunday is related to environmental security. He explained that, at the beginning of the ‘Songo’ they start by saying the Sidama phrase “*Tny Lamala Mye Kalaqami*” literally means what happened in this week? Or “*Didiwo Myno*” means what is new in this week. They use these words to set agendas for discussion on the ‘Songo’. Individuals who do not attained ‘Songo’ ask other individuals who attain “‘Songo’” at anywhere by saying “*Toto Maa Hasabini*” which literally means, what did you talk at ‘Songo’? Additionally, social network help to prevent deforestation. Ego FA said that, previously members of community didn’t cut trees but now days it is difficult to find big trees in their village. This is the because of poor awareness. They create awareness by using indigenous proverbs of the Sidama people saying “*Gobaty Baano Danchi Haqa Ety Gudye Baano*” which literally means an Elephant that departs from its place will eat the stems of trees.

#### 4.8. Advantageous and Challenges of Egos Social Networks

In this part the researcher categorized different responses of study participants reported during in-depth interviews as advantageous, opportunities, challenges and responsibilities that they faced associated to their close social networks in the community. The advantageous and challenges that each participant reported were identified based on their experiences and views.

The biggest advantageous that participants obtained with their relationships were social respect, knowledge sharing, helping each other, security and solving social problems. On the other hand, opposition of ideas in time of traditional arbitrary system was reported as a challenge by all study participants. This is because these networks used to solve, decide and find solutions for all problems that happen in their community.

Ego MM explained that, relations are their own advantageous. He obtains social respect from the people. He said that, he discusses social issues with his alters and acquire advices. These advices and discussions help him to pass right judgment on social crisis that happen in the community. This makes the people happy and show respect for him; at this time his psyche gets rest and is happy. He said “when people see me, they call ‘Gedana’ is coming! And invite me to have a chair, give water e.t.c and show their respect. Nothing is greater than this! For me” He also said that, people bring honey (‘Malaka’), and shorts (‘Syma’) after he blesses them to get what they wanted through his pray. For example, if women get a son they bring gift for him.

On the contrary to the above, he said that people blame him for wrong done by alters as well as he himself. In addition to this, sometimes opposition of ideas has happened between them. Even if ‘Afiny’ is applied to make decisions democratic. ‘Afiny’ is Sidamigna word which literally means do you listen to or *“ሰግኝሁ ወይ?”* in Amharic language; this is a cultural system of saying by ‘Gedana’ or ‘Cimmeesiaa’ in order to open conversations for the audience to find truth (‘Halalie’) in traditional arbitrary system of Sidama. It is directly associated with participatory decisions making and justice in every aspects of the community. Therefore, it is a big challenge for the ‘Gedana’ and at the same time big responsibility to find truth and pass right decisions by balancing what his alters told to him.

According to ego MA, her social network helps to assure security in her neighbors, increase her social commitment, solve individual problem and creates chance to learn from others. She stated, "I have learned techniques of solving societal problem in different dimensions and obtain new ideas, develop patience and way of understanding others thought can be seen as benefits gained because of my social network".

On the other hand, she explained her responsibilities pending to her social networks as follows: these are the responsibility of social accountability like organizing the ceremony of 'fiche' and advising others in time of trouble and shortage of time to her own work are some of the challenges.

Social relationships have to oblige to work for others, solve the quarrel between husbands and wives, advice others to do positive things in their community and blame by the fault of others (EA). He said that, one of his neighbor wife show sense of superiority on her husband because he is physically impaired. I have responsible to advise his wife in order to respect her husband. Alter EA also helps this man in agricultural work; he asks by the culture of saying "*Attye Shamelie*". He also explains that, when youth abduct girls, we are responsible to go to the girl's family in order to tell what happen to their daughter and request to find solutions.

Taking the ill to health centers, arrive quickly when individual are in trouble, give advice to children, look after cattle together and help others at farm work are some of the responsibilities he perform because of his social networks (KK). He also explained the advantageous he gain in his social relations; learning new things and gaining advices, borrow money when he faced unexpected problems, help in building his house and other reciprocal responses are common advantageous he gain.

Ego HA views his social networks mostly from its advantage; he explained that, they are from Afro family (supper ethnic group in Hawella Tulla) so, they have big responsibility of administrating the community well; having this, his network is important to decide the direction of administrating the people and determine all required things in Gedana system, sharing information, developing knowledge of detecting truth in traditional arbitrary system and forecast days for marriage as well as funeral activities.

## 5. DISCUSSIONS

The data presented in chapter four will be discuss in light of the conceptual frame works, relevant social network theory explanations and research questions raised in the previous chapters. Significance of homophily and heterophily compositions of egos characteristics and their roles for community development; positions of egos, density of social networks, strength of ties, structural holes and their roles for community development were components of egos social network structures and functions of social networks are discussed.

Discussing social networks selection criteria of people in the community are essential for community development workers in understanding reasons preferred by community members in their social networks and help to identify characteristics of opinion leaders who have acknowledged in the community.

The study findings show that performance of social roles with in the community was the common selection criteria preferred by participants' in the social networks. Social roles in this context means active participation in the traditional arbitrary system of the community such as, carrying the responsibility to stop bloody conflicts among people, attain in 'Songo' to solve social problems, representing his or her villages at 'Songo', leading and managing family members and these indicated that people gave much emphasis for community security and solidarity. These findings support what (Rogers, 1983) states that asking the network members to whom they go for advice and information is helpful to identify opinion leaders with in the networks.

Selection criteria of egos show differences in age, gender and social status in the current study findings. The 'Gedana' prefers to select representative of different villages and members of

the 'Luwa' system were crucial in his social networks. These, selection criteria were related to social responsibility or "work forms of ties". Selected alters were from different villages, representatives and get keepers for their villages through them, egos decodes and encodes information from different villages and to different villages. Another case reported that being models, arranging 'Songo', standing for the benefit of communities were the preferred network selection criteria by socially untitled study participants. Hence, these kinds of cases have not yet socially entitled in the community by different reasons, use their social networks in order to learn, get advices, and reveal his interest for opinion leaders.

Giving respect for members of the community, clan family and trust were the preferred criteria for the cases with the status of 'Keretie', 'Cimmesiaa' and 'Gasho'. These socially entitled individuals are responsible in solving common problems at different levels of the 'Songo' (Tullo Songo, Ollu Songo, Nafara Songo, family Songo). Network members transfer information, pass decisions, and serve communities. These findings support what DeJordy and Halgin (2008) states that, ego networks are source of information, access to resources, sense making, normative pressure and influence.

Gender homophily was reflected in the social networks of the egos. Gender homophily in this context is related to social roles or 'work' forms of ties with in the community. Men are the primary player in traditional arbitrary system of the community and other social roles when compared with women in the community.

Age homophily was less in the egos social networks. In some case there is at least 14 years age difference with alters. The status to be 'Gedana' and age doesn't have any relationships in this social network. The 'Gedana' has its own selection criteria beyond age but, age and the

status of 'Cimmesiaa' have direct relationships. This implies that these 'Cimmesiaa' had passed through the 'Luwa' system and serve communities for long years in order to achieve the social status of 'Cimmesiaa' or to be "effective elder in the community". The 'Cimmesiaa' have consulting roles for other members of the community. Age heterophilous is important sources of socio cultural experiences that elders have in the community. This finding supports the social resource theory, which premise is that based on the resources an ego can access through relationships with different kinds of alters (Lin, 1982). Relationships with different alters in terms of social network compositions or structures are sources of non redundant information, material and social supports. Age homophily has no any relationships with the status of 'Keretie' and for socially untitled participants. The social status of 'Keretie' is related to the social status of her husband and her social roles with in the community while, for the socially untitled individuals, age and his social status has no any relationships. This implies that there are groups of the communities who considered as "socially inferior" and can't get the social status easily. Homophile is visible between social statuses of egos and members of 'Afro family'.

Religious homophily and family forms of social networks, religious heterophily and neighborhood forms of social ties are strongly related. This is because in these cases neighborhood forms of social ties and social roles gave strong emphasis for the forms of social ties compared with other forms of ties.

High levels of homophily indicate greater similarities between the egos and alter, which means they are more likely to get access to information that is not new in content, facilitate individual social interactions and diffusion of innovation and behaviors. Educational level and social status has no relationships. Egos social statuses is achieved not because of the level of

modern education they achieved rather being the expert of native knowledge, social acceptances, family back ground and social roles have homophilis relationships with social status.

Neighborhoods forms of relationships are determined by geographical spaces. Those egos that have closer in geographic location have many frequent contacts per week. In this finding, Egos have no relationships in terms of village they live. This implies that geographic space determines frequency contacts of social networks members per week. Findings of the current study show that sending loyal messengers and physical contacts at 'Tullo Songo' on Wednesday and Sunday are the most suitable means of communications and sites for geographically far social network members.

New information, indicators of strong contacts and inter connection of alters are discussed in structural components. Wassie Kebede (2009) stated that "In social network structure analysis the goal is to describe how an actor influences or controls the flow of information within the network system". In this case, the current study is not exceptional.

Opinion leaders in the community can be engaged to provide feedback, identify priorities and opportunities, establish positions on issues and approaches, and plan strategies for intervention. Social networks represent prominent groups of citizen in any community development planning initiatives (Hatcher & Nicola, 2008).

Findings show that egos ways of influencing and controlling information in the social networks were varied among cases. Findings from cases implies that egos level of influence depends on the kinds of personalities that a person have in the community, the social status people achieved and other personality characteristics that expected to achieve in the community are important things to influence others in the structure of egos social networks. Passy (2003)

explained that structural constraints, influences and individual freedom are closely interwoven in the cultural dimension of social interactions. Positional influences and concerns were related to the 'Luwa system' for men and 'Keretie' influence is highly reflected to the celebrations of 'fiche', solving women related problems and funeral ceremonies of community members.

Social capital theories argue that social relationships add trust, material and emotional support and other social and cultural value to actors in social networks by allowing them to obtain the resources embedded in such relationships for their actions (Bourdieu, 1986). In case of 'Cimmesiaa' that is efficient elders, whole rounded personality and high social acceptances than network members or alters. These situations help to increase egos level of control and influence in the social networks however, the current findings show centrality and density have no visible relationships. In consistence with this Everett and Borgatti (2005) states if an actor is between two unknown actors then it follows that there is not a connection between alters on the path connecting them.

Visualization of egos social network structures show that densities of egos social networks are high. They reported that members of the social networks know each other and can have contacts without the help of egos. In some case of the networks are directional. They reported that, alters went to 'Senior Cimmesiaa'<sup>10</sup> members, decision makers and respectful members to share and discuss different issues in the community. Borgatti, Mehra, Brass, and Labianca (2009) categorized dyadic relations in social network into four basic types' which is based on similarities, social relations, interactions, and flows. Consistent forms of social networks with the literature are found in the current study. These social network forms are Clan

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<sup>10</sup> The one who become Cimmesiaa first

(tribe), kinship, neighborhoods, social roles or what they call it “work” forms of social networks and combination of one or two forms of ties identified.

Neighborhood forms of ties are related to multiplex relationships than other forms of relationships identified in the current study. It uses to share information, conduct socio economic and cultural activities together. It is difficult to say that being neighborhood by itself does not mean having strong ties in this research. Strong ties are related to social status in the social status, representing the ego or hair positions, likes or “cognitive” and kinship and neighborhood, acceptance and respect within the community. So, those finding don’t show consistency with idea that dense social networks are often characterized as strong ties and sparse networks are considered to be consisting of weak ties.

Neighborhood forms of social networks often serve as support systems, providing material as well as emotional assistance in times of need and these relationships are important resources (Donald & Wandersman, 1982). Similar findings are found in neighborhood forms of social networks of the current thesis.

Findings show that structural holes in the social networks of egos are related to those who know many ethnic groups and contacts with ‘Cimmeesaa’ who found in other Woredas, those who attain ‘Songo’ regularly, loyal messengers from different villages, village representatives and those who went to abroad by representing community, those who bring solutions for an unusual complex problems and those who spend much time with individuals who have gift of forecasting the future and ‘Tullo Songo’ were major sources of new ideas in the social networks of egos. In relation to this structural holes theory Burt (1992) states that, it is advantageous in

many settings for egos to be connected to many alters who are themselves unconnected to the other alters in ego's network.

In the current study geographic spaces have greater brokerage roles than heterophilous characteristics of egos with his members. Annual review of psychology paper with the title social network analysis shows that, even a little network training can produce substantial improvement in to see and benefit from structural holes (Burt, 1992).

Among the common functions of egos, preserving their own cultures and transfer cultural inheritances to the young generation, 'syra' or conspire, environmental security, economic support and build ethical generations were common functions of social networks of egos in this study. 'Syra' or conspire is collective means of out casting individuals being out of their customary rules. This activity shows that people collectively take actions and implement together and majority of the people accept and satisfy by the decisions.

The social networks of egos enhance collective decision-making by increasing both the accuracy and the speed of decisions in this study. The explanation of Adamo (2001), who states that not only to take decisions satisfy the majority of individuals rather decision accuracy and decision speed matters. There are different 'Songo' settings and 'Afiny' cultures are important to assure decisions acceptable by the majority in the study.

Cultural house building activities, traditional arbitration system, conciliation activities at 'Tullo Songo', 'fiche' ceremonies, and 'Luwa' system were major activities that found in related to cultural contexts. Economically, social networks of the egos help to conduct work

cooperatively or ‘Shallo’<sup>11</sup>, helping the disadvantaged, compensation and ‘wijo’<sup>12</sup> were the major ones.

‘Tullo Songo’ at woreda level, ‘Ollu Songo’ at kebele level, ‘Nafaru Songo’ at village level is most convenient places for the contact of social networks. While, in the Keretie, her home and neighborhoods are preferable and convenient places. ‘Cimmesiaa’ assembled on Wednesday and Sunday at ‘Tullo Songo’ per week. Implies that representative of communities explore community problems, discuss, and decide solutions together frequently. In this situation members of the community have opportunities for reflections of what they perceive and believe, opportunity of learning from others.

Misunderstandings and problems related to decision are handled by ‘Afiny’. The culture of ‘Afiny’ has a democratic nature. One member of the community has no chance to influence. Through ‘Afiny’ decisions, no one has a chance of blame others. This promotes community cohesion, trust of decisions and ready to implement decisions. Social roles, sense of satisfaction and long-term sustainability and community security were related to psychological and social advantageous that participants obtain with their social networks were social respect, knowledge sharing, helping each other, security and solving social problems.

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<sup>11</sup> Literally means I like you so do my work.

<sup>12</sup> ‘Yekibye ekub’ literally means women collect butter and divide in phase

## 6. CONCLUSION AND IMPLICATIONS

### 6.1. Conclusion

The roles of ego social networks for community development were explored by employing qualitative research method with multiple case study approach. Cross case analysis were applied to understand the research objectives. Three leading social network research questions were asked and addressed in the study.

Semi structured interview was selected as a technique and semi structured guide lines were prepared with model examples that enabled study participants to map their social networks by hand. Five communication centered persons or egos and four members of the egos or alters were participated selected from different villages of Tullo Kebele.

Individuals who achieved the status of 'Gedana', 'Cimmesiaa', 'Gasho' and 'Keretie' have big acceptances in the social networks of the individuals and are opinion leaders in the community. 'Luwa system' has a native and democratic nature institution which serve the community that helps to understand the centrality of an ego and socially entitled individuals are gatekeepers and models for their communities', have indigenous knowledge of solving any problems that occur in the community, can facilitate and coordinate community members for any activity.

Performances of social roles with in the community are the common social network selection criteria. Individuals have due respect for who carry out his /her social roles in the family, village, community levels and country level at large. Social roles are measured by active contribution in the traditional arbitrary system of the community, doing successful works in stopping bloody conflicts among people and clans, administrating his/her family well etc.

Homophily and heterophily of the egos social networks by dividing the ascribed and acquired characteristics and their implications for community development; Homophily of gender in the social networks of egos are related to social roles. This is because men are the primary participants of the 'Luwa system' and they assemble at 'Tullo Songo' every Wednesday and Sunday. So, this gender homophily facilitates communications among men members in the community.

The 'Keretie' has heterophilous characteristics in terms of gender. In this case, close social networks are both from men and women members of the community and serves as a bridge to facilitate communication between both genders and have access to obtain non redundant information from alters. Heterophilous characteristics in terms of age, religion and social statuses in the social networks of egos don't have any disadvantages for facilitating communications in the social networks: rather, it is good resources for them. Elders and socially entitled persons have diverse social roles in the community.

Different forms of social networks were explored which include Clan (tribe), kinship (having blood relationships), neighbors, social roles what they call it "work" and combination of two or more. Being homophilous in clan is important to build sense of belongingness and cohesion. Family forms of relationships are more homophilous in religion compared with that of neighborhood forms of relationships. Multiple forms of relationships are more related to heterophilous social network compared with others.

Egos level of influence is determined by the kinds of personalities that people have in the community, performance of social roles, the social status people achieved, 'Luwa system', 'Afiny' and other personality characteristics that expected to achieve in the community are

important things to influence others in the structure of egos social networks. Social status is good implication of social acceptances by community members. Social acceptance of egos is helpful to influence network members in the community.

Members of social networks know each other and have some forms of ties. Density of social networks indicates that almost all possible way of connections are presented in the social network structures. The social networks are dense. Neighborhood forms of relationships are related to multiplex relationships than other forms of relationships. Neighborhood forms relationships uses to share information, conduct socio economic and cultural activities together.

Multiple forms of relationships between ego and alters, talking secret, emotional intensity, time spent interaction among each other and material and emotional supports were qualitative indicator of strong ties of egos social networks. Dense networks don't mean having strong relationships in this thesis. Unlike qualitative conclusions dense network in this research doesn't mean there is a poor structural hole in the social networks.

Individuals who knows many ethnic groups members and contacts with 'Cimmesiaa' who found in other Woredas, attain 'Songo' regularly, loyal messengers from different villages, village representatives, spend much time with individuals have gift of forecasting the future were also sources of new information and '*Tullo Songo*' were major sources of new ideas.

Direct contact and loyal messengers are the two most common and trusted modes of communications. Egos do not have interest to use mobile phone. They suspect that cell phone distorts right messages, has no means of checking truth and even they related it with disrespect their culture. 'Tullo Songo' on every Wednesday and Sunday is convenient setting for a geographically far social network members, 'Wari session', Nafara Songo village level, Friday at

market places are important settings for contacts and finally their culture of asking when people meet at anywhere by saying “*Toto Ma’ Hasabini*” in Sidamigna language which literally means what is new?, or what was talked?

Social networks have been used in functioning different tasks within the community. It is important for cultural, social, economic and other roles. For illustration, cultural house building, traditional arbitration system, conciliation activities at ‘Tullo Songo’, ‘fiche’ ceremonies, and ‘Luwa’ system were cultural related activities being conducted through social networks. Economically, social networks of the ego help to conduct regular duties cooperatively or ‘Shallo’, helping the disadvantageous, compensation and ‘wijo’ were economic related functions of social networks.

Participants’ of social network members have a lot of advantageous to obtain social respect, knowledge sharing, helping each other and solving social problems in the community. Responsible for the mistakes of their close social network members in the community and some disagreements at decisions making processes for social problems are mentioned but it does not affect relationships hence the final result is decided by the culture of ‘Afiny’; it important culture for the beginning and closing of different issues in the social networks of individuals.

## 6.2. Implications

Schools of Social Works can use social network analysis as one area of field practice to students. Encouraging students for field education to observe and write about social networks of the community which where they come and can enhance the ability of discovering and sharing students own community assets, sharing knowledge between students, in developing ability of engagements and working with diverse communities. The School of Social Work can then

discover wide area of social network experiences of communities from different corners of the country.

The findings show Sidama communities solve various problems of community through their own traditional arbitrary systems, supporting others with the culture of 'Shallo', improving incomes through 'Wijo', accomplishing agricultural tasks through 'De' or 'Debo' are direct implications of peoples problem solving, coping and developmental capacities with in the community by using social networks.

From the findings the researcher identified the following points to be addressed by researchers. The first implication is related to size of the networks; in order to manage the data the current study reduced number of communication centered individuals to five and network members of egos alters to four. Which means the researcher asked egos to nominate only four closest individuals among many, egos may leave significant members of the social network. So in order to have better understanding of roles of ego social networks for community development I suggest that researchers have better understanding and access of E-Net, UCINET or other social network analysis software packages. Having this, researchers can bring better understanding of egos view for community development.

The second research implication is related to network analysis. Egocentric network analysis is applied in this research that manly focus on conducting data from ego (participant) perspectives about interactions and network members in all social settings, it also gives emphasis on social context of individual attitudes, behaviors and conditions. Literatures show in Sidama there are more than 56 nations and nationalities, this variation is also visible in the Tullo kebele where the current research is conducted so, the researcher suggests that applying whole network

approach enables to explore interactions with in socially and geographically bounded groups. Researchers can also collect data from group members about their ties to other group members in selected social settings because, the findings show that individuals who have relationships with many other ethnic groups have source of new information.

This research is a cross sectional research that reveals only the present situations. It did not see how social networks are changing in composition, structure and functions through time. So the researcher suggests that researchers need to examine social network dynamics by applying longitudinal research.

Engagement, in community development work to community members needs effort. The current study identified individuals and settings important for creating good engagements. In this context 'Wari session', 'Ollu Songo', and 'Tullo Songo' are settings important to access members of the community together and socially entitled individuals are good get keepers because they have socially accepted and representatives of the community. As Fraser, Thirkell, and McKay (2003) states in community development often works best by identifying and supporting the 'linkers' (cited in Gilchrist, 2009, p.41).

The findings of this research indicate 'Afiny' is an indigenous ways of decision making systems in Tullo community. Members of the community forward multiple ideas and arrive at decisions in any social context that requests decisions. This research indicates that 'Afiny' enabling people to contribute as equal citizens and to learn through their involvement in solving any problems happen in the community.

Community development workers can understand and identify social network assets as a means to communicate effectively and to deal with the obvious tensions and disagreements that

arise from community development works. Using formal social network means of communications of egos, community development workers can facilitate and ensure the participation of community at decision-making which is one of the key principles in community development.

The researcher suggests local community development workers should understand how social networks operate in different communities, what functions social networks perform in the community for individuals, groups and communities, and know how they can be supported, used for engagement, assessment, evaluation and sustainability of community based projects. Because, different compositional and structural social networks influence the social network selection criteria of individuals, functions of social networks in the community, strengths of social relationships, frequency of contacts and modes of communications and forms of social networks were revealed in the current findings. These social network components could have collective effect on community development.

Authority for Research and Conservation of Cultural Heritage (*ARCCH*) and Hawella Tulla Culture Tourism and Governmental Communication Office (*HTCTGCO*) better to study and use the social networks of egos in preserving intangible and tangible cultural heritages in the community so, understanding the social networks of those people enable the institutions to preserve and develop the culture. For example we see the roles of ego social networks in the celebrations of 'Fiche Chambalala' or new years of Sidama, traditional arbitrary systems and in building cultural huts. Few individuals (elders) who practice astrology determine and announce the day of 'Fiche' to the Community; because 'Fiche' does not fall on the same day every year. The researcher suggests that government bodies should encourage more the 'Luwa System' and

'Afiny Culture' to exercise and develop democracy in the community. Both 'Afiny' and 'Luwa system' are democratic nature and in 'Luwa System' the status of being 'Gedana' is transferred in eight years interval and 'Afiny' is important ways of participations in the community.

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## ANNEXES

## Annex A. Name interpreter grid for Ego DL

Ego ID	Alter ID/ Name	Alter Gender	Alter Age	Alter Religion	Alter Ethnicity	Alter Clan	Alter Educational Level	Alter Social Status	Freq. Of contact per week
DL	Mm	M	60	Christian (Catholic)	Sidama	Hawella	Native Knowledge	Gasho	Day to day
	DI	M	60	Christian (Catholic)	Sidama	Hawella	2 <sup>th</sup>	Cimmeesiaa	Day to day
	Gg	M	65	Christian (Catholic)	Sidama	Hawella	Native Knowledge	Cimmeesiaa	Day to day
	SG	M	55	Christian (Catholic)	Sidama	Hawella	3 <sup>th</sup>	Cimmeesiaa	Day to day

Source: Field work findings

## Annex B. Name interpreter grid for Ego GG

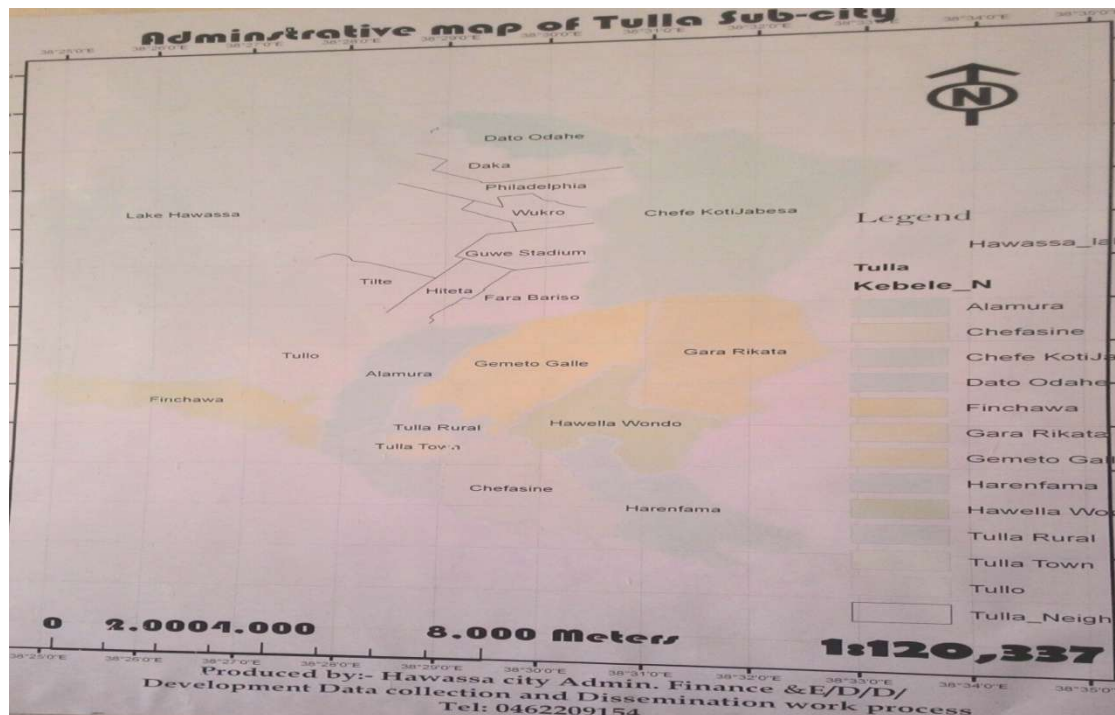
Ego ID	Alter ID/ Name	Alter gender	Alter Age	Alter Religion	Alter Ethnicity	Alter Clan	Alter Educational Level	Alter Social Status	Freq. Of contact per week
GG	TD	M	80	Traditional	Sidama	Hawella	Native Knowledge	Cimmeesiaa	2
	SC	M	70	Traditional	Sidama	Hawella	Native Knowledge	Cimmeesiaa	2
	UD	M	65	Christian (Catholic)	Sidama	Hawella	Native Knowledge	Cimmeesiaa	4
	KB	M	80	Christian (Catholic)	Sidama	Hawella	Native Knowledge	Cimmeesiaa	1

Source: Field work findings

Annex C Alter-Alter ties for Ego DL and GG

Ego ID	Alters ID		Freq. of Contact per week	Means of Contacts	Forms of Ties	Setting for Contacts
DL	Mm with	DI	Day to Day	Physical	Neighborhood	Wari session & Ollu 'Songo'
		Gg	Day to Day	Physical	Neighborhood	Wari session & Ollu 'Songo'
		SG	Day to Day	Physical	Neighborhood	Wari session
	DI with	Gg	Day to Day	Physical	Neighborhood and kinship	Wari session & Ollu 'Songo'
		SG	Day to Day	Physical	Neighborhood	Wari session
	Gg with	SG	Day to Day	Physical	Neighborhood	Wari session
GG	TD with	SC	One	Physical	'work' & Afro Family	Tullo 'Songo'
		UD	One	Physical	'Work' & Afro Family	Tullo 'Songo'
		KB	One	Physical	'Work' & Afro Family	Tullo Songo
	SC with	UD	One	Physical	'Work' & Afro Family	Tullo Songo
		KB	One	Physical	'Work' & Afro Family	Tullo Songo
	UD with	KB	One	Physical	'Work' & Afro Family	Tullo Songo

Annex D Administrative map of Hawella Tulla Sub City



Source: Hawassa City Administration

### Annex E In-depth interview guide questions

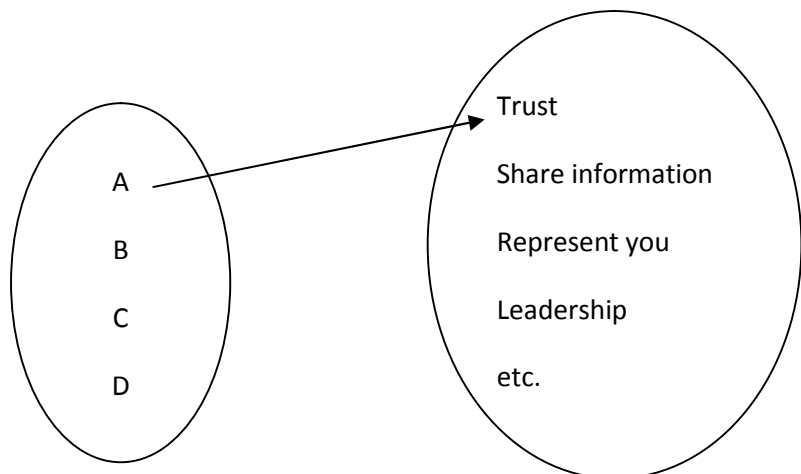
#### Part 1. Socio Demographic Characteristics of Egos

1. ID \_\_\_\_\_ or name \_\_\_\_\_
2. Sex \_\_\_\_\_
3. Age \_\_\_\_\_
4. Ethnicity \_\_\_\_\_
5. Ethnic group (clan) \_\_\_\_\_
6. Religion \_\_\_\_\_
7. Educational Level \_\_\_\_\_
8. Social Status (position) in the community \_\_\_\_\_
9. Place of residence Woreda \_\_\_\_\_ Kebele \_\_\_\_\_ Village where you \_\_\_\_\_

#### Part 2. Ego Alter Relationship Questions

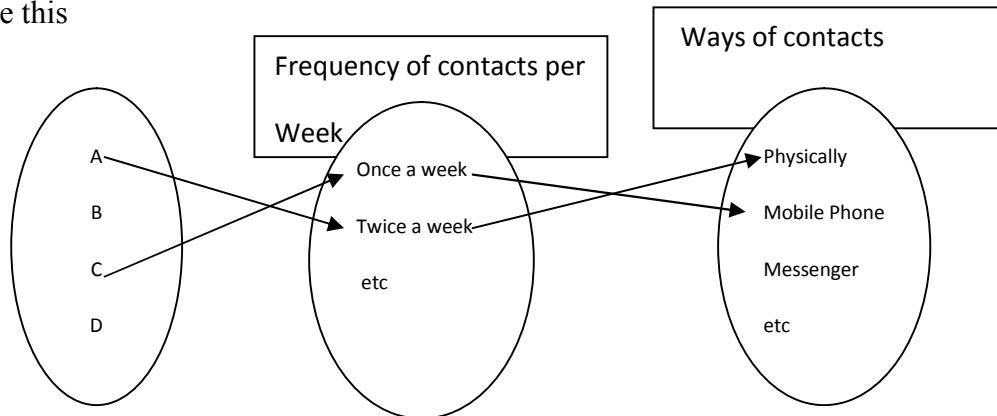
1. Among peoples you know, identify four persons who are the closest and most important to you in terms of leadership, trust, share information, represent you, talks secrete, share material resources etc?

Example



2. Mention the frequency of contacts with these people per week?

(Example like this



3. Can you mention some strength of these frequent contacts with these people in terms of deciding some matters in your life or community matters?

With Alter A \_\_\_\_\_

With Alter B \_\_\_\_\_

With Alter C \_\_\_\_\_

With Alter D \_\_\_\_\_

4. What are the advantageous of these relationships in terms of settling family disputes, asking advice, sharing any material resources etc?

With Alter A \_\_\_\_\_

With Alter B \_\_\_\_\_

With Alter C \_\_\_\_\_

With Alter D \_\_\_\_\_

5. What are the responsibilities of these relationships?

With Alter A \_\_\_\_\_

With Alter B \_\_\_\_\_

With Alter C \_\_\_\_\_

With Alter D \_\_\_\_\_

6. What forms of relationships do you have with these individuals? Example friendship, kinship, religion etc

With Alter A \_\_\_\_\_

With Alter B \_\_\_\_\_

With Alter C \_\_\_\_\_

With Alter D \_\_\_\_\_

7. What form of relationships can be playing more opportunities for your life? Why?

\_\_\_\_\_  
\_\_\_\_\_

8. From the four persons you identified more closely to you; is any one tells primary source of information for you? Why he/ she become the primary source of information for you?

\_\_\_\_\_

9. What functions the relationships you established with the four persons closer to you play in the community? For example in terms of Economic, social, political, spiritual, environmental etc

\_\_\_\_\_  
\_\_\_\_\_

### **Part 3. Personal Information or Attributes of Alters from Egos point of view**

#### **For attributes about alter A**

1. ID \_\_\_\_\_ or name \_\_\_\_\_
1. Sex \_\_\_\_\_
2. Age \_\_\_\_\_
3. Ethnicity \_\_\_\_\_
4. Ethnic group \_\_\_\_\_
5. Religion \_\_\_\_\_
6. Educational Level \_\_\_\_\_
7. Social Status(position) in the community \_\_\_\_\_
8. Place of residence Woreda \_\_\_\_\_ Kebele \_\_\_\_\_ Village where they \_\_\_\_\_

**For attributes about alter B**

1. ID \_\_\_\_\_ or name \_\_\_\_\_
2. Sex \_\_\_\_\_
3. Age \_\_\_\_\_
4. Ethnicity \_\_\_\_\_
5. Ethnic group \_\_\_\_\_
6. Religion \_\_\_\_\_
7. Educational Level \_\_\_\_\_
8. Social Status(position) in the community \_\_\_\_\_
9. Place of residence Woreda \_\_\_\_\_ Kebele \_\_\_\_\_ Village where they \_\_\_\_\_

**Attributes about C**

1. ID \_\_\_\_\_ or name \_\_\_\_\_
2. Sex \_\_\_\_\_

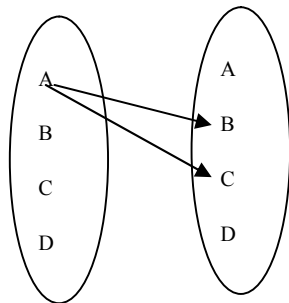
3. Age \_\_\_\_\_
4. Ethnicity \_\_\_\_\_
5. Ethnic group \_\_\_\_\_
6. Religion \_\_\_\_\_
7. Educational Level \_\_\_\_\_
8. Social Status(position) in the community \_\_\_\_\_
9. Place of residence Woreda \_\_\_\_\_ Kebele \_\_\_\_\_ Village where you \_\_\_\_\_

#### **Attributes for alter D**

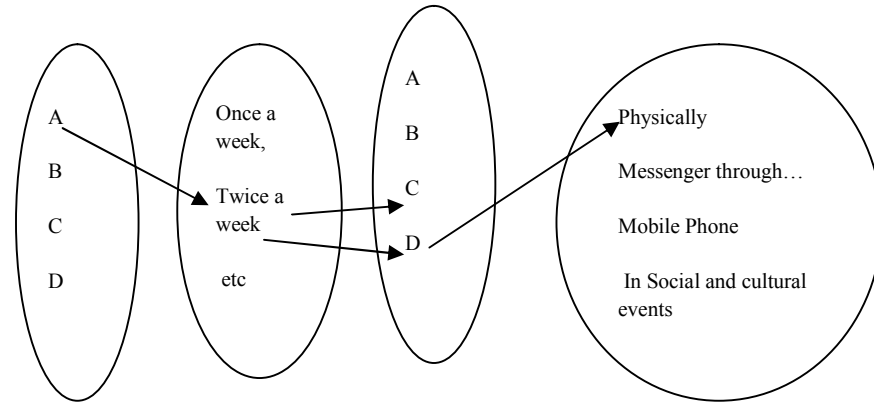
1. ID \_\_\_\_\_ or name \_\_\_\_\_
2. Sex \_\_\_\_\_
3. Age \_\_\_\_\_
4. Ethnicity \_\_\_\_\_
5. Ethnic group \_\_\_\_\_
6. Religion \_\_\_\_\_
7. Educational Level \_\_\_\_\_
8. Social Status(position) in the community \_\_\_\_\_
9. Place of residence Woreda \_\_\_\_\_ Kebele \_\_\_\_\_ Village where you \_\_\_\_\_

#### **Part 4. Alter-Alter Relationships from Egos Point of View**

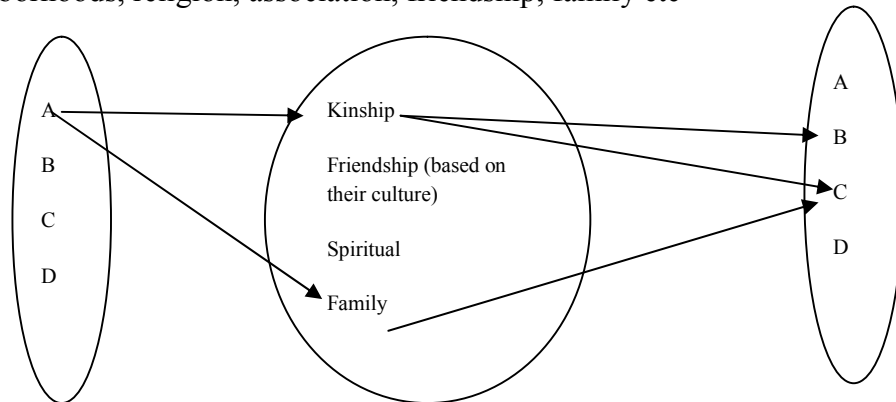
1. Do these alters know each other? Indicate by using rows?



2. Mention the frequency of contacts among alters?



3. What form of relationships do you think these people have? Example kinship, neighborhoods, religion, association, friendship, family etc



4. Can you tell me the advantageous of these relationships among alters?

- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_
- d. \_\_\_\_\_

5. Can you tell me the disadvantageous of relationships among alters?

- a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

6. What functions do the relationships among alters in the community? In terms of economic function, social function, political function, spiritual etc

**Part 5. Questions prepared for selected alters**

**Alters generated by ego will ask the following questions**

1. Do you know Mr. \_\_\_\_\_
  2. Can you tell me about your relations?
  3. Tell me some of the benefits of your relationships with her/him?
  4. Can you tell me some of the disadvantageous with these relations?
  5. What functions do the relationships with he/she in the community?
-

**Annex F Amharic Translation of In-depth interview Guiding Principles**

የአማርኛው ቅጂ የስምምነት ቅጽ

አዲስ አበባ ዩኒቨርሲቲ፣ የሶሻል ወርክ የድህረ ምረቃ ት/ቤት

ስሜ አለምነው አበበ ሲሆን በአሁኑ ወቅት የማስተርስ ትምህርቴን በአዲስ አበባ ዩኒቨርሲቲ፣ በሶሻል ወርክ ትምህርት ክፍል ውስጥ እየተከታተልኩ እገኛለሁ። የሶሻል ወርክ ትምህርት ቤት፣ የማስተርስ ተማሪዎች ከመመረቃቸው በፊት ጥናታዊ ጽሁፍ እንዲያቀርቡ ይጠይቃል። እኔም በዚህ መሰረት በሰዎች መካከል ያሉ ማህበራዊ ትስስሮች(ሶሻል ኔትወርክ) ለማህበረሰብ እድገት የሚኖረውን ሚና በተመለከተ ጥናት ለማካሄድ በሲዳማ ዞን ውስጥ አዋሳ ዙሪያ በሚገኘው ቱሎ ቀበሌ ውስጥ ከአምስት የተለዩ መንደሮች በተመረጡ የግንኙነት ማእከል ከሆኑ አምስት ግለሰቦች (በተለይ ጨሚሳ፣ ቀሪቶ፣ሞቴ፣ሙርቻ፣የጋዳ መሪ ወዘተ) እና ሌሎች የግንኙነት ማእከል ተዋጊዎች ጋር የሚደረግ ጥናት መርጫለሁ። የጥናቱ ዋና ዓላማም የግንኙነት ማእከል የሆኑ ሰዎችን የግንኙነት ስብጥር(ጥንቅር)፣መዋቅራዊ ስንሰለት እና እነኚህ ግንኙነቶች ለህብረተሰቡ የሚኖራቸውን ሚና ጥናት ማድረግ ነው። የምትሰጡኝ ትክክኛ መረጃ ለዚህ ጥናትም ሆነ ለህብረተሰቡ እዲገት ጠቃሚ ነው። የምትሰጡኝ ማንኛውም መረጃ በሚስጥር ይያዛል። በቃለ መጠይቁ ያለመሳተፍ ሙብትዎ የተጠበቀ ነው ባለመሳተፊዎም ሆነ ቃለመጥይቁ ውስጥ በመሳተፊዎ የሚደርስበዎት አንዳች ችግር አይኖርም። ስለሆነም የጥናቱን አላማ ለማሳካት የእርስዎ ትክክኛ መልስና ትብብር ወሳኝ መሆኑን ላስገነዝበዎ እወዳለሁ። በጥናቱ ውስጥ የተገኙ ውጤቶች ወይም ግኝቶች ለአዲስ አበባ ዩኒቨርሲቲ የሶሻል ወርክ የድህረ ምረቃ ትምህርት ክፍልና ለሲዳማ ዞን ባህል ቱሪዝምናመንግስት ኮሚቴኬሽን ጉዳዮች መምሪያ ገቢ ይደረጋል። በተጨማሪም ግኝቶቹ ለትምህርታዊ ጽሁፎች፣ ለሌሎች የጥናታዊ ጽሁፎች የጥናት መነሻ ሆነው ሊያገለግሉ ይችላሉ። በዚህ ጥናት ውስጥ በመሳተፍ እውቀተኛነትና ውድ ጊዜዎን በማበርከተዎ ለማህበረሰብዎ ትልቅ ሀላፊነት እንደተወጡ ሊገነዘቡ ይገባል። በመሆኑም ለትራንስፖርት የሚሆን 50 ብር ያገኛሉ። ከቃለ መጠይቁ በኋላ ጥያቄ ካለዎት በሚከተሉ ስልክ ቁጥር እና አድራሻ ሉያገኙኝ ይችላሉ።

ፖ.ሣ.ቁ. 1176፣አዲስ አበባ ዩኒቨርሲቲ አዲስ አበባ፣ ኢትዮጵያ

ስልክ ቁጥር 251-912-765666.

ኢ.ሜሌ aleminewabebe27@gmail.com

አዲስ አበባ ዩኒቨርሲቲ የሶሻልወርክ ትምህርት ቤት አመሰግናለሁ።

የተሳታፊው ስም : \_\_\_\_\_ የአጥኝው ስም \_\_\_\_\_

የተሳታፊው ፊርማ: \_\_\_\_\_ የአጥኝው ፊርማ \_\_\_\_\_

ቀን: \_\_\_\_\_ ቀን \_\_\_\_\_

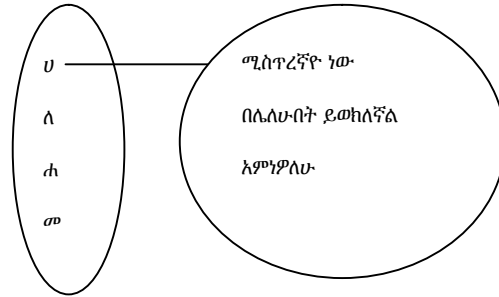
**ክፍል አንድ . የግንኙነት ማእከል ሆነው ለተመረጡ ግለሰቦች የተዘጋጀ ቃለ መጠይቅ**

**ሀ. የግለሰቡ ግላዊ መለጃ**

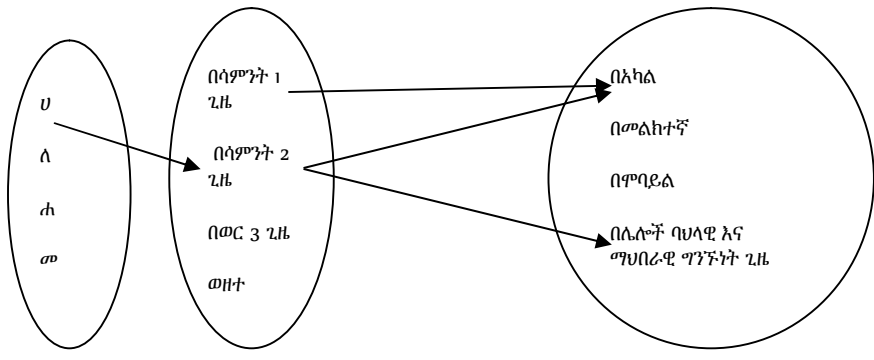
1. መለያ ቁጥር  ወይም ስም
2. ጾታ
3. እድሜ
4. ብሔር
5. ጎሳ
6. የትምህርት ደረጃ
7. በሕብረተሰቡ ዘንድ ያለው የማህበራዊ ደረጃ
8. የሚኖሩበት ወረዳ  ቀበሌ  ልዩ ቦታ

**ለ. የግንኙነት ማእከል ግለሰቦችን እና ከነዚህ ሰዎች ጋር ግንኙነት ያላቸውን ግለሰቦች የተመለከቱ ቃለ መጠይቆች**

1. እርሰዎ ከሚያውቁት ሰዎች ውስጥ ሚስጥረዎን የሚያካፍሏል ወይ የሚያምኑዎቹው ፣ በሌሊሁበፔ ቭወክለቻል ባሚሏል ወይ ፣ ጥሬ ፊት አማክራ ዋለሁ ፣ በአጎ ቃላብ ጸሌሎ ሰዎ ሰዎ ሰዎ በተሻለ ሽሰወል ጽል ባሚሏል ወይ አራፔ ለሰብ ቢጎ ቅሱልጽ?



2. ከላይ ከጠቀሷቸው ሰዎች ጋር በወር ወይም በሳምንት ምን ያህል ጊዜ ይገናኛሉ?



3. ከነዚህ ግለሰቦች ጋር ያለዎትን የግንኙነት ቅርበት (ደረጃ) የሚገልጹት እንዴት ነው። ለምሳሌ በቤተሰብ ውስጥ አንዳንድ ችግሮች ሲኖሩ በማማከር በሀዘንና በደስታዎ የሚያጠጽፍዎት ወዘተ

ሀ. \_\_\_\_\_  
ለ. \_\_\_\_\_  
\_\_\_\_\_

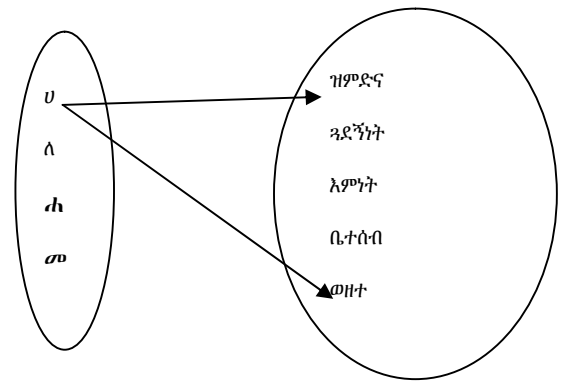
4. ከነዚህ ግለሰቦች ጋር ባለዎት ግንኙነት ሊኖሩብዎት የሚችሉ ሀላፊነቶችን ወይም ችግሮችን ቢገልጹልኝ ?

ሀ. \_\_\_\_\_  
ለ. \_\_\_\_\_  
ሐ. \_\_\_\_\_  
መ. \_\_\_\_\_

5. ከነዚህ ግለሰቦች ጋር ባለዎት ግንኙነት ሊኖሩብዎት የሚችሉ ጥቅሞችን ወይም መልካም አጋጣሚዎችን ቢገልጹልኝ ?

ሀ. \_\_\_\_\_  
ለ. \_\_\_\_\_  
ሐ. \_\_\_\_\_  
መ. \_\_\_\_\_

6. ከነዚህ ሰዎች ጋር ያለዎት ግንኙነት ምን ዓይነት ግንኙነት እንደሆነ ቢያስረዱን? ለምሳሌ የቤተሰባዊነት፣ የጋብቻነት፣ የጓደኝነት ወዘተ



7. ካሉት የግንኙነት አይነቶች ውስጥ ለእርስዎ መልካም አጋጣሚን እየፈጠረልዎት ያለው የ ቱ ነው; ለምን?

\_\_\_\_\_  
\_\_\_\_\_

8. ለእርስዎ የቅርብ ግንኙነት ካላቸው ሰዎች ውስጥ በአብዛኛው ጊዜ አዳዲስ መረጃዎችን የሚያገኙት ከማን ነው; እንዴት ይህ ሰው እነዚህን መረጃዎች ቀድሞ ሊሰማቸው ቻለ?

\_\_\_\_\_
\_\_\_\_\_
\_\_\_\_\_

9. እርስዎ ከነዚህ ሰዎች ጋር ያለዎት ግንኙነት በህብረተሰቡ የማህበራዊ፣ የኢኮኖሚያዊ፣ ባህላዊ እና ሌሎች የኑሮ እንቅስቃሴዎች ላይ የሚኖረውን ሚና(ተግባር) አንድ ባንድ ቢያስረዱን?

\_\_\_\_\_
\_\_\_\_\_
\_\_\_\_\_
\_\_\_\_\_

ክፍል ሁለት . በግንኙነት ማእከል ስር የሚገኙ ተዋናኞችን ግንኙነት ለማወቅ ለግንኙነት

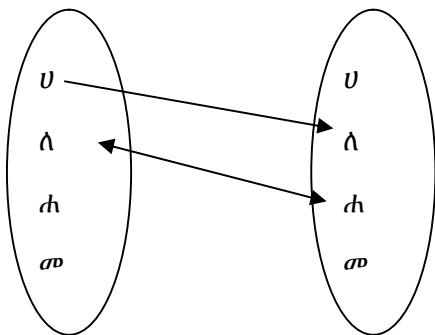
ማእከል ለሆኑ ሰዎች የተዘጋጀ ቃለ መጠይቅ (alter-alter relations from egos point of view)

የግለሰቡ ግላዊ መለጃ

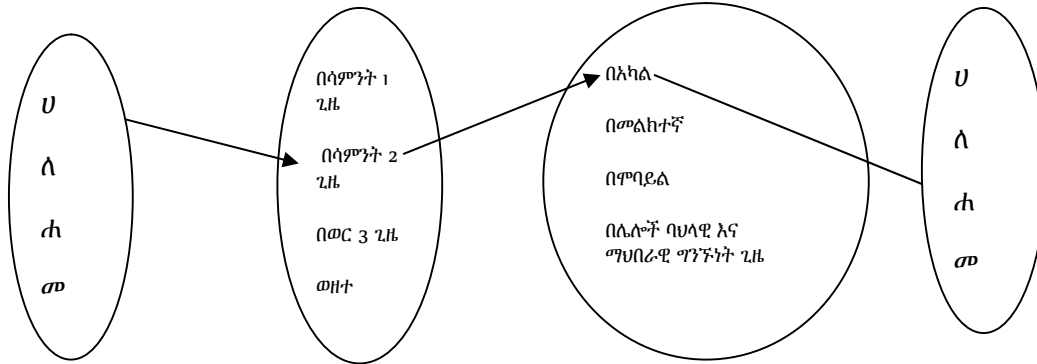
- 1. መለያ ቁጥር [ ] ወይም ስም [ ]
2. ጾታ [ ]
3. እድሜ [ ]
4. ብሔር [ ]
5. የትምህርት ደረጃ [ ]
6. በህብረተሰቡ ዘንድ ያለው ማህበራዊ ደረጃ [ ]
7. የሚኖሩበት ወረዳ [ ] ቀበሌ [ ] ልዩ ቦታ [ ]

የግንኙነት ማእከል ተዋናኝ በሆኑ ግለሰቦች መካከል ያለውን ግንኙነት ለማወቅ የተዘጋጀ ቃለ መጠይቅ

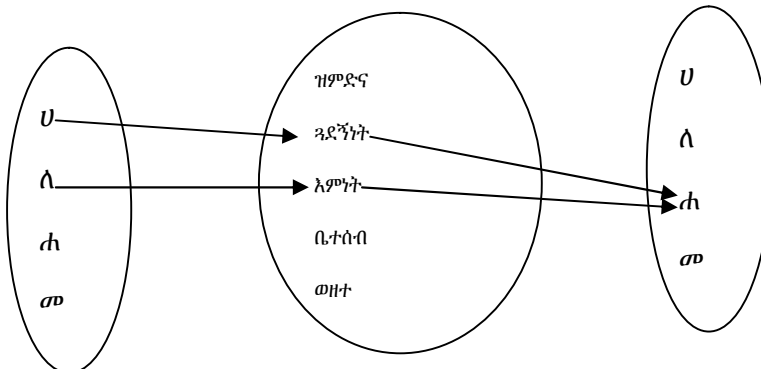
- 1. እርስዎ ከሚያውቋቸው ተዋናዮን ውስጥ እርስ በእርስ የሚተዋወቁት እነማን እንደሆኑ ቢያመለክቱልኝ?



2. እርስ በርስ የሚተዋወቁት ተዋንያን በሳምት ወይም በወር ምን ያካል ጊዜ ይገናኛሉ?



3. እርስ በርስ በሚተዋወቁት ተዋንያን መካከል ያለው የግንኙነት አይነት ቢጠቅሱልኝ?



4. በነዚህ ተዋንያን መካከል ያለው ግንኙነት ሊኖረው የሚችለውን ጥቅም ቢያስረዱኝ?

- ሀ. \_\_\_\_\_
- ለ. \_\_\_\_\_
- ሐ. \_\_\_\_\_
- መ. \_\_\_\_\_

5. በነዚህ ተዋንያን መካከል ያለው ግንኙነት ሊኖረው የሚችለውን ጉዳት ወይም ሀላፊነት ቢያስረዱኝ?

- ሀ. \_\_\_\_\_
- ለ. \_\_\_\_\_
- ሐ. \_\_\_\_\_
- መ. \_\_\_\_\_

6. በነዚህ ተዋንያን መካከል ያለው ግንኙነት በህብረተሰቡ የማህበራዊ፣ የኢኮኖሚያዊ፣ የህላዌ እና ሌሎች የኑሮ እንቅስቃሴዎች ላይ የሚኖረውን ሚና(ተግባር) አንድ ባንድ ቢያስረዱኝ?

- ሀ. \_\_\_\_\_

\_\_\_\_\_

ሊ. \_\_\_\_\_

ሐ. \_\_\_\_\_

መ. \_\_\_\_\_

**ክፍል ሦስት፣ ለተዋንያን የሚጠየቅ ቃለ መጠይቅ**

በግንኙነት ማእከል በሆነው ሰው ለተመረጡ ውስን ተዋንያን የተዘጋጀ ቃለ መጠይቅ

1. ከአቶ ሀ፣ለ፣ሐ፣መ ጋር ትተዋወቃላችሁ?
2. በመካከላችሁ ስላለው ግንኙነት ዓይነት ልነግሩኝ ይችላሉ; ለምሳሌ የጓደኝነት፣የእምነት፣የዝምድና ወዘተ
3. በሳምንት ለምን ያክል ጊዜ ትገናኛላችሁ; ግንኙነታችሁስ በስልክ፣በአካል፣በሌላ ሰው በኩል ወዘተ ቢገልጹልኝ?

ሀ. \_\_\_\_\_

ሊ. \_\_\_\_\_

ሐ. \_\_\_\_\_

መ. \_\_\_\_\_

4. ከሌሊት ሰዎች ጋር ባለዎት ግንኙነት ሊኖረው የሚችለውን ጥቅም ቢያስረዱኝ?

ሀ. \_\_\_\_\_

ሊ. \_\_\_\_\_

ሐ. \_\_\_\_\_

መ. \_\_\_\_\_

5. ከሌሊት ሰዎች ጋር ባለዎት ግንኙነት ሊኖረው የሚችለውን ጉዳት ወይም ሀላፊነት ቢያስረዱኝ;

ሀ. \_\_\_\_\_

ሊ. \_\_\_\_\_

ሐ. \_\_\_\_\_

መ. \_\_\_\_\_

6. ከነዚህ ተዋንያን ጋር ያለዎት ግንኙነት በሀብረተሰቡ የማህበራዊ፣ የኢኮኖሚያዊ፣ ባህላዊ እና ሌሎች የኑሮ እንቅስቃሴዎች ላይ የሚኖረውን ሚና(ተግባር) አንድ ባንድ ቢያስረዱኝ?

**በጥናቱ በመሳተፊዎ እጁን በጣም አመሰግናለሁ**

**Annex G: Informed consent form**

**Addis Ababa University Graduate School of Social Work**

**Master's Thesis Project**

**Topic of Study –Exploring the Roles of Ego Networks for Community Development**

**Good Morning/Afternoon:**

My name is **Aleminew Abebe** is a regular student in the school of social work in Addis Ababa University. I am here to conduct my graduate research paper with the title: **Contribution of Ego Social Networks for Community Development**. The major purpose of this study is to explore structural and compositional components of five ego networks and roles for community development from five selected Nafara (Villages) of Tullo Kebele in Hawella Tulla Sub city Hawassa Area Town SNNPR. The information you provide will help to explore and use individual (Ego) relations for socio cultural, Economical, and Environmental development of the community.

The participants of this study were five people and alters who are considered as socially and culturally respected by the Sidama community members like (Moote, Cimmesiaa, Keretie, Gedana etc) and socially un respected ethnic groups from community and their relations with other community members called alters.

This study will keep your name and other necessary information confidential. Only the researcher will know your name. For research analysis, individual responses from the interview questions will be added together or analyze independently and the information from the study will be presented in summary.

Taking part in this study is voluntary. You may choose not to take part or you may stop answering these questions whenever you want to. There are no negative consequences from the researcher or from Addis Ababa University and Tullo kebele culture tourism and government communication office for responding or not responding to this interview.

The information that I learn from this study will be available in a written report submitted to Addis Ababa University and submitted to the Sidama Zone culture and tourism office. This data will be used for academic purposes such as master's thesis, conference presentations, journal articles and book chapters and for community development actors as a get way. You will receive a payment of 60 birr per interview for taking part in this study.

If you agree to take part in this study, I will write your responses directly on the blank spaces of the interview form. If you have any questions about your rights as a research participant, you may call the Graduate School of Social Work, Addis Ababa University, at 251-0 111225950

For questions about this study, contact the researcher: Aleminew Abebe, Graduate School of Social Work, P.O. Box 1176, Addis Ababa University, Addis Ababa, Ethiopia, E-mail: [aleminewabebe27@gmail.com](mailto:aleminewabebe27@gmail.com) Telephone 251-912-765666.

\_\_\_\_\_  
Signature of the Participant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Name of Participant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of the Researcher

\_\_\_\_\_  
Date

\_\_\_\_\_  
Name of Researcher

\_\_\_\_\_  
Date Completion

## Annex H

## Letter of Declaration

I, the undersigned, declare that this is my original work and has not been presented for a degree in any other university and all the sources of materials used for the research project have been duly acknowledged.

Student Name	Signature	Date	Place
Aleminew Abebe	.....	.....	.....

This thesis have been submitted for examination with my approval as the Thesis advisor

Name	Signature	Date
.....	.....	.....