

**Addis Ababa University**  
**School of Graduate Studies**  
**Institute of Gender Studies**

**The Role of Social Capital in Hadiya Family: The Case of Bukuna  
Checheyencho Kebele in Lemo *Woreda*, Hadiya Zone of Southern Nations,  
Nationalities and Peoples' Region**

**By: Aynie Habtamu**

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## **Glossary of non English Terms**

Idir – an association that provides financial assistance and other forms of aid for people in the same neighborhood or occupation and between friends or kin. The main objective of an idir is to assist families financially during times of stress, such as illness, death, and property losses from fire or theft.

Iquib – a financial assistance institution. Families, friends or other groups contribute some money together and share the money in rounds for all the contributors in a limited time.

Mahiber – an association which people in the same neighborhood or families get together for different purpose.

Wijo – a women’s group which is formed to collect butter together to use it for holiday and wedding ceremony in Hadiya community.

Wenfel – is working together for farming and building houses in turn bases in Hadiya community.

Debo - is working together for farming and building houses in turn bases.

Enset – is a banana tree used for food

Mesquel – is a holiday celebrated around September 25 – 28 depends on the area.

Woreda – is a local government administration

Lomeneno – is a customary practice institution to settle dispute in Hadiya community

Shimgelena – is a customary practice institution to settle dispute in Ethiopia

## **Acronyms**

CSA – Central Statistics Authority

FGD – Focus Group Discussion

SNNPR – Southern Nations, Nationalities and Peoples Region

UN – United Nations

## **Abstract**

Researchers have come to define social capital in many ways. This particular research defines it as socially constructed norms, networks and associations such as informal institutions including community networks (such as Idir), information sharing, micro economic system (Iqub), Mahiber, Debo, Wenfel, Wijo, family members, neighbors, friends, spiritual institutions, elders and more.

Hadiya is one of the major ethnic groups in southern Ethiopia, who has an extended family system where relatives live together. Families have different social capital for different purposes, challenges, difficulties or any social commitments.

The objectives of the study was to find out the how social capital is used in the community and to see the difference between men and women in the benefit, usage and access to the system of social capital in Hadiya family.

Research shows that types of social capital men and women use are different. Also it has been pointed out that gender role assigned by the society has an impact on the types of social capital men and women use.

It also found out that both genders use and benefit from social capital, but the types of social capital they use are different. Men use more influential and powerful social capitals while women use less influential and are mainly focused on the traditionally assigned female roles.

The community uses different social capital at times of economic loss, mourning, festivals and disputes. The major groups/institutions used in the Hadiya community are neighborhood, family, Idir, Wijo, and Lomeneno (Shimgilina, eldership).

Both qualitative and quantitative methods of data collection and analysis were used to study social capital in Bukuna Checheyencho Kebele of Lemo Woreda, in Hadiya Zone. A questionnaire was completed by 120 participants, interviews were conducted with five elders and five Woreda officials, and two focus group discussions were held with men and women groups.

# CHAPTER ONE

## INTRODUCTION

### 1.1. Background

Ethiopia is a country with over 80 ethnic groups. These ethnic groups have their own culture, norms and different system of social capital. As a member of the 80 ethnic groups, Hadiya is one of the major ethnic groups in southern Ethiopia which uses the traditional, cultural system of social capital.

Family is a source of social capital and thus Ethiopians in general tend to rely on family. This social capital does not only influence individuals but also the members at large. Families use social capital for different purposes, challenges, difficulties or social commitments.

Social capital is interpreted in many ways. Such as representing the active connections between people; including trust, mutual understanding, shared values, and behaviours that bind together the members of groups, networks, and communities and make cooperation possible; or, comprises the norms and relations embedded in social structures that enable people to coordinate action to achieve desired goals (Putnam et.al, 1992).

Similarly, James Coleman (1988) defines Social Capital as anything that facilitates individual or collective action, generated by networks of relationships, reciprocity, trust,

and social norm. Social capital refers to the norms and networks that enable collective action. It encompasses institutions, relationships, and customs that shape the quality of a society's social interactions. Increasing evidence shows that social capital is critical for societies to prosper economically and for development to be sustainable.

In general, social capital could be understood as the set of norms, networks, associations, communities, kinships, and institutions that promote trust and cooperation among community members. Social capital is the property of the citizens (individuals), and the community at large which assists in the attainment of their goals.

It should be noted that men and women use social capitals differently. According to Emebet Mulugeta (2005), women who have low economic status utilize social capital as a form of coping with different situations and secure their livelihood at time of various social and economic constraints.

Therefore, this particular research defines social capital as socially constructed by the culture, norms, networks, and trust of the community/individual men and women as informal institutions including informal networks such as Idir, Iqub, Mahiber, Debo, Wenfel, Wijo and existing networks such as family members, neighbors, friends, spiritual institutions, elders and more.

The utilization of social capital were explored among families in Hadiya Community; how men and women use and access social capital as well as the differences in the benefit, and usage of various Social Capital between men and women.

## **1.2. Statement of the Problem**

Social Capital refers to the norms and networks that enable collective action. It encompasses institutions, relationships, and customs that shape the quality and quantity of a society's social interactions. Increasing evidence shows that social capital is critical for societies to prosper economically and for development to be sustainable.

Social capital refers to connections among individuals social networks, and the norms of reciprocity and trustworthiness that arise from them. It has public and private dimensions: it can compass relationships with friends, personal networks, and individual contacts, as well as involvement in more formally organized and public groups and activities. It has public and private benefits as well. Strong social networks can help an individual advance their career through their ability to exploit their system of contacts. By building trust and encouraging neighbors to look out for one another, social capital can also lower crime in their neighborhood (Putnam et.al 1992).

In addition, individuals, households, or small groups who have access to important resources, or who occupy higher positions in a network, are said to have “more” social

capital than others, because their social relationships and position in these networks give them better access to and control over valued resources.

Social capital within any given community is unequal and often stratified, meaning that social capital can function as a mechanism of exclusion as well as inclusion. Resources themselves, of course, can be used for a variety of constructive or destructive purposes.

At the level of the community, local associations can be a manifestation of social capital. However, it must be emphasized that social capital and local associations are not synonyms. Social capital can and does exist outside the context of local institutions (whether formal or informal). For example, a group of friends or relatives who help each other in times of trouble have social capital but may never embody their bond in an association. Vice versa, the mere presence of an association does not prove the existence of social capital.

As Putnam et. al (1992) stated, organizational membership remains segmented by sex. Males are involved in more powerful and strong structures. Such as political parties, sports clubs, the peace movement, professional groups, labor unions, and community associations.

According to Norris (2003) women continue to predominate in associations related to traditional female roles, including those concerned with education and the arts, religious

and church organizations, and those providing social welfare services for the elderly or handicapped, as well as women's groups.

Social capital can be destroyed (often rapidly) and rebuilt (usually slowly). The rebuilding process is not costless: often significant investments of time and resources are needed. A low social capital society is characterized by social conflict-ridden and distrust, which carry an economic cost as well.

In the Ethiopian context also men and women are involved in different social capital. Men are involved in Idirs(it used to be called men's Idir or the big Idir), it is influential in the community for any community activities and at present time this structure is given attention from the government and nongovernmental organizations and they are involving in development works.

According to Pankhrust and Endreas (1958), these associations are sources of strength to the family at times of birth, disease, marriage and death. Among the most enduring, effective and relevant socio – economic indigenous voluntary associations that women actively participate in are idir (mainly a burial association), Iquib (a credit association), Maheber (a social / religious association) and Debo or Wenfel (an agricultural labor group). Of all these associations, however, idir is at the forefront of women's organizing efforts.

Ethiopia is a country of multi-nations, nationalities, and peoples, each possessing its own territory, deeply rooted history, tradition, mutually shared values, and socioeconomic infrastructure. Combination of such societal characteristics creates a unique sociocultural and economic variety. In the Ethiopian case, each entity (i.e., nation, nationality, and people) aspires to enrich its tradition, language, cultural heritage, moral norms, history, and economic wellbeing (TEAE,2007).

In an enabling democratic environment, each entity is capable of creating a viable social capital that contributes to the effort of building a united, strong, and prosperous Ethiopia on a diversified social landscape (Ibid).

The core idea of social capital is, therefore, harmonious human relationships that form a social network, which is necessary for social and economic well-being and for political stability. Harmonious interactions among individuals and groups of social networks enable members to commit to each other and to knit the social fabric. In short, social networks provide a virtual reality fertile ground where social capital is created, nurtured, and utilized.

An effective social capital manifests itself through social cohesion, equity, freedom, empowerment, social energy, community spirit, social bonds, civic virtue, community networks, extended friendships, community life, social resources, informal and formal institutions (i.e., rules and regulations of the socioeconomic game), good neighborliness, and social “glue”. Social capital instills hope, and provides options and opportunities. This,

in turn, empowers members to make significant contributions toward a strong and vibrant association through the guiding principles of reciprocity, i.e., mutual dependence and exchanges of benefits (TEAE,2007).

The researcher believes that the study area community has a strong social capital system in different traditional associations and networks. It has a major contribution for the bonding, strengthening and communication with each other and building a relationship among different communities. It also serves as a coping strategy at the time of sadness, happiness, celebrations and difficulties. Both men and women have their own social capital system. And the usage and accessing the social capital has same difference.

### **1.3. Objectives of the Study**

#### **1.3.1 General objectives of the study**

The main objective of the study is to find out how social capital is used in the community and to see the difference between men and women in the benefit, usage and access to the system of social capital in Hadiya family.

#### **1.3.2 Specific objectives**

- i. To explore the Hadiya's system of social capital.
- ii. To identify kinds of social capital men and women use in the community.
- iii. To show the difference between men and women in the usage and access to social capital.

#### **1.4. Research questions**

The following were the main research questions which guided the study

1. What are the main social capital systems that the Hadiya community use?
2. What kinds of social capital systems does the community use in different situations?
3. What are the [obvious] differences between men and women in the benefit, access and usage of social capital?

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

The study was conducted on the issue that is least researched and, particularly in this community. Hence, the researcher believes the work will add to the knowledge on the research topic. The MA Thesis is also expected to attract or stimulate further researches to be undertaken on the issues raised and other related issues.

In line with this view, the research will have the following significances:

1. It gives some information about Hadiya's social capital system;
2. It could give some insight for the understanding of communities for development efforts and
3. It serves as a springboard for other researchers who want to investigate and promote the social capital system of the study area.

## **1.6. Scope of the Study**

The scope of the research is limited to the social capital system of the family in study area who are married. The families are selected from a rural area. The study tried to see the differences between men and women in the usage and access to the social capital in the area. Moreover, the researcher tried to cover kinds of social capital the community use in different situations.

## **1.7. Limitation of the Study**

During the study, the researcher faced some limitations to do the research these are:-

- A. The data collection time was not suitable for collecting the data, because the national election was approaching and most of the key informants from the Woreda office and elders who are familiar to the culture were busy for the election.
- B. There were constraints of time and finance to increase the sample size and to gather more data.

## **1.8. Brief Description of the Study Area**

Hadiya was a powerful vassal kingdom located in southwestern Ethiopia. It acquired its name from its inhabitants, the Hadiya. The homeland of the then kingdom covered part of the recent Hadiya Zone in south central Ethiopia (<http://en.wikipedia.org>, 2007). The first political entity of this name was most probably situated on the Harar plateau. From there, it steadily moved westward and established the western most of Islamic states, which were combined in the Federation of Zayla (Braukamper, 1980).

From the 13<sup>th</sup> to the 16<sup>th</sup> centuries, the Hadiya constituted one of the most important political entities of Northeast Africa. Their coherent territorial block was then shattered by outside forces and its inhabitants were absorbed by peoples of heterogeneous ethnic stock. At present, descendants of the old Hadiya can be identified in different linguistic clusters. The Oromo people were reported to contain a considerable percentage of Hadiya descendants among their various sub-groups (e.g. the "Hadiya" clans of the Ar(us)si (c. 2,000,000) even outnumber those of the "Oromo" proper). It was further noted that the whole number of people who can be identified as descendants of the ancient Hadiya may amount to 2-3,000,000 by then. They inhabited a large territory in the central part of South Ethiopia on both sides of the Rift Valley in the provincial divisions of Šawa, Arsi (Arussi), Bale, and Sidamo. (ibid).

The Hadiya Zone is found in the Southern Nations, Nationalities and Peoples Regional (SNNPR) State of Ethiopia. Hadiya Zone consists of eleven Woredas known as Hossana Zuria, Lemo, Misha, Gibe, Gombora, Soro, Duna, Shashogo, Anlemo, East Badewacho and West Badewacho. Hossana is the capital city of the zone and is about 230 kilometers south west of Addis Ababa. The zone has a population of about 1.5 million (CSA, 2009).

The community inhabits lowland to mountainous areas in the south central part of Ethiopia. The zone is bordered on the south by Kembata Alaba and Tembaro(KAT), on the west by the Omo(Gibe) River which separates it from Oromia Region and the Yem Special Woreda on the north by Gurage and on the east by the Oromia Region. The Woredas of east and west Badawacho are exclaves separated from the rest of the zone by the KAT. The principal town in Hadiya is Wachamo (Hosaena) (Refer to Fig. 1.1 below).



The Hadiya speak a language of the Highland East Cushitic cluster known as Hadiyyisa. The SNNPR, being an amalgam of the main homelands of numerous ethnic groups, contains over 45 indigenous ethnic groups. The 1994 census reported that the predominantly spoken languages include Sidamigna (18%), Guragigna (14.72%), Welayta (11.53%), Hadiyyisa (9.53%), Keffigna (5.22%), and Kambatigna (4.35%). Other languages spoken in the State include, Gamoigna, Mello, Goffa, Gedeo and Amharic (<http://sETHIOPIA.org/forum/viewforum.php?f=3>, 2007).

According to CSA (2009), the population of Hadiya ethnic group was 1,243,776 from which 618,245(49.7%) are male and 625,531 (50.3%) are female. About 16.1% of the population lives in urban area and 83.9% population lives in rural areas. The Zone is predominantly agricultural and grows enset, coffee, wheat, barley, teff etc.

### **1.9. Status of Women in the Area**

The status of women in the area is traditionally assigned by the society. Their role is basically assigned by the norm, culture and the societies' expectations. According to Ergogie (2008), Hadiya women are expected to take care of the household activities in addition to managing the domestic animals and agricultural activities. Men are expected to bring income for the house and it is the wife's role to manage it properly, even if it is not enough, it is up to the women to use it wisely. Hadiya women are living in patriarchal society.

According to Kifle (2007), today's women in rural Hadiya exercise power indirectly and informally as sisters, mothers, and wives within the extended family structure. Hadiya women have always been active in the economic arena. The high status of Hadiya women in such cases is not surprising because in farming cultures where women's contribution to subsistence is significant, the incidence of gender inequality is much less than in cultures where women make little economic contribution.

But in the past most of Hadiya women were vulnerable to harmful traditional practices, such as Female Genital Mutilation, early marriage and abduction. Ergogie (2007) reported that these and other practices put women in disadvantaged positions and they lack opportunities for education, and are vulnerable to various health problems.

Hadiya women do not traditionally take their husbands' names when they married, thus retaining their personal identity with their families of origin. A woman can divorce her husband, but sometimes she is restrained by the fact that she would leave her children behind to be maltreated by her ex-husband's co-wife or a new one (Kifle,2007).

An ideal rural Hadiya family is composed of the husband (head of the family institution), his wife/ves and children. The husband's authority in the family is unquestionable, he is the overall administrator of family matters and property (Kifle, 2007).

The Southern Nations Nationalities and Peoples Region's family code gives women a right to access and control of properties equal to men (SNNPR, 2002); but the reality is that the

provisions of the law are not implemented in the area and women are denied of their right to access and control of their property.

### **1.10. Operational Definitions**

**Social Capital** is defined as socially constructed by the culture, norms, networks, and trust of the community / individual men and women as informal institutions including informal networks such as Idir, Iqub, Mahiber, Debo, Wenfel, Wijo and existing networks such as family members, neighbors, friends, spiritual institutions, elders and more.

**Family** is defined as a man and a woman who are married, share intimacy and resources, live together and perhaps have children of their own.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

Social capital has been chosen by the World Bank (2007) as a useful organizing idea to describe/explain the institutions, relationships, and norms that shape the quality of a society's social interactions. Increasing evidence shows that social cohesion is critical for societies to prosper economically and for development to be sustainable.

In fact according to Putnam et.al (1992) Social Capital is explained as the sum of the institutions which underpin a society. It is a set of horizontal associations between people, consisting of social networks and associated norms that have an effect on community productivity and wellbeing.

The following six important themes were explored to understand existing knowledge about (social capital).

#### **2.1. Social Capital in Relation to Women's Status**

The study on women's status and relation of social capital in United States shows that there is a strong relationship between levels of social capital and women's status. According to the book *Bowling Alone* by Putnam(2000), social capital is closely associated with a variety of important indicators of community health, including better child welfare

and school performance, decreased crime and aggressiveness, better health status, and even lower levels of tax evasion. And women benefit from many of these resources as members of their communities.

In every human culture, women in some way are subordinated to men resulting in a universal asymmetry in the cultural evaluation of the sexes. Women may be important, and powerful in themselves as queens or ministers, influential if given the opportunity, but relative to men of their age, social status or qualification, women everywhere lack generally recognized and culturally valued authority. Males as opposed to female activities are always recognized as more important and the cultural system gives authority and value to the roles and activities of men (Putnam, 2000).

Consequently, men have culturally legitimized right of authority over women that demand subordination and compliance. When translated into the dynamics of personal, familial, social and economic relationships, they result in women's subordination, invisibility and marginalization in development programs and intervention to alleviate crisis such as poverty (Ibid).

Gender-differentiated investments in social relations with higher demands are placed on female family members. Persistent inequalities are reflected in women and men's positions within households. Also, social networks appear as supportive resources in some cases as compared to obstacles for women's empowerment in others.

The gender-differentiated unequal investment and incomplete fungibility, though, makes women not just ‘associated members of the club’ but mere objects, contributing as ‘symbolic currency’ within social networks often without being able to capitalize on the very networks (Ibid).

Babar (2006) found out that women tend to outnumber men in organizations formed around community-based disaster management while the situation is reversed in more formalized emergency planning. There, women are not only excluded from decision-making bodies, but also from the text of any significant decisions regarding disaster response.

Outside of household and kinship relations, social networks appear to be important vehicles for reducing women’s vulnerability.

Concurrently, traditional ascriptions of ‘male breadwinners’ and ‘female homemakers’ regained importance. As a result, female participation in the public sphere of the labour market was increasingly curtailed. They therefore lack the direct access to economic capital as a powerful means to cope with problems such as coverage of expenses for health care, children’s education and family disputes.

The inside/outside dichotomy (representing the private and public spheres) has been proposed to understand the contingent nature of accessing resources (World Bank, 2007).

It is argued that women are left in the private “inside” sphere while men interact with the public “outside” sphere – the market, the government and courts, etc. In this sense, women’s access to certain valuable forms of social capital and other resources would be highly constrained. This generalization, however, might break down when the social location of both women and men are considered. Women in poor households often have to leave the “private” sphere and work to increase the family income or engage in activities not perceived traditionally as productive to supplement the family income (Ibid).

The same way that it is misleading to associate women exclusively with the inside a priori, it is misleading to associate men as a general category with the outside world. Not just gender, but also caste and class have to be considered as well. Many individual male members of scheduled tribes and castes are also dramatically marginalized from the outside world, often as much as their women. In the case of women, the possibilities to link themselves to the outside world and the ability to engage in collective action are intricately connected simultaneously to their social and economic location in the household and in their communities (Ibid).

Improved connections could also increase women’s awareness of and access to resources available to improve their status. Alternatively, women’s improved status may make them feel more empowered and effective as active community members. On the other hand, their increased access to education and earnings might allow them to devote more of their time to civic activities. Exploring these relationships could have important implications for how to improve women’s status and levels of social capital.

It is clearly stated in the international instruments that women have an equal right to participate in decision making process in every level. The Universal Declaration of Human Rights (UN, 1948) states that women have equal rights to participate in decision – making. This is not only a demand for simple justice or democracy but can also be seen as a necessary condition for women interests to be taken into account. Also Beijing, declaration (1995) says that, without the active participation of women and the incorporation of women’s perspective at all levels of decision making, the goals of equality, development and peace cannot be achieved.

## **2.2. Social Capital Associated with Gender Based Division of Labor**

Gender difference in levels and types of social capital is high. Men are involved mainly in high class, influential social capitals. Women are involved with less influential social capital and more involved with household or domestic activities and voluntary or community activities. Women face disadvantages in the labour market due to their lack of access to economically relevant social networks. (UNDP RBEC and CIS, 2005).

Gender is constructed by society’s the norms, culture and values. Gender is dynamic and it change from time to time, culture to culture and from society to society. As gender differs from culture to culture, the society assigns gender roles for women and men differently.

When a boy and a girl are raised they are taught to act in certain ways. A girl is expected to be like her mother who knows how to cook, taking care of the house and taking care of the younger ones. And in some rural areas of Ethiopia, girls are not going to schools because they are expected only to marry, to be wives and mothers. And also her character must be submissive to men (there husbands, fathers or her brothers), calm, soft spoken and much more. On the other hand, boys are raised to be leaders, aggressive, always right and doing nothing in the household and stay outside the home. So when children boys/girls both grow up they follow the steps and the role of women and men depending on their sex.

Moore (1997) found that men's personal networks included more co-workers, advisors and friends, while women's networks were usually more family-related, even after controlling for work status, family and age. Gender differences in involvement of social capital and types of social capital are expected. And also there is the familiar assumption that women are naturally predisposed to serve their families or communities either because they are less motivated by a self serving individualism or, more materially, because of their social ties 'embedded' in family and neighborhood due to their responsibility for the domain of social reproduction.

Male and female social networks differ from each other as a result of different gender roles and cultural norms, such as responsibilities within the household, extra-household activities, and division of labour (Agarwal, 2000; Westermann et al., 2005).

Gender and social capital remain unclear on how male and female members differ in terms of investing in groups, especially their willingness to contribute money and labour, participation in group meetings, length of membership of groups, or helping other people.

The differences in benefits from group membership experienced by men and women, especially in terms of increasing personal networks, creating supportive social networks, access to information and services, or gaining access to reputable leadership positions, are not clearly shown (Agarwal, 2000; Westermann et al., 2005)

Despite such gender-differentiated investment in social networks with women carrying a heavier burden, they are often excluded from politically and economically powerful networks (Dannecker, 2005). Such networks might even decide about their fates. For example in North West Pakistan, there is a *jirgas*, that is, a decision making assembly of male elders, often take on a judicial role. Often, women are not even directly entitled to capitalise on the same social networks, for example, in the form of information flows (Babar, 2006; Agarwal, 2000). Such indirect access to network resources as ‘associated members of the club’ is an expression of their subordination.

As a consequence, females’ contribution to the production and reproduction of the social network in the form of, for instance, their inputs in the form of time, labour and restrictions placed on her, related to the family’s reputation, may be considered merely helpful.

Social capital based on social networks can support women's ability to cope with hardship. Their exclusion from such networks would thus negatively impact on their resilience. On the other hand, women's exclusion from specific types of social networks may actually create possibilities for empowerment (Silvey and Elmhhirst, 2003). It has its own impact on the development of the country. As women are half of the population their contribution can't be ignored.

### **2.3. Significance of Social Capital in Formation of Families**

In Ethiopia families are the major social capital system and there is no welfare system for the majority of the people, the role of family system and voluntary associations is much more central. The basic family structure in Ethiopia is much larger than the typical Western nuclear unit. The oldest male is usually the head of the household and is in charge of decision making.

The family is the basic unit of the society, which establishes ethics, cultural values, behavioral attitudes and patterns that influence the conduct of individuals in society. Societies are products of common historical evolution, enriched by diverse cultures, languages and composed of different ethnic and religious communities. Individuals within those societies have their collective identities as members of families, communities, ethnic or religious groups, nations and an increasingly globalized society (Getachew, 1997).

The Ethiopian family like anywhere else, is in a transformation as a result of such factors as economic problems, modernization, globalization, urbanization and other natural and artificial factors. Today, the introduction of modern communication, transport, education and health facilities has greatly affected the traditional values and functions of the family.

With all these changes, extended family systems have been interrupted and replaced by the nuclear family. As a result, many people now feel less responsible for family relationships and the ability of many families to meet the basic needs of its member has been weakened. This is true for the majority of Ethiopian families, facing many challenges and crises due to war, draught, famine, poverty, disease, unemployment, HIV/AIDS epidemic, environmental problems, etc.

A family in itself and the community to which they belong may have plenty of social capital resources. At the family level, we may hypothesize that in general the use value of social capital will vary for each member of the group depending on their gender. Across family groups it will vary depending on caste, class and cultural background.

The access various forms of social capital outside the household and to other resources will depend on the level to which one's linkages are with the other family members. It is likely, then, that the availability of social capital resources is independent of opportunities for access and control of resources.

## **2.4. The Impact of Socialization on Social Capital**

Socialization is the process by which a child is taught the roles he or she is to play in society. This process determines how adult men and women behave as chief agents of socialization in families, schools and communities. The family as an agent of socialization assigns different status, values and roles to girls and boys.

Socialization forms what a person acquires socially; i.e. the expected roles, norms, values systems and attitudes, through its agents, namely, family, school, religious institutions, media, etc. The socialization process is actualized thereby forming gender relation within the framework of a given culture.

Grief (1993) presents an interesting argument in this respect: based on empirical evidence indicating the high correlation between societal organization and per capita income, most developing countries would tend to be “collectivist”, while most developed countries would be “individualistic.” In a collectivist society, the social structure is highly fragmented, with individuals interacting socially and economically mainly with members of a particular ethnic, religious or familial group, and where contract enforcement is primarily expected through informal institutions. Mainly with members of a particular ethnic, religious or familial group, and where contract enforcement is primarily expected through informal institutions.

Men, usually having the primary income, control the family economically and distribute money. Women are in charge of household activities or chores, bearing and rearing of children. It is common that the other extended families are living with them. Especially in rural areas, families are living in near/ close radius. And they usually gather for different purposes.

Wassie (2006: 46) broadly suggested that:

*... every social network system has something to provide in relation to social, cultural and economic problems. Neighborhood social networks, for instance, are the best insurance system for the poor households by which both economic and social supports are rendered for the family in crises situations where formal insurance welfare system is absent.*

## **2.5. Cultural Values and Social Capital**

The term “culture” is defined from different perspectives by different scholars. As Hirut Terefe (2002) defines

*Culture is the sum total of ways of living build up by a group of human beings and transmitted from one generation to another (Random House Dictionary). It can simply be taken as learned, socially acquired traditions and life style of a society, including their patterned repetitive ways of thinking, feeling and acting (behaving).*

Culture consists of the behavior patterns, symbols, institutions, values, beliefs, thoughts, feelings and customs and other human made components of society (Banks, 1979; Fekade, 2004).

According to Crapo (1996), culture is “a learned system of beliefs, feelings, and rules for living around which a group of people organize their lives; a way of life of a particular society” (p. 38). As to Ndura (2006), the term culture refers to “the acquired complex knowledge that individuals and communities use to affirm and interpret the values, beliefs, customs, and practices that distinguish them from other people and groups in society”(p. 22).

Any culture has both objective and subjective layers. Objective components of culture refer to the visible, tangible aspects of a particular group of people. Subjective layers of aspects such as people’s artifacts, clothing, and foods fall into subjective category (Abebaw, 2007).

Culture determines sources of authority and power and defines status. It is the reference for judicature and specifies who and what each member is and how others will react to and deal with her or him. It enhances or retards political stability, economic growth and, [more] importantly, recognition of and respect for an individual’s human rights (Ibid).

In every known culture of the world, women are considered inferior to men. Among most traditional societies people assume that there are some differences between females and

males. But these differences in their personality are usually the outcomes at socialization process, which are culturally induced. Hence, it results in variation of opportunities and roles accorded to each sex. This, in turn, leads to the subordination of one sex by the other (Abebaw, 2007).

But what is most striking and surprising is the fact male activities are always given priority and have culturally recognized value as opposed to female. An asymmetry in the culture evaluation of male and female appears to favor mostly males because culturally the prestige values always attach to the activities of men (Lamphere and Rosaldo, 1973).

Inferiority of females is a cultural construction and is rationalized in various ways. This is shown through the explicit devaluation sentiments, which are held in each culture. These include demeaning stories, proverbs and riddles told about women. In addition to this, the social and political divisions of labour and institutional arrangements totally exclude women from participating in different activities of their group (Getachew Kassa, 1997).

## **2.6. Social Capital in Context of Traditional Associations**

Traditional associations are the major sources of social capital. There are many different types of social capital systems in different parts of the country. These systems have religious, political, familial, and other bases for their formation. Two of the most prevalent are the idir and debo systems in Ethiopia.

Ethiopia has a long tradition of informal community-based organizations like the “idir” and “iqub” – self-help associations that operate at the local level and offer mutual socio-economic support to their members and used as a major social capital system.

An idir is an association that provides financial assistance and other forms of aid for people in the same neighborhood or occupation and between friends or kin. The main objective of an idir is to assist families financially during times of stress, such as illness, death, and property losses from fire or theft. Recently, idirs have been involved in community development, including the construction of schools and roads. The head of a family who belongs to an idir contributes a certain amount of money every month to benefit individuals in times of emergency or crisis (Elias, 2008).

Iqub is also a financial assistance institution. Families, friends or other groups contribute some money together and share the money in rounds for all the contributors in a limited time.

The most widespread socio - economic welfare association in rural areas is the Debo. If a farmer is having difficulty tending his/her fields, he/she may invite his/her neighbors to help on a specific date. In return, the farmer must provide food and drink for the day and contribute his/her labor when others in the same debo require help. The Debo is not restricted to agriculture but is also prevalent in housing construction (Elias, 2008).

IIRR (2003) mentions different types of traditional associations existing in various cultures of Ethiopia. Among such voluntary associations, Wobera, is presented as a labor group mainly among women. It says “women throughout Ethiopia have known Wobera for hundreds of years” (p.33) in which they come in groups to do errands such as farm work, threshing and cotton spinning, and to prepare for wedding and other feasts. The members come in a specific period of time, such as once a week in each member’s house or farm to work in turn or help one of the members of Wobera in a special event. A group of Wobera may contain as many as two dozens of women and there may be several Wobera groupings in a given community. This literature suggests that Wobera is one mechanism of women to help each other cope up with life challenges (IIRR, 2003).

Among the Sebat bet Guraghe (the seven house of Guraghe ) women with single cow join together to combine their milk and have enough milk to make butter. The other forms of voluntary associations found in Ethiopian ethnic groups such as “tsire” cooperatives of Gamo Gofa, “utiya” mutual aid systems among Dawro, and Gez mutual aid groups in Guraghe, Hadiya, and Kambata (Ibid).

Gebre Yntiso (2006) has reported on labor exchange forms of traditional associations among the Ari of South western Ethiopia. There are four named forms of voluntary associations such as “aldi”, molaa, idir, and wodall with their own explicit purposes, rules and characteristics. The associations are production ones but also in other non economic activities and functions such as in recreational, socialization, funeral ceremonies, etc. Hence, the associations are considered as strategies of survival for the community (Ibid).

The Hadiya families also use traditional social capital system such as Debo, working together for farming and building houses and the other is Wenfel. It is a system which the women come together and work at the time of Enset preparation. Enset is the major food for the community. And Wijo is the women's group which is formed to collect butter together and used at the time of holiday and wedding ceremony or for other occasions.

The traditional composition of natural capital, physical or produced capital, and human capital need to be broadened to include social capital. Social capital refers to the internal social and cultural coherence of society, the norms and values that govern interactions among people and the institutions in which they are embedded. Social capital holds societies together and without which there can be no economic growth or human wellbeing. Without social capital, society at large will collapse, and today's world presents some very sad examples of this (World Bank, 2007).

## **2.7. Conceptual Framework on Social Capital**

On the bases of the literature review and operational definition given by the researcher, a set of conceptual framework has been formulated about how social capital is constructed in the community. The conceptual framework shows clearly that, social capital is used by individuals (men and women) who live in a specific area (e.g. Hadiya community).

The individuals' culture, norm, (the way they behave), trust (degree of trust) and network can bring two branches of social capital. This is like one coin with two faces, the existing networks and informal institutions.

These existing networks are: family, neighborhood ties, friends, elders and informal institutions such as Idir, Iquib, Debo, Maheber, Wenfel and Wijo.

As could be observed in the figure that follows, the existing networks and informal institutions are connected / interlinked to each other. This means, the members of the family or neighbors can be a member of Idir or any other institutions.

It is to be noted that the writer is aware that culture is a very broad term and inclusive of norms, and relationships. The framework (particularly the figure) is to highlight the relations and relevance of those concepts to social capital. As Peterson (1979) defines culture it can mean one of four things: norm, value, beliefs, or expressive symbols. He also describes that norms are the way people behave in a given society, values are what they hold as ideas, beliefs are how they think the universe operates, and expressive symbols are representatives often representations of social norm, values, and beliefs themselves. Therefore the writer bases the definition given above.



# **CHAPTER THREE**

## **RESEARCH METHODOLOGY**

Methodology is the study, or ‘meta theory’, of method, as distinct from the particular method we adopt in our study. Harding (1987) as cited by Martin et al., (2006) argues that one should attend to methodology in terms of epistemology (philosophies of knowledge, knowers, and knowing), and theory, to distinguish research paradigms.

This section contains the study design, sample size, source of data, instruments, data analysis and ethical consideration.

### **3.1 Study Design**

The researcher used mixed method design. Mixed methods research is the preferred design. The combination of qualitative and quantitative data provides a more complete picture by noting trends and generalizations as well as in-depth knowledge of participants’ perspective.

There are four major types of mixed methods designs. They are the Triangulation Design, the Embedded Design, the Explanatory Design, and the Exploratory Design. The researcher chose Triangulation design because; the purpose of this design is to obtain different but complementary data on the same topic to best understand the research problem. The intent in using this design is to bring together the differing strengths and non

overlapping weaknesses of quantitative methods (large sample size, trends, generalization) with those of qualitative method (small N, details, in depth) (Morse, 1996). And also it gives more insight to be gained from the combination of both quantitative and qualitative research than either form by itself.

According to Creswell (2007), qualitative method is developed in the social sciences to enable researchers to study social and cultural contexts within which they live. It also enables the researcher to view events, actions, norms, values, etc; from the perspective of the people who are being studied.

From the five major designs or approaches (Creswell, 2007) of qualitative research, namely, phenomenology, ethnography, grounded theory, Case study and narrative / biography. Ethnography design was employed to meet objective of this study.

Ethnography focuses on an entire cultural groups. Ethnography is a qualitative design in which the researcher describes and interprets the shared and learned patterns of values, behaviors, beliefs, and language of a culture – shared group (Harris and Renzo, 1974).

Thus, for the research that examines the cross – cultural experience of the Hadiya community who use same social capital, it is appropriate to use ethnographic research design.

Quantitative research design is also chosen to study and use a cross – sectional design / survey because it involves a survey research and to collect quantifiable data, to examine

and detect patterns of association. It is because quantitative analysis is based on empirical observation or data recorded systematically over a sample of primary units as that of individual.

### **3.2. Sample Size**

According to CSA (2007), the study area of Lemo Woreda has a population of 59,915 females and 58,663 males. Which the population that lives in urban area is only 2,507 total (1,314 males and 1,193 females) and in rural area, the rest 116,071 (57,349 males and 58,722 females) lives.

Lemo woreda has 30 Kebeles, one Kebele was selected by lottery method to do the study. It is Bukuna Checheyencho Kebele. It has a total population of 5,799 out of which 2,918 were men and 2,881 were women.

In the study, a total of 155 participants / respondents participated. Detail selection methods and instruments will be presented below.

### **3.3. Data Source**

#### **3.3.1 Primary Source**

##### **3.3.1.1. Survey Method**

Questionnaires provide a way of gathering structured and unstructured data from respondents in a standardized way either as part of a structured interview or through self – completion.

The questionnaire was prepared to be filled by 120 married men and women participants (60 men and 60 women) who live in Lemo Woderda, Bukuna Checheyench Kebele. The reason for taking equal number of participants (60 men and 60 women) is to get equally representative responses. 120 respondents (59 men and 61 female) participated and the respondents were conveniently selected from the available households.

The questionnaire was prepared in English language first and then translated to Amharic. The questionnaire was designed in structured interview way and there were two trained enumerators to conduct the survey. Initially the plan was to involve / engage, one male enumerator for men participants/ respondents and one female enumerator for women participants/ respondents but because of unavailability of female enumerators it was conducted by two male enumerators for both male and female respondents. The enumerators were trained by the researcher on how to collect the data.

The questionnaire was pilot tested to have better reliability and validity in one kebele, which is other than study kebele. After the questionnaire was tested some adjustment has been made. Such as some of the questions were not clear and they lead to other connotations/ meaning and also the number of the questions were many and it tires the participants. After the pilot test the necessary corrections were made to obtain the best result in the study.

The questions are dichotomous questions, multiple choice and open ended questions to get their free response. The questionnaire is designed by starting with demographic issues, then factual data's and finally opinion data. (See Annex III)

#### **3.3.1.2. In depth Interview**

The primary data was collected by interviewing 3 women and 2 men elders who are familiar to the communities social capital. They were selected purposely with the help of the Kebele Administration.

Other 5 key informants were interviewed from Culture and Tourism Office (1 man and 1 woman) and Women's and Children's Affairs Office (2 women and 1 men) from the Woreda by purposive sampling method. The questions were semi structured. It was conducted in private sphere where it was the interviewee's appropriate place.(See Annex IV)

The interview guide line was prepared in English language and translated to Amharic language. The researcher conducted the interview with the help of the interpreter from the Hadiya language into Amharic. It is because the researcher does not speak the language properly. The interview lasted for about 30 – 45 minutes per person. The researcher used tape recorder not to miss the information given from the interviewees took pictures after asking their consent.

### **3.3.1.3. Focus Group Discussion**

The focus group discussions were used with the aim of increasing the reliability of information gathered from in depth interview and questionnaire. The study used Focus Group Discussion, since it helps to understand issues with consensus and variation among the participants of discussion.

There were two focus group discussions with married men and married women who are familiar with the tradition. Each group had 12 (women) or 13 (men) participants. All the participants were homogenous groups from the same kebele. The participants were selected randomly.

Guest et al. (2005) emphasize that FGD should be conducted in a location affording a maximum degree of privacy to participants. There should also be someone who is familiar with the local area and cultural context and who should decide where the FGD should be conducted (Guest et al. 2005).

The Focus Group Discussion (FGD) was conducted at the private sphere at the choice of the participants. It lasted for about one hour. In the Focus Group Discussion, the researcher used tape recorder to capture all the information that was said by the participants and to review it after the discussion and took pictures for the pictorial evidence. The researcher asked the consent of the interviewees to use the tape recorder and to photograph them.

The FGD questions were open ended and it was conducted in Hadiya's local language and translated by interpreter. And there was a note taker to take all the discussion in Hadiyigna, which was later translated to Amharic (See Annex V).

### **3.3.2. Secondary Source**

#### **3.3.2.1. Document Review**

Available documents, published and unpublished literature on social capital were critically reviewed.

## **3.4. Data Analysis Method**

Data analysis in qualitative research consist of preparing and organizing the data for analysis, then reducing the data into themes through a process of coding and condensing the codes, and finally presenting the data in discussion. Hence narrative analys's was made on the qualitative data gathered.

Percentage is used to show the quantitative data (figures) response from questionnaire. It was processed by the **Epi info**.

The interview was conducted in Hadiya language and translated to English. And important themes were identified and then arranged into similar themes and summarized accordingly.

### **3.5. Ethical Consideration**

As Punch (1994) cited by Tsehaye (2008) has indicated, most ethical concern in qualitative research revolve around issues of harm, consent, deception, privacy of the participats and confidentiality of the data. Therefore, immense attention was given to the ethical issues as much as possible.

The researcher considered the privacy of the interviewees and the FGD participants and assured them that it will be confidential and will not be revealed to anyone. It will only be for the purposes of the research and there will not be names on the questionnaires and other status of the participants will not be revealed. And they were informed that, if they are not comfortable to answer some of the questions they are not forced to answer.

At the time of the interview and the FGD, the researcher asked their permission to tape record the information they were giving.

## **CHAPTER FOUR**

### **FINDINGS AND DISCUSSION**

Based on the planned research design, mixed method (both qualitative and quantitative) was employed. There were 120 respondents / participants who completed the self-administrated questionnaire and there were 13 and 12 participants for men and women focus group discussions respectively. Ten elders and key informants were interviewed. They were conveniently selected men and women. Also Woreda Women's and Children's Affairs Office experts and Woreda Culture and Tourism office experts were interviewed. All the findings are presented according to their theme and discussed in referring to some literatures accordingly.

#### **4.1. Demographic Characteristics of the Respondents**

There were 59 (49.2%) male and 61 (50.8%) female participants in the study. 90 (75%) of them were below 51 years old (20 – 50 years), while the rest were above 50 years of age.

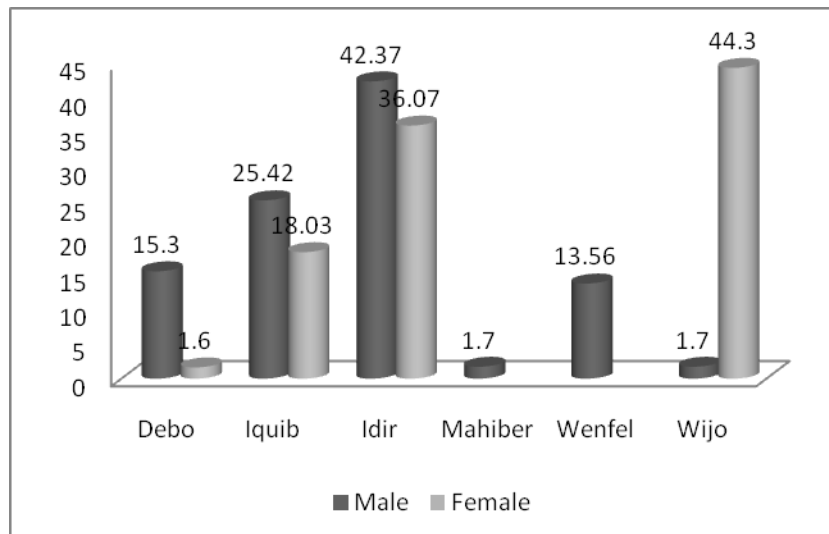
Forty eight (40%) were cannot read and write, 49 (40.8%) had primary level education and the rest had secondary level education. 92 (76.7%) were Protestants while 17 (14.2%) and 11 (9.2%) were Orthodox Christians and Muslims respectively.

Overwhelming majority (88.3%) were married. Only 11.7% were widowed, separated and divorced.

One hundred twelve (93.3%) participants were farmers and housewives (61 and 51 respectively). The rest (6.7%) were government employees. The source of the participants income was mainly farming (55.8%). 43 females indicated that their source of income was their husbands' income.

## 4.2. Types and Roles of Social Capital

**Figure 1: Types of Social Capital Used by the Participants**



*Source: Field Survey, March, 2010, Bukuna Checheyencho Kebele*

As can be seen in Figure 1 the majority of the respondents, which is 47 (39.17%) 42.37% (25) of men and 36.07% (22) of women respondents are members of Idir and only 1.7% (1) of men and 44.3% (27) of women respondents belonged to Wijo. Furthermore, 15 (25.42%) male and 11 (18.03%) female respondents are members of Iqub.

According to Pankhrust and Endreas (1958), after discussing about the types of social capital (associations) found in Ethiopia, they reported that

*Among the most enduring, effective and relevant socio-economic indigenous voluntary associations that women actively participate in are idir (a burial association), iqub (a credit association), mahaber (a social / religious association) and debo or wenfel (an agricultural labor group). Of all these associations however, idir is at the forefront of women's organizing efforts (22).*

The result found from the survey showed that Idir is the first type of social capital both men and women use (25 men and 22 women); but the majority of the women, 27 (44.3%) used Wijo.

Also other researchers pointed out that gender role assigned by the society has an impact on the types of social capital men and women use. As Agarwal (2000) and Westermann et al. (2005) indicated male and female social networks differ from each other as a result of

different gender roles and cultural norms, such as responsibilities within the household, extra-household activities, and division of labour.

When a boy and a girl are raised they are taught to act in certain ways. A girl is expected to be like her mother who knows how to cook, taking care of the house and taking care of the younger ones and involved in the household activities. On the other hand, boys are raised to be leaders, aggressive, always right and doing nothing in the household and stay outside the home.

Gender difference in levels and types of social capital is high. Men are involved mainly in high class, influential social capitals and women are involved with less influential and more involved with household or domestic activities and voluntary or community activities.

According to the key informants of men and women elders, both men and women use Debo for different purposes, mostly men use Debo group at the time of farming / harvesting season. They said it makes the hard work easy and it saves time and energy. They are doing in turn bases (if one person needs help today they do it and will go to the other person another time).

The other reason the elders mentioned is that they used Debo, at the time of building the house. One of the men elder said that;

*I recently use Debo at the time of building my second house. All of my friends and families come together and helped me to build the house. I needed the house for the wedding ceremony of my son and the days are approaching. My friends and families came and build my house within a week. My wife and her friends prepared food and drinks for us. They are always a big help in any time of need.*

The women's role at the time of building the house or at the time of harvesting / farming, is to prepare drinks, food and coffee for the group members.

One of the key informants of women elder said that:-

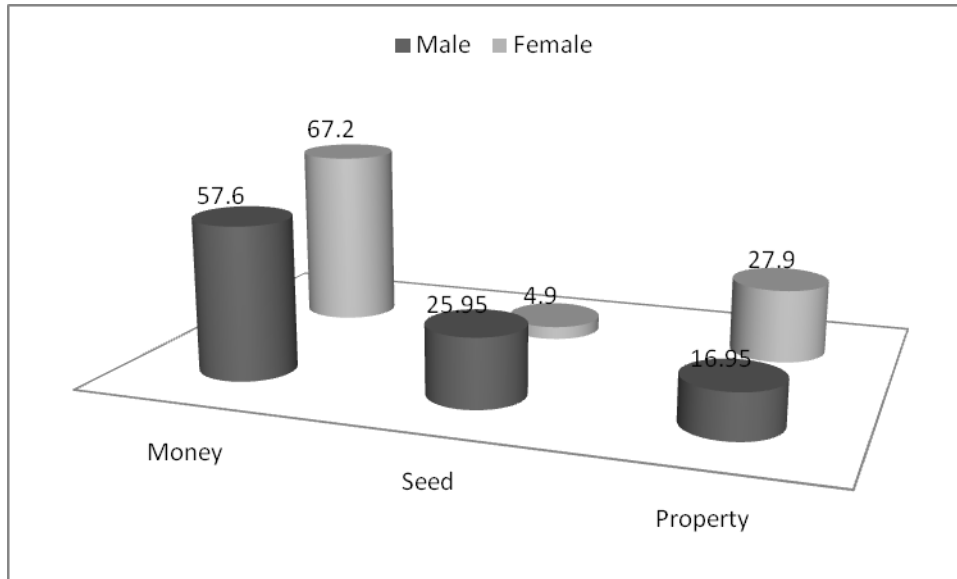
*I got assistance from my friends and families when I was sick, I could not even call for help for preparing Enset. But my friends and families came and prepare for me and my family. They also bring their own coffee and food.*

The women also use Debo at the time of Enset preparation. Enset preparation has long process and it needs time and energy so the women come together and do it as a group. When the members of the group gather for Enset preparation, the person getting the support prepare food, drink and coffee for the group members.

### 4.3. Access to and Benefits of Social Capital

#### 4.3.1. Access to Social Capital

**Figure 2 Required Criteria to Join the Group**



*Source: Field Survey, March, 2010, Bukuna Checheyencho Kebele*

Figure 2 clearly shows that most of the respondents, 75 (62.5%) (34 (57.6%) males and 41 (67.2%) females) indicate that the required criteria to join the group are money while 15 (25.4%) males indicated that it is seed and 17 (27.9%) females claimed that it is property.

In the women focus group discussion the participants reported that there is no gender segregation. But they indicated that the marital status of the women matter, which means if the women are single (not married) they can not be a member of Mahiber, Idir or other group. But she can participate in Debo and Wenfel representing her mother. But they said that there is no problem for single men to join the group/ association such as Idir, Iqub or other groups.

In the men focus group discussion it was added that a widowed woman can be a member of the group by the name of her husband / continuing his participation. When they were asked the reason, they said that, men are responsible for their house and for their wives and children and they are the heads of their house. Usually the wife doesn't have to worry about the house and her duty is to serve her husband and children when the husband provides the house expense.

The survey report also showed and go in line with the study of Ergogic (2008) reported in her study, Hadiya women are expected to take care of the household activities in addition to managing the domestic animals and agricultural activities. Men are expected to bring income for the house and it is the wife's role to manage it properly, even if it is not enough it is up to the women to use it wisely.

Kifle (2007) also reported that, an ideal rural Hadiya family is composed of the husband (head of the family institution), his wife/ves and children. The husband's authority in the family is unquestionable. He is the overall administrator of family matters and property.

In the Hadiya family socialization process and culture, women are expected to be involved in domestic work, and group which facilitates the domestic work. So women are more involved in Debo and Wenfel groups / social capital than the other.

Accessing and having different types of social capital / group is important for the individual to get information. Having more social capital than other has impact on accessing to and control over valued resource. As Putnam (1992) stated, individuals, households, or small groups who have access to important resources, or who occupy higher positions in a network, are said to have “more” social capital than others, because their social relationships and position in these networks give them better access to and control over valued resources.

#### 4.3.2. Benefits of Social capital

**Figure 3 Benefits Obtained from the Group**

<b>Benefits Obtained from the Group</b>	<b>1 Male</b>	<b>2.Female</b>	<b>TOTAL</b>
<b>For holiday/ Wedding</b>	20	33	53
%	33.9	54.1	44.2
<b>Family Purpose</b>	23	13	36
%	38.98	21.31	30.0
<b>For difficult times</b>	7	6	13
%	11.9	9.8	10.8
<b>To buy things</b>	9	9	18
%	15.3	14.8	15.0
<b>TOTAL</b>	59	61	120
%	100.0	100.0	100.0

*Source: Field Survey, March, 2010, Bukuna Checheyencho Kebele*

Figure 3 and 4 show that 53(33 (62.3%) female and 20 (33.9%) male participants indicated that the benefit they received from the group is for holiday or wedding ceremony purposes. And 36 (23 (38.98%) males and 13 (21.31%) females indicated that they used it for family

purpose. And 18, (9 (15.3%) male and 9 (14.8%) female) respondents indicated that they used for buying things and 13 (7 (11.9%) males and 6 (9.8%) females indicated that they used it for difficult times such as mourning and economic loss.

The women focus group discussion participants said that, Wijo is useful for them and the members of the group can be from the family members and neighbors. They mostly use Wijo at the Mesquel Holiday which is the biggest holiday celebrated in the area and it is expected to have butter and milk in the house and it is the women's responsibility to fulfill many things for the holiday. Also for the wedding ceremony in a family women collect butter and start Wijo for the wedding purpose ahead of time.

One of the participants from the women's focus group discussion said that

*it is very usefull for the holiday, Mesquel is the biggest holiday and it is a moment for the woman to show her good work or capacity to manage her house very well for the other family.*

According to the two key informants from Woreda Women's and Children's Affairs Office it is useful for the women to gather the butter because, when they meet to collect the butter they discuss about different issues and can get information from each other. Also the burden of the expense at the time of the wedding will be shared among the group member's so that they will not get difficulty to cover the expense at a time.

In addition to the reasons mentioned above, the women also use Wijo to collect butter and milk when one of their members gives birth. They all go to her house and provide the butter and milk for her family.

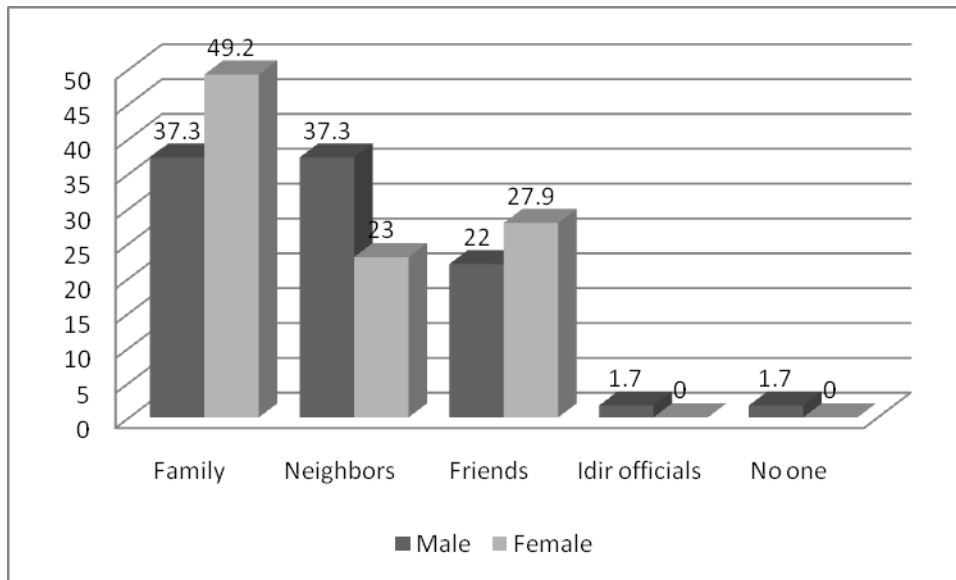
Improved connections could also increase women's awareness of and access to resources available to improve their status. Alternatively, women's improved status may make them feel more empowered and effective as active community members. On the other hand, their increased access to education and earnings might allow them to devote more of their time to civic activities.

The men's focus group discussion participants also indicated that they benefited from Iquib for the purpose of Mesquel holiday to buy oxen. Because it is men's responsibility to bring the meat for the family. Iquib helps them to build the house or to buy oxen for the farm.

## 4.4. Seeking Assistance

### 4.4.1. Economic

**Figure 4 Types of Groups to Requested for Economic Assistance**



*Source: Field Survey, March, 2010, Bukuna Checheyencho Kebele*

As could be seen in Figure 5 52 (22 (37.3%) male and 30 (49.3%) female respondents indicated that they will go to their families for help at first at the time of economic problem in their family. 36 (22 males and 14 females) respondents say that they will go to their neighbors and 30, (13 males and 17 females) will go to their friends.

As the results show the family is the primary social capital which the participants prefer to go to at the time of major economic crises. In the Ethiopian context, family is the basic unit of the society and it is a source of social capital. This social capital is not only influence on

the other individuals but also on the members of the family. Families use social capital for different purposes, challenges, difficulties or any social commitments.

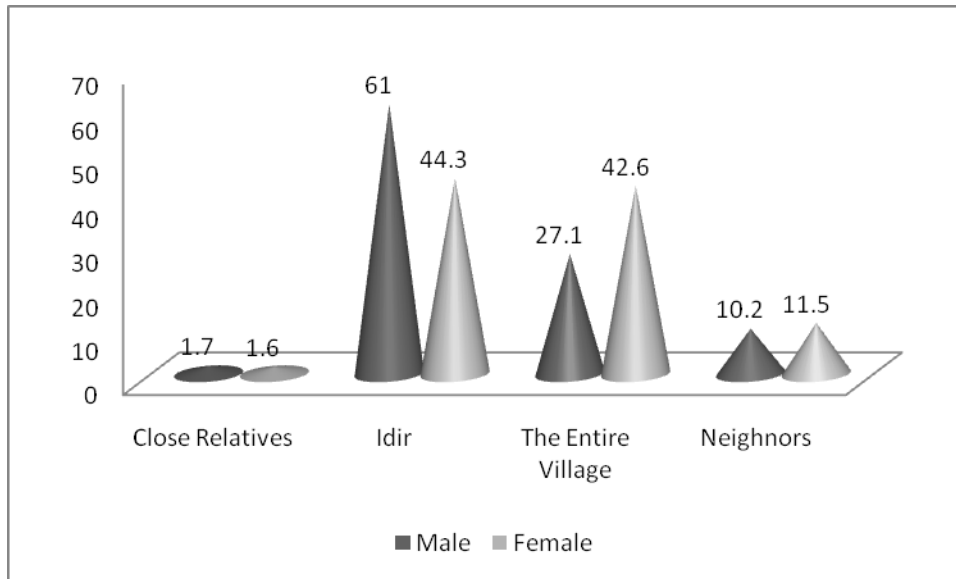
According to the key informants from the Woreda Women's and Children's Affairs Office, usually Hadiya family lives with extended family members in the house and also lives within the same neighborhood with relatives. Most of the time, their neighbors are their families, so that when they form Idir, Iqub or other association they tend to form with family members. However, in every situation, when there is a problem in one house, the extended family is the first to contact in one or other way.

A family in itself and the community to which they belong to may have plenty of social capital resources. At the family level, we may hypothesize that in general the use value of social capital will vary for each member of the group depending on their gender. Across family groups it will vary depending on class and cultural background.

According to Wassie (2006) neighborhood social networks, for instance, are the best insurance system for the poor households by which both economic and social supports are rendered for the family in crises situations where formal insurance welfare system is absent. Survey results also indicate that neighborhood is the next choice for the community at the time of economic crises.

#### 4.4.2 Assistance for Mourning

**Figure 5 Types of Groups Approached at the Time of Mourning**



*Source: Field Survey, March, 2010, Bukuna Checheyencho Kebele*

As could be seen from Figure 6, 63 (36 (61.0%) males and 27 (44.3%) females) respondents said that at the time of death, the Idir will turn out to assist the troubled household. And 42, (16 (27.1%) males and 26 (42.6%) females) respondents said that the assistance will come from the entire village. While 13 (6 (10.2%) males and 7 (11.5%) females) respondents indicated that the assistance will come from the neighbors.

As this study's results indicate Idir is the first choice which the participants turn to get some help at the time of mourning. Idir is an association that provides financial assistance and other forms of aid for people in the same neighborhood or occupation and between friends or kin. The main objective of an idir is to assist families financially during times of stress, such as illness, death, and property losses from fire or theft.

According to the men elder key informants, the head of a family who belongs to an idir contributes a certain amount of money every month to assist individuals in times of emergency. And the idir provides the assistance in cash and in kind at the time of a funeral of a deceased member of the family or a member of the group/ idir.

Membership is clearly defined, with written lists, membership is confined to founding members and those applying to become members afterwards. In both contexts there is a membership fee to be paid when joining after formation.

The male key informants also added that, payments are made when members incur costs related to funerals (and, as will be discussed further, in some cases related to other instances as well), and to the death of a well-defined set of relatives. The actual payout is conditional on the relationship of the member to the deceased: for example, the payment for the spouse of a member is typically different from the payout for a child or for uncles and aunts.

Payouts occur in cash and in kind (food and grain) as well as in the form of labor services. In both contexts, there are written statutes, bylaws and records of contributions and payouts. The rules define membership procedures, payout schedules, contributions and also a set of fines and other measures for non-payment of contributions, or for matters such as not showing up at funerals or not contributing enough in terms of labor on these occasions.

According to Dercon et al (2004) it was indicated that membership was affected by socio-economic characteristics of the individuals. It was found that the probability of membership increased with the age of the household head and with household size. This is consistent with people typically considering joining Idirs after they got married and form a family.

One of the key informants from Woreda Culture and Tourism office said that:

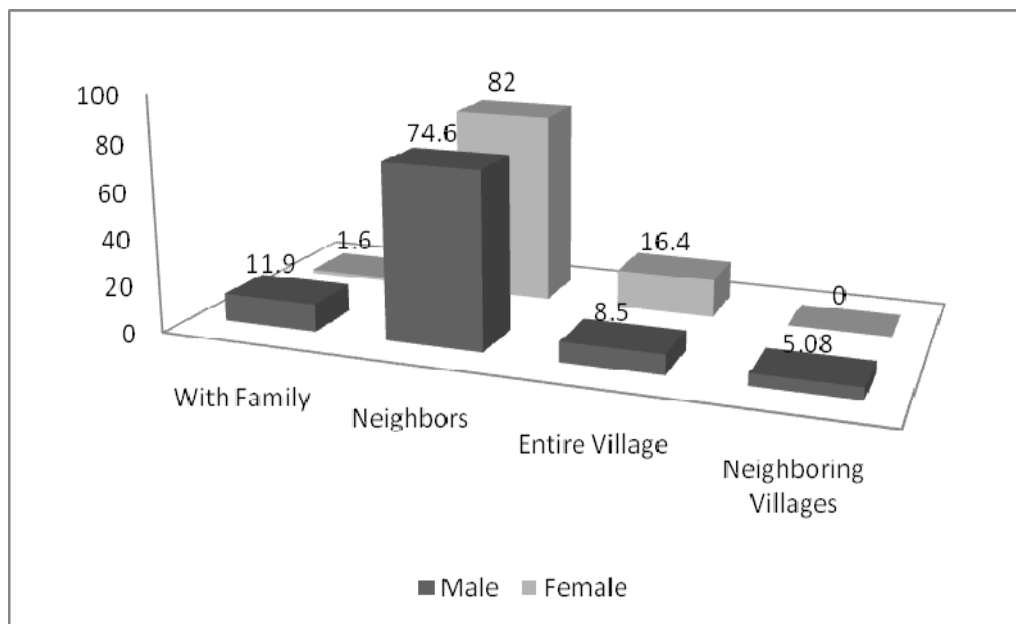
*Being a member of idir is a mandatory and expected role for one family and it is their culture. Especially for the head of the household (man). The community thinks that it is their insurance at the time of any difficulties. They also join more than one Idir to be more secure. If one family could not join the idir, the family will be out casted from the community.*

Socialization is a process, which forms what a person acquires socially; i.e. the expected roles, norms, values systems and attitudes, through its agents, namely, family, school, religious institutions, media, etc. However the socialization process will force the people to be member of the group / association.

### 4.4.3. Festival

A Festival is an event or celebration. It is culture and tradition of the community. Festival is celebrated in different ways and time. There are many festivals are celebrated in Ethiopia and Hadiya community also celebrate festivals in different times. As the participants reported that the major festival which the community celebrate is Meskel. The figure shown below showed types of groups they are celebrate the festival.

**Figure 6 Types of Groups to Celebrate Festivals**



*Source: Field Survey, March, 2010, Bukuna Checheyencho Kebele*

The majority of the respondents, 94 (44 (74.6%) males and 50 (82%) females) said that at the time of festival they celebrate with their neighbors. 15 respondents (5(8.5%) males and 10 (6.4%) females) said that they celebrate the festival with entire village but only 8 (7 (11.9%) males and 1 (.6%) females respondents said with family.

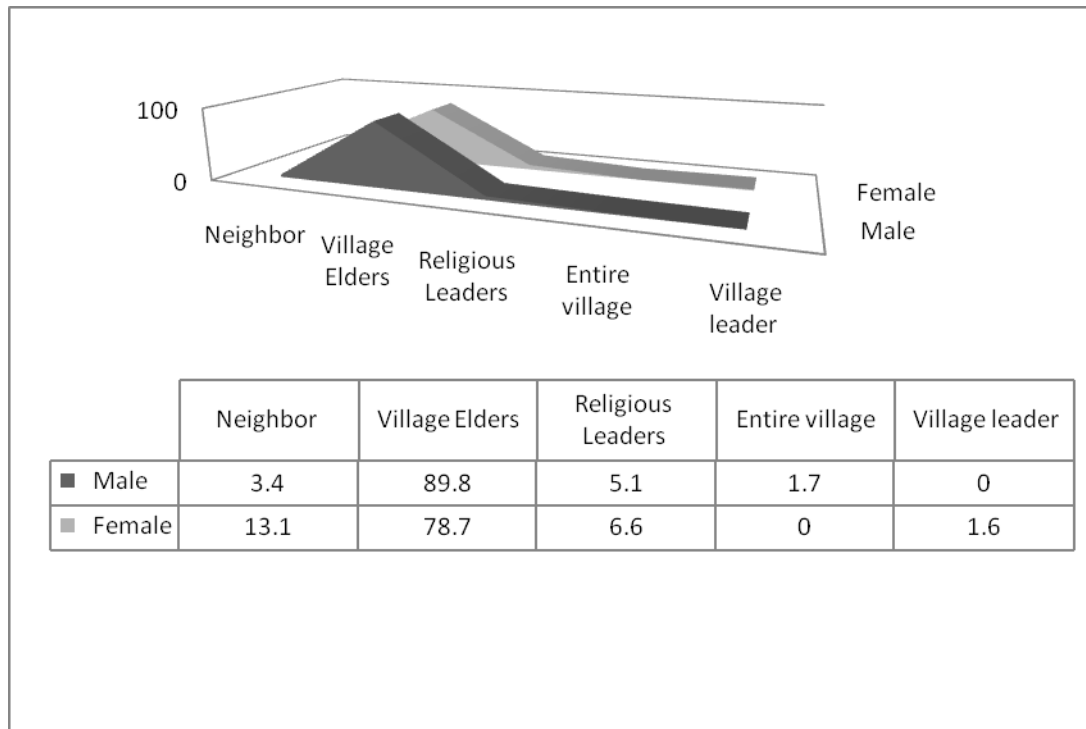
According to the women focus group discussion participants, the biggest celebration / holiday of the area is Meskel holiday and it is celebrated with the entire neighborhood. The holiday is celebrated by slaughtering oxen and sharing the meat with the neighbors and the family members. And on that day the elders go out to an open area / field and bless the community. Furthermore, the young children will sing songs and many activities will be performed by various community and family members.

Greif (1994) presents an interesting argument in this respect: based on empirical evidence indicating the high correlation between societal organization and per capita income, most developing countries would tend to be “collectivist” while most developed countries would be “individualistic.” In a collectivist society, the social structure is highly fragmented, with individuals interacting socially and economically mainly with members of a particular ethnic, religious or familial group, and where contract enforcement is primarily expected through informal institutions.

#### 4.4.4. Dispute

Dispute can arise due to many reasons, such as economic issues, ethnic conflict, conflict between husband and wife, between neighbors and more. Disputes are resolved by different ways such as mediation and negotiation by third party (elders, relatives, and friends). In Ethiopia, there is a traditional way of dispute settlement methods in many ethnic groups. In Hadiya society also has its own traditional way of dispute settlement method. The figure also showed that how the participants use different groups during the time of dispute.

**Figure 7 Types of Groups That Arbitrate During Time of Disputes**



*Source: Field Survey, March, 2010, Bukuna Checheyencho Kebele*

The participants were asked who they think would help resolve the dispute if two villagers quarrel. The majority, 101 (53 (89.8%) males and 48 (78.7%) females said that the village

elders will resolve the dispute. And 10 (2 (3.4%) males and 8 (13.1%) females) respondents said that the neighbors will help resolve the dispute.

According to Tsehay (1991), in Ethiopia, the formal legal system, police and courts are not the only system for conflict resolution. Traditional customary laws exist in the cultures of most ethnic groups. This traditional customary laws are biased against women and do not ensure they are treated fairly.

In the women's focus group discussion the participants said that women are not allowed to go to the traditional court (Lomeneno or Shimglina) where elderly males settle conflict or the government legal system because it is a shame for women to speak in public; not to be called talkative, instead her husband talks for her.

In Ethiopia, Shimglina is one of the traditional customary practice and the most prominent institution in resolving conflicts. Shimglina has always been employed to smoothen out serious disagreements between friends, neighbors, spouses, communities etc. It is a process of rationale and orderly discussion between conflicting parties (Yohannes, 2003).

Shimglina is a male dominated institution and women have no significant role in this institution. They can appear just as witness or representing their own cases. Culturally, membership of women in Shimglina seems prohibited (Yohannes, 2000).

It is the finding of this study that whenever there is a dispute between husband and wife, between families and neighbor in the Hadiya community, elders will settle the dispute which explains that they have a social capital of elders. But when it comes to the gender role, the women are not involved as men do as it has been explained above.

According to the key informant in the Woreda Culture and Tourism Office, Hadiya women used to settle disputes in a community level. Among the Hadiyas, there is a tradition called *Lend Mecho*. This is a way or a process that elderly women use to arbitrate disputes. Here the women intervene in protracted disputes that the male elders have failed to resolve. The elderly women get together and call the two persons (parties) who quarrel and ask them to agree before a crowd of people. If one of the two parties refuses to negotiate, the women warn him or her that they are going to be cursed. In general the traditional Hadiya community is afraid of elderly women's curse. But this activity is not practiced anymore due to different reasons.

However the community are more dependent on the men elders for any dispute which arises in the community.

## **CHAPTER FIVE**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1. CONCLUSIONS**

The reviewed literature has indicated that social capital is useful and important for development, social security, well being of the society and even for democratic system of the country.

Different Ethiopian ethnic groups have their own traditional way of social capital system. The Hadiya society is also one of them, who used a different social capital systems. The major sources of social capital of the society are family and neighborhood. There are many traditional institutions / social capitals which exist within the community.

In line with the reviewed literature, the usage and accessing of social capital differ in gender as well as race, religion and status. However, the focus of this study is on the gender perspective of social capital types, usage and access of social capital and what social capitals are used in different situations.

Therefore, this particular study proves that the Hadiya community member (men and women) use existing networks and traditional institutions (social capitals) without gender

segregation. The traditional institutions are Idir, Maheber, Debo, Wenfel and Wijo. And the existing social networks are families, neighbors, friends and elders.

The main types of the social capital (groups) used in the community are Idir (used for mournings and weddings), Iquib (used for buying things for the house and farm), Wijo (butter Iquib of, a group of women, used for holiday and wedding ceremonies) and Wenfel (women's group, used for Enset preparation), and Debo (working together on farm or to build the house). These groups are used by the society when there is a need in ones/ individuals house.

Families and neighborhoods are usually the members of the groups / social capital, which means ones family members can be their member and also their neighbor can be Idir member or any other group member.

Women and men use the groups (institutions) differently. Men are mainly involved in more formal and influential groups like Idir and the women are involved in the types of groups (institutions ) that are less influential, more likely engaged in household activities (domestic works) which is related to traditional female roles (cooking, taking care of children, husband and elders, etc).

The other finding is that everyone (men and women) can be a member of some groups / associations and the criteria to join the group is mainly money and property. The research indicated that the marital status of the women does matter, which means if the girl is single

(not married) she can not be a member of Mahiber, Idir or other group. But she can participate in Debo and Wenfel representing her mother. They also said that there is no problem for single men to join the group/ association. The reason behind this is that the community thinks (the norm) is that men (husband) is the head of the family and has to be responsible for all activities.

Social capitals are used for different reasons in the Hadiya community. Seeking factor such as economic problems, mournings, disputes and celebration of different festivals exist in the community. It is showed that neighborhoods, family and Idir are the main coping strategies / assistance when they are needed.

The analysis also found that the community benefits from the social capital (group) during the time of) holidays, wedding ceremonies, family purpose or to buy different things.

As it has been mentioned from the key informants, the social capital system is important for the society to hold the community together: the main ones being family and neighborhood.

## 5. 2. RECOMMENDATIONS

Traditional social capital system is significant and the Hadiya community used it as a coping strategy for their different situations. The group (social capital) gives mutual socio-economic support to their members.

Based on the findings of the study, the researcher recommends the following:

1. As it has been observed social capitals or informal institutions/groups are organized by mutual trust and understanding and willingness of the group members. These groups have to be supported by the government and non- governmental organizations (formal institutions) to work for the development of the community.  
  
There is an Ethiopian saying stated “Dere beyaber, Anbesa Yaser” the literal meaning of the saying is that “If the threads are united, it can tie a Lion”, which has a meaning of ” if people come together they can do bigger thing. These organized groups can be a good entry point for the government and non- governmental organizations to do some development works.
2. The other suggestion / recommendation is for the Women and Children’s Affairs Office and non-governmental organizations to work on changing the attitudes of the community on gender socialization process assigned by the community. From the findings it can be understood that the women are not actively participating in influential groups because of the female role.

Being a member of the influential groups, such as Idir, is useful for the women to get information and other access to resources.

3. The government and/or non governmental organizations need to do an assessment to identify the gaps and problems which the informal institutions faced so that they will give capacity building training (empowering the leaders) for better and progressive work.
4. There is a need for creating the linkage with formal institutions like microfinance or other benefit oriented institutions and making sure that men and women are equally benefiting.
5. Comprehensive and more in depth studies should be conducted to fully understand the situation of social capital among the Hadiya people.

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## ANNEXES

### Annex I: PICTURES



**Picture 1 & 2 Enumerators when collecting the data**

**Annex II**



**Picture 3 & 4 Women focus Group Discussion**

**Annex III**



**Picture 5 & 6 Men Focus Group Discussion**

## **Annex IV: Questionnaire on Social Capital**

**Addis Ababa University  
School of Graduate Studies  
Institute of Gender Studies**

### **Objectives of the Questionnaire**

The objective of this study is to gather information on the role of social capital in the Hadiya community and to find how social capital is used in the community. This study is conducted for academic purpose only and will not affect any one in any way. Please be frank and answer all the questions.

### **General Instructions**

Please understand that your response has great contribution for the success of this study. You are kindly requested to provide free and honest response in the space provided by selecting the point you consider important among the options and putting  $\surd$  mark. Circle the letter of your choice, where appropriate. You can add another option/s on the option “other” in addition to the provided choices.

Thank you very much for giving your precious time to respond to this questionnaire.

**I: Questions Related to Personal Background**

1. Age \_\_\_\_\_
2. Sex \_\_\_\_\_
3. Place of birth \_\_\_\_\_
4. Marital status
  1. Single \_\_\_\_\_
  2. Married \_\_\_\_\_
  3. Separated \_\_\_\_\_
  4. Divorced \_\_\_\_\_
  5. Widowed \_\_\_\_\_
  6. Other (Specify) \_\_\_\_\_
5. Religion
  1. Orthodox \_\_\_\_\_
  2. Muslim \_\_\_\_\_
  3. Protestant \_\_\_\_\_
  4. Catholic \_\_\_\_\_
  5. Other (Specify) \_\_\_\_\_
6. Educational Background
  1. Illiterate \_\_\_\_\_
  2. Read and write \_\_\_\_\_
  3. Primary level first cycle (1-4) \_\_\_\_\_
  4. Primary level second cycle (5-8) \_\_\_\_\_
  5. Secondary level first cycle (9-10) \_\_\_\_\_
  6. Secondary level second cycle (11-12) \_\_\_\_\_
  7. College Diploma and above \_\_\_\_\_
  8. Other \_\_\_\_\_
7. Occupation
  1. Employed in Government office
  2. Employed in other office
  3. Farmer
  4. House wife/ Husband
  5. Other, please specify \_\_\_\_\_

8. What is your source of income?
1. Employed
  2. Farming
  3. Husband's income
  4. Wife's income
  5. Other, please specify \_\_\_\_\_
9. Do you have children or a child?
1. Yes \_\_\_\_\_
  2. No \_\_\_\_\_
10. If yes how many? \_\_\_\_\_

## **II. Social Capital and Related Questions**

1. Are you the member of the following institutions / organizations? Can circle more than one choice.
1. Iquib
  2. Iddir
  3. Mahiber
  4. Debo
  5. Wenfel
  6. Wijo
  7. Other, please specify \_\_\_\_\_
2. What are the required criteria to join the groups?
- \_\_\_\_\_
3. What are the benefits you got from the group?
- \_\_\_\_\_
4. How significant of this for their membership?
-

5. What are the issues are raised at organizational meetings such as Idir, Mahiber, Iqub?

Issues	Idir	Mahiber	Iqub	Other groups
Family issue				
Social issues				
Political issues				
Economic issues				
Spiritual issues				
Other, please specify				

6. Can anybody join more than one organizations?

1. Yes                      2. No

7. If yes is the answer to the 6<sup>th</sup> question, How many Idir, Iqub or Mahiber do you belong to?

Number	Idir	Iqub	Mahiber	Other
One				
Two				
Three				
More than three				

8. What are the criteria to join or to be member in the associations?

Does it involves financial fees or labor?

9. If financial, how much? and if it is labor how long?

\_\_\_\_\_

10. How frequently do the groups(s) meet?

1. Every week
2. Twice every month
3. Once a month
4. Infrequently
5. According to the need
6. Do not know

11. Suppose you got an economic problem in your family, who do you think you will go to for help first?

1. Friend
2. Family
3. Neighbors
4. Idir officials
5. Religious leaders
6. No one
7. Other, please specify \_\_\_\_\_

12. If there was a death somewhere in this village, who do you think will turn out to assist the trouble household ?

1. No one
2. Close relatives
3. Neighbors
4. The entire village
5. Idir
6. Religious Leaders
7. Do not know

13. Suppose your neighbor suffered some economic loss, who do you think he/she would ask for financial assistance?

1. No one
2. Close relatives
3. Neighbors
4. Village money lenders
5. Idir
6. Religious Leaders
7. Do not know

14. During festival times, with whom do people in this village get together to celebrate?

1. Within family
2. Neighbors
3. People of same ethnic group
4. Entire village
5. Neighboring villages
6. Do not know
7. Others, specify\_\_\_\_\_

15. Suppose two people in this village had a dispute with each other. Who do you think would resolve this dispute?

1. Among themselves
2. Neighbors
3. Village elders
4. Religious Leaders
5. Entire village
6. Village leader
7. Kebele administration
8. Do not know
9. Others, specify \_\_\_\_\_

16. Please provide additional comments regarding the support people give and get when faced with social and economic problems/challenges:

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**Thank you.**

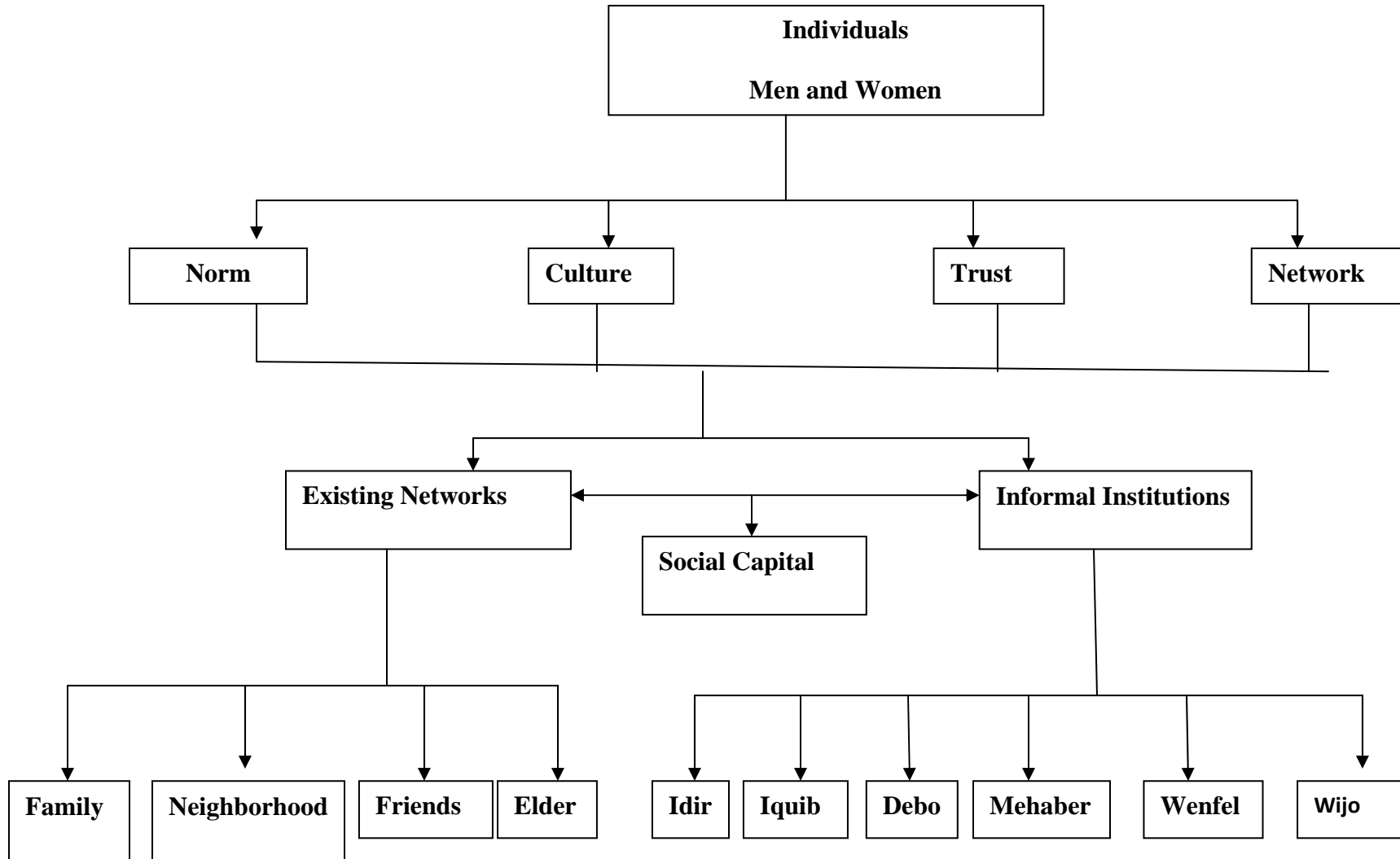
**Annex V: Guide Line Questions for Men and Women Focus Group Discussion and Elders**

17. Are you the member of the following institutions / organizations?
18. What are the required criteria to join the groups?
19. What are the benefits you got from the group?
20. How significant of this for their membership?
21. What are the issues are raised at organizational meetings such as Idir, Mahiber, Iquib?
22. Where do you go for assistance at the time of difficulties/ problems, celebration?
23. Is there any difference among men and women to use the groups/ institutions?

## **Annex VI: Guide Line Questions for Key Informants**

1. What are the major social capital / groups in Hadiya community?
2. What are the criteria to join the group?
3. What are the benefits to get from the group?
4. Is there any difference among men and women to use the groups/ institutions?
5. What kind of groups are used at the time of economic problem, mourning, festival and dispute? Is there any difference between men and women?

**Figure 1.2. The place of Social Capital Vis- a – Vis Social Existing Networks and Informal Institutions.**



Developed by the Author. (2010).