

Social Capital Building Endeavors in a Diversified Community: The Case of SOS

Children's Villages Program Addis Ababa Intervention, inKolve - Keranyo sub-city,

AddisAbaba

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This is to certify that the thesis prepared by Solomon Kidane, entitled: *Social Capital Building Endeavors in a Diversified Community: The Case of SOS Children's Villages Program Addis Ababa Intervention, in Kolfe - Keranyo sub-city, Addis Ababa* and submitted in partial fulfillment of the requirements for the Degree of Master of Arts (Social Work) complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Abstract

Social capital studies have been attracting the attentions of scholars these days that deal with social networking and the associated norms, values, trust and collective actions of communities. This research primarily focuses on studying the social capital situations and practices of members of communities in woreda 08 and 11 of kolfe-keranyo sub-city in Addis Ababa. The research is carried out through qualitative exploratory study, using case study method. The research participants were parents, government official and leaders of community based organizations existing in both areas who have enough knowledge of the local communities. Findings from the study revealed the increase in bonding relationship within groups established in lines of ethnicity, and religion in both localities. The study also revealed the existence of less bridging and linking social capitals in both communities that led, among others unequal distribution of resources, conflicts and illegal construction of houses. The study found out the performance of SOS Children's Villages Program Addis Ababa, Family Strengthening Projects in building the social capital of vulnerable segments of the communities. Based on this, on the one hand the organization has been performing for the creation of platforms such as formation of different groups, meetings, trainings without discriminating the local inhabitants. On the other hand, it has demonstrated to have limitations in performing these activities across its delimited areas of operation. In conclusion, the study has paramount importance to learn the social capital situations of communities and the level of efforts employed to enhance them. Besides, this study can be used as a primary source for further detailed studies of social capital building in diversified urban communities.

Key Words: Social Capital, Diversity, Community Development

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SOCIAL CAPITAL BUILDING ENDEAVORS

Acronyms

AHDA Agency for Rented House Administration

ARHA Action for Humanity Development Association

CBO Community Based Organization

CSA Central Statistics Agency

DHS Demographic and Health Survey

FDRE Federal Democratic Republic of Ethiopia

FGD Focus Group Discussion

FSP Family Strengthening Project

KII Key Informant Interview

ICBI Indigenous Community Based Institutes

LeDCA Lewogen Derash Charity Association

ONRS Oromia National Regional State

SACCo Saving and Credit Cooperatives

SOS CVESOS Children's Villages - Ethiopia

SOS CVISOS Children's Villages - International

SOS CVP AASOS Children's Villages Program Addis Ababa

WCAO Women and Children Affairs Office

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CHAPTER I – Introduction

1.1 Background

Ever since the existence of human beings, communities have been evolved and through their members gain multidimensional services that includes social, psychological, cultural and emotional as well as basic necessities and protections (Arega & Wubliker, 2015, p4). Different scholars defined community in different ways. For instance, Hardcastle, Powers and Wenocur (2004) viewed it as people with social ties sharing an identity and social system. As to Phillips and Pittman (2009), community refers to a location (community of place) or a collection of individuals with a common interest or ties whether in close proximity or widely separated (community of interest). These definitions are implying the existence of common understanding of community as a collection of people having ties and interactions among themselves. This in turn directly linked to social capital of a community which focuses on the people relationships and their networks.

Scholars have also portrayed the definition of social capital in different ways. As to Kilpatrick, Field, and Falk (2003), social capital is a resource based on relationships, membership in networks, norms of interactions, knowledge, trust, reciprocity and cooperation existing among people. In his part Putnam (2007) defined social capital as social networks and the associated norms of reciprocity and trustworthiness. It can be presumed as social capital holds entities of resource that acts as a cohesive means and pulls people to come, live and work together.

Community based institutions, private, non-governmental and governmental organizations with their capacities can determinately affect the levels of social capital in a specific community (Kilpatrick, Johnson, King, Jackson, and Jatrana, 2015; Dale and Newman, 2008; Key, 2005).

Besides, the diversity of community composition that is exhibited in rapidly growing urban settings like in Addis Ababa, Ethiopia, has a determinant value in affecting the process of building social capital (Piekut & Valentine, 2016). Towards building the social capitals of communities, SOS Children's Village –Ethiopia has started intervention in 2007 using community development approach in order to bring about protective environment for children. With the prime aim of addressing child vulnerability through community development, the organization aspires to see a social support system that comes as a result of sensitive and collaborative community that provide every needed assistance, affection and care for vulnerable children. Among the different projects of the organization under implementation are the Family Strengthening Projects (FSPs) being carried out at Kolfe - Keranyo sub-city in Addis Ababa.

Kolfe - Keranyo sub-city is one of the 10 sub-cities found in Addis Ababa City which has 15 woreda administrations. Woreda 08 and 11 are among the 15 local government administrations in Kolfe - Keranyo sub-city, located in the western edge of Addis Ababa neighboring Oromia National Regional State. According to CSA, both woreda have over 35,621 and 25,000 residents respectively.

This thesis paper, therefore, deals with studying the social capital building endeavors in a diversified poor communities through the organization intervention in woreda 08 and 11 of Kolfe - Keranyo Sub-City.

1.2 Statement of the Problem

There are a numbers of studies conducted in the areas of Social Capital. Among these existing literatures, Woolcock and Narayan (1999) elucidated the importance of social capital as not limited only to the individual benefit through family, friends, associates as an asset to be

used in times of crisis and enjoyment; it also helps communities to be in a strong position to mitigate poverty and vulnerability, resolve conflicts and to use new opportunities. In her part, Selaam(2007) explained that societies will be effective and enduring if there is strong social capital (norms of mutual trust and reciprocity) which is key for the development of social, economic, and political institutions.

Communities are diversified along various lines that include but not limited to by residence, socioeconomic status, race, linguistic, ethnicity, religion, and gender. In connection to this, Fernandes and Polzer (2015) explained that diversity has the potential to either disrupt group functioning or, conversely, be the source of collective creativity and insight. Capitalizing on this, scholars suggested the need for enhancing the three types of social capital (bonding -social capital within collectives, bridging – social capital between collectives and Linking – collectives ties with power holders/service providers) to bring about community development. For instance, Dale and Newman (2008) pointed out the importance of building social capital in communities through creating conducive atmosphere forthcomingtogether to create self-organizing network (bonding), enable network to access ties with others(bridging), and facilitation of vertical relation with service providers (linking).

Studies conducted in relation to social capital are found at an infancy stage (Grootaert.1998)In addition to this, theexisting studies are dominantly conducted in the United States of America (USA), Europe, Australia and Asia. Moreover, most of these studies focused on the relevance and connection of social capital to community and economic development as well as its implication on diversity (Seferiadis, Cummings, Zweekhorst and Bunders, 2015; Dale and Newman, 2008;Kilpatrick, Field, and Falk, 2003; Bhuiyan, 2011; Menahem, 2011;Alan Key; 2005; and Woolcock and Narayan, 1999; Hoyman, McCall, Paarlberg, and Brennan, 2015;

Chunchao, Xianbo, and Chenglei, 2014; Viswanathan, Echambadi, Venugopal, and Sridharan, 2014; Kim and Li, 2014; Gesthuizen, Meer and Scheepers. 2008; Kilpatrick, Johnson, King, Jackson, and Jatrana, 2015; Benier, and Wickes, 2015; Laurence and Bentley, 2015; Piekut and Valentine, 2016; Putnam, 2007). Despite these studies are paramount important; however some of them conducted long years ago, others conducted looking situations at macro level and most importantly, all did not consider and took the contexts of Africa into account where different social, economic cultural and political practices are significantly observed as compared to the studied locations (continents).

In fact, there are few studies made specifically in relation to social capitals of communities in urban slum areas of Africa. For instance, Gethun and Odella (2014) pointed out that the potential contribution of social capital in the informal sector of African cities as less studied. Likewise, in Ethiopia, there are few studies conducted directly related to social capital and most of them were carried out primarily linked to rural communities (Falco and Bulti (2005); Fredu, Marysse, Tollens, Mathijs (2007); Roseman (2015); and Dodd (2012). On another view, scholars (Mesganawe, Yemane, Wall, Bayass & Hogberg, 2007; Wubalem, 2003) have conducted studies of social capital impact to health in Ethiopia. In addition to these, others (Mulugeta, 2014; Arega and Wubliker 2015; Shiferaw, 2002; Tesfaye, 2004; Aredo's, 2004) have studied social capital in connection to indigenous community based institutions with particular focus on 'Idir' (association for facilitating burial ceremonies) and 'Iqub' (association for mutual financial support) based on their fostering role and limitations for communities relationships. Another study conducted by Gethun and Odella (2014) elucidated the economic benefits of networks among street vendors in Addis Ababa. In recent times, studies have also been made specifically linked with social capital by university students as partial fulfillment of their master

degree (Hailegiorgis, 2014, Habtamu, 2010; and Tsedey 2008; Kendie, 2012). Three of the studies conducted by Hailegiorgis (2014), Habtamu (2010) and Kendie (2012) dealt with the social capital benefit systems of Wolayta, Hadyaand Ethiopian Somali ethnic groups respectively. On the other hand, Tsedey (2012) explained the benefits street children gained from the social capital they developed among themselves. Apparently, these thesis papers focused on the bonding capitals of the stated groups practice and the benefit member's access through them.

In general, all these studies conducted in Ethiopia were focused on social capital in relation to rural communities, health, and indigenous community based institutions to indicate how important bonding capital was for community members. But, they did not show how poor and diversified urban community members can alleviate their common problems specifically related to endeavors in connection to building stocks of social capitals. My study focused on the social capital building endeavors in a diversified urban poor communities in light of the community development intervention being carried out by SOS Children's Villages Program Addis Ababa, in Kolfe - Keranyo sub-city.

1.3 General Objective

The general objective of the study is to describe the social capital building endeavors in a diversified community in light of a community development intervention through Family Strengthening Projects of SOS Children's Villages – Ethiopia Program Addis Ababa at woreda 8 and 11 of Kolfe-Keranyo sub-city, in Addis Ababa.

1.4 Specific Objectives

In order to address the broader objective stated above, this study have the following specific objectives:-

- To describe the social capital building approach.
- To explain the process of groups or networks membership formation.
- To investigate the development of information and communication connectedness of community members.
- To describe the status of trust and solidarity community members developed.
- To describe the practice of collective action and cooperation for mutual benefit.
- To explain the empowerment status of members of the communities.

Research question

- What are the social capital building endeavors in a diversified community while implementing community development project to address child vulnerability?

Sub questions

- What kind of endeavors employed to enhance structural and cognitive social capitals among community members?
- How did community members develop their bonding, bridging and linking capitals?
- What type of mechanisms is deployed to augment communitarian social capital and improved institutional and service environment that facilitates community driven response to child vulnerability?

1.5 Significance of the study

The study explores the social capital building endeavors in a diversified urban poor communities. Particularly, the study investigates the challenges urban poor community members face in connection to social capital resource and the efforts employed to support them to enhance it through SOS Children's Villages Program Addis Ababa, Family Strengthening projects. Since much has not been studied on social capital building endeavors in urban poor and diversified communities, this study is important in exploring and describing the situation focusing on two communities of places. The study contributes to add on the knowledge gap observed as a result of the scarce information in Ethiopia on social capital building endeavors urban poor and diversified communities. In addition to these, service providers may contextually base the study to their services to be able to address the unmet needs of poor segments communities. Furthermore, researchers can use the findings as an input for further studies.

1.6 Limitations

This study is limited because of the smaller sample size of interviewee involved and making larger generalization from the finding becomes difficult. But an effort was made to make the interviews more in-depth and triangulate the information in conducting key informant interviews and focus group discussions, so that findings could clearly reveal the social capital building endeavors in both communities. Social capitals can vary from place to place and the researcher believes as it has to be studied contextually. Thus, this particular study can be use as primary information that lights for further detailed studies to come to generalization of results for all communities.

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The other limitation of this study was, due to the time constraint, not able to include the perspectives of SOS Children's Villages Program Addis Ababa, FSPs staffs and its stakeholders functioning in both locations. These would have been helping the study to critically see further in-depth to different factors that might influence the situation of social capitals in both locations.

Furthermore, the study topic may not encourage interviewees to talk more about it as it is sensitive and taken by majority as taboo and these might hinder them to reflect their inner feelings.

Chapter II - Literature review

2.1 Social Capital

Social capital has been increasingly studied in social science in the last two decades (Selam, 2007). In connection to the inception of the term “*SocialCapital*”, in, (2005) indicated that it has relation to do with pioneer scholars like: capital (Marx 1887/1938), human capital (Schultz, 1961; Becker, 1964), and cultural capital (Bourdieu & Passeron, 1970/1990). With regard to the meaning of the term Social Capital; however, researches end-up with various conclusions. For instance, to Putnam (2007), it is all about connections among individuals—social networks and the norms of reciprocity and trustworthiness that arise from them. For Woolcock and Narayan, (2000), social capital refers to norms and networks that enable people to act collectively. On the other hand, Lin (2005, p4) provided a different definition which says “resources embedded in one’s social networks, resources that can be accessed or mobilized through ties in the networks.” As for Coleman (1988) social capital defined as the value of identified certain aspects of social structure to actors as resources that they can use to achieve their interests. Besides, Bourdieu (1986, p284) defined social capital as “The aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintances and recognition”.

In connection to aspects of social capital, Onyx and Bullen (2003) indicated as there are two and name them as (a) social structure, or social networks; and (b) the norms governing behavior. Moreover, Onyx and Bullen, (2003) explained as a high level of social capital is seen in situations where there are cohesive networks of considerable density and where interactions are governed by norms of trust and reciprocity. On their part, Woolcock and Narayan (1999) indicated the four

perspectives of social capital for economic development and stated them as, Communitarian view (local associations), the Networks view (Intra and Inter community ties), the institutional view (political and legal institutions), and the synergy view (community networks and state – society relations). On another study, Seferiadis, Cummings, Zweekhorst and Bunders (2015) found out the four mechanisms of social capital strengthening and stated them as structural opportunity to meet, ‘know-how’ of social interaction, sense of belonging and an ethos of mutuality. On a different respect, Wakefield and Poland, (2005) identified three constructs of social capital namely Communitarian social capital –social trust and ties that facilitates cooperation for mutual benefit, Institutional social capital –quality of formal institutions and ‘scaling up’ individual social ties of program staff to possess and use these for organizational and community development purposes, and finally, social capital as resources accrued in the form of bonding, bridging and linking social capitals.

Despite these; researches indicated, on the one hand, that’s scholars have not yet reached into a consensus on the definition of social capital; and on the other hand, the subjectivity of the term that brings about difficulty in measuring it (Getahun and Odella, 2014). However, most of them acknowledge the importance of social networks, mutual support, trust, social values and norms along with other factors which are considered as critical in mobilizing and strengthening collective action (Bhuiyan, 2011).

2.2 Social Capital in Development

Social capital has also been explained in terms of its contribution for community and economic development. Bhuiyan (2011) found out that social capital is a useful resource, which facilitates social interaction, promotes mutual support and cooperation and thus improves

sociopolitical and economic outcomes and makes community development feasible. In line with this, Dale and Newman (2008) went further and pointed out that government policy and intervention at community level should be aligned and if not managed properly, that they can destroy the existing social capital of a community.

Besides, Dale and Newman, (2008,) argued that “Collaboration for sustainable community development means that increasingly local community organizations, leaders, and governments must form partnerships with other levels of government, with the private sector, and with civil society organizations.”

In their part, Viswanathan, Echambadi, Venugopal, and Sridharan (2014) identified that the strong relation community members have enables a collaborative process of further sensing and responding to the needs of those in the social group. Similarly, Kay (2005) viewed social capital as the ‘glue’ that binds a community together and enables collective action for the benefit of the community. In her part, Selam (2007) elucidated that wherever social capital is strong, voluntary grouping of people tend to be formed, are effective, and enduring thereby strengthen social, economic, and political institutions, which are key for development. Moreover, Wakefield and Poland, (2005) suggested that community developers needed to consider the duality (inclusivity and exclusivity) of social capital and consciously engage in transformative practices. In another development, in their article in titled *Diversification, Income Inequality and Social Capital in Northern Ethiopia, Nega*, Marysse, Tollens, & Mathjis (2007) found out that social capital is an important factor determining non-farm income.

From the point of their synergy view, Woolcock and Narayan (1999) suggested the following three steps towards bringing development in communities:

The first is to identify the nature and extent of the social relationships characterizing a particular community, its formal institutions, and the interaction between them. The second is to develop institutional strategies based on an understanding of these social relations, particularly the extent of bonding and bridging social capital in a society or community. The third task is to identify ways and means by which positive manifestations of social capital—widespread cooperation, trust, institutional efficiency—can offset, and/or be created from, its negative manifestations—sectarianism, isolationism, corruption. Put another way, the challenge is to transform situations where a community’s social capital “substitutes” for weak, hostile or indifferent formal institutions into ones in which both realms “complement” one another. (p14)

Besides, Lin (2005) indicated that social capital pays a return -improves an actor’s outcomes—and is therefore worth investing.

2.3 Community Development and Social Capital

Kilpatrick, Field, and Falk (2003) defined community development as an intentioned intervention in the lives and directions of community members and community infrastructure. Furthermore, they indicated that “The value of social capital for community development is threefold: it represents both an existing set of resources within the community on which intervention may be based, a ‘public good’ goal in its own right, and also a resource that can contribute towards sustained autonomous development after the intervention is deemed complete.”(p424). Another definition provided by Phillips and Pittman, (2009) showed that “Community Development is a process of developing and enhancing the ability to act

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collectively; and is also an outcome through taking collective action and bring about the result of that action for improvement in a community in any or all realms; physical, environmental , cultural, social, political, economic, etc.” In this regard, it can be conceived that the process of community development equates with social capital building (Key, 2005).

Kilpatrick, et al (2003) indicated that the process of building social capital has to be considered as part of community development and according to them:

Social capital is an appropriate analytical framework for diagnosing the strengths and weaknesses of the social assets of a community, and identifying aspects where intervention, for example, by community development practitioners, could usefully build community capacity to manage change and develop. Community development is a process; social capital is a set of resources which can be changed through various processes, including community development. Community development as supporting the collective to act to address common needs is entirely consistent with building social capital resources, and can be analyzed using a social capital framework.(p431)

On the other hand, Lin (2005) proposed seven parts of his social capital theory in line with his forwarded resource based pyramidal segregation of social capital status model, to be given attention while executing practical interventions and stated them as:

- Social capital pays a return.
- Structural contingency: at the top of a pyramid, there is not much further to go, so instrumental action is not as worthwhile. At the bottom of a pyramid, there are so many people and so many homophiles (bonding) ties that instrumental action is not as possible. The middle of the pyramid is where social capital can best serve for instrumental action.

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- Strength of position: higher in the hierarchy (in pyramid) means better social capital.
- Strength of strong tie: strong ties serve better for expressive action.
- Strength of weak tie: weak (bridging) ties serve better for instrumental action (purpose of Action, ex. gaining of wealth, power, etc)
- Strength of location: closer to a bridge is better for instrumental action.
- Position, tie and location all interact; thus the resource differential across a bridge influences the strength of the location near a bridge.(p9)

On their part, Shan, et al., (2012) indicated that social institutions play an important role in mediating the distribution and production of social capital since it is a relational resource and is also about social and economic privileges and entitlements that are often unevenly distributed in a society.

2.4 Components of Social Capital

Literatures reflected various views of components of social capital. For instance Seferiades, et al, (2015) indicated as there are four types and state them as Collective Action, Scale of Operation, Interpersonal Ties and Cognitive and Structural Elements. Collective action allows analyzing development which holds the potential of being mutual (Seferiades, et al, 2015). In connection to Scale of Operation, studies indicated that social capital exists at different levels of societies. Towards this, Foley and Edwards (1999) (as cited in Seferiades, et al, 2015) elaborated as it can exist "...at different levels of networks: dyads and informal networks (Burt, 1997; Heying, 1997), voluntary or faith-based associations (Eastis, 1998; Wood, 1997), communities (Bebbington, 1997; Schulman and Anderson, 1999), cities (Portney and Berry, 1997), at national levels (Minkoff, 1997) and even at the transnational level of social movements (Smith, 1997,

1998).” On the other hand, Interpersonal Ties are features of connectedness that can be termed as weak- useful for instance for job market or strong – that may prevent communities not to relate with others (Seferiadis et.al, 2015). Lastly, Selam (2007) explained that trust, norms and shared values assumed to be Cognitive Social Capital; whereas networks as Structural capital. Furthermore, she enlightened that the former one emanated from mental process reinforced by culture and ideology; and the latter one describes the composition of social interaction.

In a similar manner, Story, Taleb,Ahasan, and Ali (2015) reduced the components into two and stated them as Structural and Cognitive Social Capitals. Furthermore, Story, et al, (2015) explained as Structural Social Capitals encompasses associational membership/involvement; informal connections with family, friends, and neighbors (social support); and Collective Action; whereas, as Cognitive Social Capital holds generalized trust; interpersonal trust and social cohesion.

In another research, Lin (2005) forwarded three assumptions in relation to classification of the status of social capital practice in a society and stated them (1) Society is hierarchical and pyramidal with respect to resources (2) Interactions are more likely at a similar or identical level in the pyramid; and (3) Two driving forces are the maintaining of resources and the gaining of better resources.

2.5 Types of Social Capital

In connection to types of social capitals, scholars discussed three significant kinds of terms namely “Bonding” (the relation with in a certain networks/groups/community), “Bridging” social capital (the relation with external networks/groups/community) (Putnam, 2000) and Linkage (vertical relation with power holders/state/corporations)(Woolcock and Narayan, 1999). All have

been described as important aspects to determine the effectiveness of the social capital in a particular area thereby promoting higher community and economic development. In line with this, scholars conducted studies and came up with various results. For example, Hoyman, McCall, Paarlberg & Brennan (2015), identified that bridging capital has a positive effect on development by increasing per capita income while bonding capital has neutral effect. On the other hand, Wang, Zhou, and Zhang (2014) elucidated that the more importance of bridging over bonding social capital on positive effects of wage. In another context, for Menahem (2011), bridging social capital is related to positive educational performance. Besides, he (Menahem, 2011) explained that compared to homogeneous bonding groups, heterogeneous bridging groups appear to expose their members to more diverse resources exhibiting higher added value, an advantage for personal as well as communal problem solving. In a different view, Kilpatrick, Johnson, King, Jackson, and Jatrana (2015), explained the higher importance of bonding capital for the formation of bridging capital that ultimately enables the establishment of networks. Another kind of social classification identified is linking social capital which relates the two bonds vertically to power holders and other higher organizations (Seferiades, Cummings, Zweekhorst and Bunders, 2015). It appears to be linking capital is essential for communities, groups or networks to have important relation with higher officials of government and other global organizations to be fruitful. In this regard, Woolcock and Narayan (2000) pointed out that “any entity, be it organizations, communities or state institutions, alone do not possess all of the resources for change; therefore, it is important for these entities (bonding & bridging) to be linked and synergized.”

Though terms of “Bonding” and “Bridging” capitals are used mostly, synonymous words have been used by other scholars like “strong” (Bonding) and “weak” (Bridging) as well as “homophilous ties”(Bonding) and “heterophilous ties” (Bridging) (Lin, 2001)

2.6 Diversity

Similar to social capital, the study of diversity got well attention among scholars only in the past few decades (Fernandes and Polzer, 2015). People differ from one another based on various lines that includes demographic diversity like age, sex, ethnicity, tenure, occupation and education. Harrison and Klein, (2007) defined diversity as it is the distribution of differences among the members of a unit with respect to a common attribute, such as tenure, ethnicity, conscientiousness, task attitude, or pay. In addition to this, they elucidated as it is a function of the number and proportions of social categories defined in terms of a common attribute. These common attributes are linked to cultures -the common world of experiences, values, and knowledge that a certain social group constitutes and reproduces in their daily life (Selam, 2007). In their part, Fernandes and Polzer, (2015) explained the pessimist and optimist views of diversity from social categorization theory and value – in-diversity perspective, respectively.

They added that the former one explain as people tend to collaborate to similar group members whereas the latter explain differences among group members as a source of insight. In another view, in their article Benier & Wickes (2016) mentioned that “anthropologists have long been argued that ‘there are no clearly isolatable populations of human beings that vary from one another significantly on physical dimensions.’”

Despite these analysis’s, however, globally people practically differentiated others emanating from their color, language, location (area), gender, religion, class, ethnicity, opinion

and so on. According to Benier& Wickes (2016), race is a construct used to identify people based on physical appearance. On the other hand, ethnicity highlights the shared historical, linguistic and cultural values of a group rather than denoting a membership based on alleged biological attributes. Besides, language is strongly tied up with ethnicity and nationhood. Another line where people categorized and differentiate themselves is through religion. Moreover, gender based categorization is taken also as a vital area of research in social science. Differentiating people status depending on their socioeconomic class is taken as to signify, for example, as an indicator of the level of development of a nation population. Investment in diversity and maintaining strong community relationships pay off not for local or ethnic communities but also for other sectors of society such as business sector (Prusak& Cohen, 2001 as cited in Galabuzy&Teelucksingh, 2010, p5)

2.7 Social Capital and Ethnicity

Since both social capital and diversity talking about human beings, it means that there is a relation between the two terms. In order to find out the links between them, scholars have made different studies and arrived in quite various results. As for Putnam (2007) for instance, he arrived at a conclusion that ethnic and racial heterogeneity in a neighborhood are associated with decrease in interpersonal trust, social interaction, participation in civic activities/organizations and increased social anxiety. In another view, Benier& Wickes (2016) pointed out as the greatest obstruction to a community's collective efficacy to be language diversity and such bottlenecks then lead to problems in the creation of less forms of social capital, such as cooperation and support necessary for collective action, social cohesion and solidarity. The less availability of social capital in turn tend to create hostility among different ethnic lines and lead to violence

through creating competition struggle to hold power and become dominant one as observed particularly in less developed area. (Akwara, 2013, p1)

Unlike to the idea of Putnam (2007) aforementioned, Piekutand Valentine (2016) argued that it is not actual ethnic diversity that divides societies along ethnic lines, but how it is perceived. They (Piekut and Valentine, 2016) further indicated that perceived diversity is negatively related with the attitudes of more ethnically diverse community, whereas in more homogeneous neighborhoods. Obviously, this finding directly negates the perception that diversity is associated with its negative impact towards social cohesion and solidarity. In another development, Gesthuizen, Meer and Scheepers (2008) refuted Putnam's (2007) argument which they assumed as it is conducted based on race in America which is not related to Europe context.

Then, they argued that economic inequality and the national history of continuous democracy in European societies turn out to be more important than social capital differences in Europe. Similarly, Bécares, Stafford, Laurence and Nazroo(2011) in their study conducted in United Kingdom (UK) indicated that social cohesion are reflected in areas where greater residential ethnic heterogeneity exhibited. Rather, they (Bécares, Stafford, Laurence and Nazroo, 2011) referred that area deprivation as a major impediment for the formation of social cohesion in UK.

In connection to strengthen ties among different ethnic groups, Pickering (2006) suggested that itis imperative to foster nondiscriminatory work placement, as well as expanding the economy, rather than distributing employment among ethnic groups. Besides, the study indicated that ethnically mixed neighborhoods (bridging capital) better facilitate cross-ethnic cooperative relationships. Similarly, the study of BenierandWickes (2015) elucidated that ethnic diversity

matter most to the development of social cohesion and informal social control in urban residential communities. The study of Laurence and Bentley (2015) implied that change in diversity stems from a community increasing in diversity around individuals who do not move (stayers) or individuals moving into more or less diverse communities (movers). Often organizations attempt to bring about change in communities through generating and enhancing social capital. Putnam (2007) in his part stated “the importance creating a sense of ‘we’, a reconstruction of diversity that does not bleach out ethnic specificities, but creates overarching identities.”

2.8 Social Capital, Religion and Gender

Religion has a vital role in bringing people to come together thereby fosters social connectedness and cohesion. Hoyman, McCall, Paarlberg, and John Brennan (2016) found out that concentration of religious place has a negative influence by increasing per capita income and income inequality. Mentioning the works of McCleary and Barro (2006), however, they (Hoyman, et al, 2016) elucidated that certain dogmas like a belief in hell have direct positive link to work, industry and productivity where as other religious belief systems of Protestant, Christianity and Islam tend to have negative link to proxy development measures.. Furthermore, they explain the vitality of religion to the works of community development corporations and neighborhood capacity building efforts (Hoyman, et al, 2016, p344).

In another study, conducted on *Gender Differences in Religious Practice and Significance* by Woodhead (2007) indicated that “Religion is the social expression of engagement with a source of power which is unique to religion (‘sacred power’), but religion also involves

interaction with ‘secular’ sources of power, both social (cultural, political, economic, military) and socio-personal (emotional, physical, intellectual, aesthetic).” (Woodhed, 2007, p6)

Gender has also a direct linkage to social capital similarly to the religion. Globally, the male dominance over female is observed to have connection to the levels of social capital both have at different situations. For instance, Wang, et al.(2014)revealed that male migrants have significantly larger effect than female migrants in connection to wage. Similarly, the study conducted by Fredu, Marysse, Tollens, and Mathijs (2012) indicated that social capital is important in determining income inequality among female headed households than male headed households. These have been emanated from the exclusion of women involvement in most social cohesion events and misunderstanding of gender as an issue.

2.9Indigenous Community Based Institutions (ICBIs) and social capital

Cooperation among human beings dates back to the ancient period when communal life begins as a community (AregaandWubliker, 2015). The hunting of animals and performing agricultural practices collectively were the manifestations of functioning collaboratively. Such a relation profoundly contributes for the enhancement of social capital. As Putnam (2000) noted, individuals acquire social capital from the community to solve challenges they face in their daily life. In such matter, communities form formal and non- formal institutions to help them avoid challenges and problems that appears to them commonly. In order to perform this, indigenous community based organizations established to address common problems and fulfills interests to serve their members.

Scholars have been defining Community Based Organizations (synonymous with CBI) in a different ways. As to Olney (2003) (as cited inMulugeta, 2014) “CBOs could be considered

complex adaptive systems, characterized by dynamic relationships among many agents, influences, and forces that make them very unpredictable for those attempting to provide outreach.” On the other hand, Wubalem (2003) indicated that CBOs are an independent movement aimed and works towards social change. In his part, Shiferaw, (2002) indicated that CBOs can be referred as local organization which are vehicles for community participation in project design and implementation.

For sustainable development, informal institutions, especially at local level, are important for mobilizing resources and regulating their use with a view in maintaining a long-term base for productive activity (Mowo et al., 2013) (as cited in Wubalem,2003). However, Klitgaard(1990) (as cited in Woolcook, 1990) implied that developmental enterprises like NGOs faces difficulties while implementing social capital production at grass root level since the work might demand changing social systems that are the product of long-standing cultural traditions or powerful vested interests. In his part, Woolcook (1990) expressed his communitarian perspective as the density of local level organization, associations and other civic groups that comprised better social capital.

In Ethiopia, indigenous community based formal and informal institutions like Iddirs – burial association, Mahibers – religious social support groups, Iqubs – rotating saving and credit associations, and Debo – farmers labor sharing arrangement (Tesfaye, 2004) have been playing vital role in inclusive decision making process and responsive for local development (Wolde, 2010) as well as minimizes risk arising from problems (Aredo’s, 2004) (as cited inMulugeta, 2014). In his part, Mulugeta, (2014) indicated that “The overall number of indigenous CBOs in Ethiopia and their share of local-level developmental activities is high. However, their effective

contribution to social, economic and political development is rarely assessed in a sober and empirical way.”

Collectively, Mulugeta, (2014) found out that the relationship between indigenous CBOs and the community is an informal contractual relationship which is mainly based upon trust, norms and cultural values and these manifests features of social capital.

2.10 Social Capital Context in Ethiopia

Ethiopia is located in the horn of Africa and its population estimated to be 99,391,000 by year 2015 (UNICEF, 2016). There are over 80 ethnic groups and the population exercises major religions that include Christianity (Orthodox, Catholic, and Protestant), Islam and other local spirituals.

Despite the scarcity of literatures that have been written in connection to social capital, certain studies conducted in relation to it and in different area found to be important for this study. For instance FalcoandBulte (2010) found out that the existence of social capital in the form of extended family and kinship ties; but have negative repercussions because of the culture of compulsory sharing of resources among members particularly exhibited during the times of weather shocks appeared in rural Ethiopia. In another study conducted by Sophia, Mulugeta, Meron, Andes, Gilliard, and Rio, (2012) indicated that social capital utilization among HIV infected Anti-Retroviral Treatment (ART) users had been supported them to gain psychological and economical resiliency thereby preventing them exposure to societal stigma. In addition to this, they (Sophia et al., 2012) found out that serving others had been taken by ART users as a mechanism for finding optimism and purpose of life.

Fredu, Marysse, Tollens, and Mathijs (2012) on their research on *Diversification, Income Inequality and Social Capital in Northern Ethiopia*, found out that the importance of social capital for the generation of income from non-farm activities. In their study

Arega & Wubliker (2015) indicated that community – based institutions such as ‘*Idirs*’ are contributing a great role in bringing social cooperation and support among communities. Another study conducted by Rosman (2015) found out that social networks should be included as a factor in rural road appraisal, both by researcher and policy makers. In addition to this, the same research indicated that social networks in rural development should adopt mobility as a relevant factor in assessing livelihood effects of networks.

Quiet differently, Selaam’s (2007) article entitled *A Problem of Social Capital and Cultural norm* arrived at a conclusion that “In Ethiopian societies there exists certain cultural norms or ‘dysfunctional behaviors’ that inhibit effective communication, lead to intra-group conflict, and make conflict resolution difficult. This has resulted in a diminished capacity for cooperation and a dearth of social capital and civil society, which does not bode well for development and democracy.” (p2) To the contrary, Tesfaye, (2004) opposed her idea and demonstrated his argument with *wonfel*, which is among the Ethiopia traditional social capital that is practiced in Amhara peasantry use to form solidarity association (p17).

2.11 Diversity in Ethiopia

Ethiopia is a multi-ethnic (over 80) and multi-religious country having the second large population in Africa next to Nigeria. The country follows a constitutional Federal and Democratic State structure and established by a total of nine regional states namely Tigray, Afar, Amhara, Oromia, Somali, South Nations and Nationalities Peoples, Gambela, Benishangul –

Gumuz, and Harari National Regional States. Besides, there are two cities (Addis Ababa and Dire Dawa) which are administered by the federal government. Among the major pillars of the Federal Democratic Republic of Ethiopia (FDRE) constitution are the recognition of the equality of every nation and nationality (Article 39) as well as every religion (Article 27).(FDRE, ,Proclamation No. 1/1995)

According to the Demographic Health Statistics (DHS, 2011) showed, more than 80% of the population lives in rural areas. The same document indicated that Christianity and Islam are the main religions and more than half of the population is Orthodox Christians, one-third are Islam, about 18% protestant and 3% are followers of traditional religion.(p3-4) . Women constituted more than half of the population having sex ratio 95 male for 100 female. (DHS, 2011, p21)

Another manifestation of diversity in Ethiopia is people have a variety of skin color and physic. On the other hand, all ethnic groups have their own cultural practices. For instance, the cooking styles and clothing's have a variety of forms. Climatic diversity is another picture of Ethiopia where there are high lands and worldwide known lowland below sea level at Afar National Regional State.

2.12 Diversity and Social Capital in Addis Ababa

As a capital city of the Federal Democratic Republic of Ethiopia, Addis Ababa can be taken a reflection of the country where in all multi-cultural, ethnicity, religion, and so on are residing. Based on the 2007 Census conducted by the Central Statistical Agency of Ethiopia (CSA), Addis Ababa has a total population of 2,739,551, of whom 1,305,387 are men and 1,434,164 women; all of the populations are urban inhabitants. For the capital city 662,728 households were counted

living in 628,984 housing units, which results in an average of 4.1 persons to a household. (CSA, 2007)

Structurally, the city is divided into 10 sub-cities and 116 Woreda (lower government structure). In all the sub-cities and Woreda of the city, people coming from every direction of the country are living together. Despite irregularity of their numbers, however, it is observed that areas are differentiated as having a large concentration of one ethnic or religious group than others and identified informally in respect to them (ex, Bole Michael where Somali people are largely concentrated and living together with other residents).

This thesis paper, therefore, deals with studying social capital building endeavors in a diversified poor urban communities in light of the organization intervention in Woreda 08 and 11 of Kolfe - Keranyo Sub-City.

2.13 Measuring Social Capital

Scholars regarded social capital as its subjectivity makes it difficult to measure (Getahun and Odella, 2014). As a result, they took different measurement methods to substantiate and arrive in their arguments. In line with this, studies indicated the various methods particularly in evaluating the deeds of social enterprises through the lens of social capital. As pointed out in the studies of Shan et al. (2012), Social enterprises play an important role in mediating the distribution and production of social capital. They (Shan et al. 2012) further elaborated the method they used to evaluate a social enterprise (KidsFirst) referring the works of Wakefield and Poland, (2005), who identified three constructs of social capital as a measurement and stated them as Communitarian social capital, citing Putnam (2000), Institutional social capital, citing

Woolcock and Narayan(2000), and finally social capital as Resources accrued to the socially and economically privileged individuals and groups, citing the works of Bourdieu, (1979, 1986).

On their part, Seferiades, et al, (2015), stressed the importance of developmental projects to strengthen community social capital. Then, they (Seferiades, et al, 2015) explained that they used secondary data from prior studies and found out as most studies measuring developmental projects production of social capital through four processes, namely Structural Opportunity – material level comprising places to meet, Civic Literacy – skills to communicate and organize, Sense of Belonging – creation of trust, and Ethos of Mutuality -foster equity within the social fabric.

Both studies, have utilized similar approaches but with different language. For instance, communitarian social capital of Shan et al. (2012) equates Seferiades, et al, (2015) sense of belonging, institutional social capital of the former is synonymous with the latter structural opportunity, and finally the formers social capital as a resource equates the latter’s civic literacy and ethos of mutuality.

In another development, the World Bank’s (2006) issued a tool in titled “*ANALYSING SOCIAL CAPITAL IN CONTEXT: A Guide to Using Qualitative Methods and Data*”, and pointed out that given the limited time and resource mean that only one approach tends to be adopted for specific study and is possible to use qualitative method to measure social capital (Dudwick, Kuehnast, Jones, Woolcook(2006)p3). This particular tool attempts to measure two types of social capitals namely Structural Social Capital – composition and practices of local level formal and informal institutions serving as instrument for community development - and

Cognitive Social Capitals – values, norms, beliefs, attitudes, and behavior (World Bank, 1999, p10).

In their article entitled “*Validating the Measurement of Social Capital in Bangladesh: A Cognitive Approach*,” Story et al. (2015), indicated as most researchers divide social capital into Structural Social Capital - primarily focuses on what people do to gain access to resources and is measured by assessing individuals’ actions and behaviors, and Cognitive Social Capital - focuses on how people feel about their community and is commonly measured by assessing individuals’ attitudes and perceptions. They further elaborated as structural social capital components include associational membership/involvement; informal connections with family, friends, and neighbors (social support); and collective action, whereas cognitive social capital holds generalized trust, interpersonal trust, and social cohesion as its components.

This particular study focuses on the social capital of two communities where SOS Children’s Villages Program Addis Ababa operates. The researcher believes on the importance of using prior practices in measuring social capital in the context of the study area. The social capital measuring instruments are designed to capture the fundamental meanings in line with the objectives and questions of the study. Besides, the instruments are essentially intended to meet the contents of the social capital definition chosen to be use for this specific study, which is “social networks and the associated norms of reciprocity and trustworthiness.” (Putnam 2007, p137).

In line with these and in order to capture the basic areas of social capital among the organization target communities, this particular study will focus on two complementary forms of social capital: Structural and Cognitive social capitals. Selaam (2007) indicated that Structural

social capital refers to both formal and non-formal networks whereas Cognitive social capital implies to trust, norms, and shared values. Towards these two dimensions and in order to understand them in the context of both target communities, the researcher will examine groupings and networks, trust and solidarity, collective action and cooperation, information and communication, social cohesion and inclusion and finally empowerment status of target communities.

2.13.1 Groups and Networks

Groups and networks enables people to access resources and collaborate to achieve shared goals. Both formal and informal groups and networks help people to maximize the utilization of available resources within and out of the community. Story et al. (2015) pointed out that informal relationships with people including family, friends, and neighbors who are close to an individual (relationally and geographically) serve as an additional source of support to reduce the impact of negative life events or to help in times of need. Dudwick, Kuehnast, Jones, and Woolcock (2006) indicated that “studying groups and networks helps to understand the nature and extent of peoples’ participation in various types of social organizations and networks (formal and informal), the range of transactions that takes place within these networks, and also help to gain understanding on the diversity of a given group membership.”

2.13.2 Trust and Solidarity

Dudwick, Kuehnast, Jones, and Woolcock (2006) explained that “Trust” refers to the extent to which people feel they can rely on relatives, neighbors, colleagues, acquaintances, key service providers, and even strangers, either to assist them or (at least)do them no harm. Similarly,

Putnam's (1993) referred the sense of trust as one has in his or her community, including trust in people who are unknown to them.

2.13.3 Collective Action and Cooperation

Collective action implies for the willingness of individuals to be proactive to work towards mutual benefit. (Story et al., 2015)Dudwick, Kuehnast, Jones, and Woolcock (2006) stated collective action and cooperation as they are closely related to the dimensions of trust and solidarity but differs as they explores in greater depth whether and how people work with others in their community on joint projects or in response to a problem.

2.13.4 Information and Communication

The World Bank (2002) explained that increasing access to information is increasingly recognized as central mechanism for helping poor communities strengthen their voices in matters that affects their well-being. In her part Pickering (2006) indicated that “ More extensive and durable bridging social capital requires an interactive process in which inclusive grassroots initiatives build strength and compel domestic elites to support them, provide opportunity, and develop institutions such as schools, a civil service, a judiciary, and police that reward merit regardless of background”.

2.13.5 Social Cohesion and Inclusion

Putnam's (1993) defined Social Cohesion as shared values and norms which evoke a sense of social harmony and solidarity among neighbors. In their view,Dudwick, Kuehnast, Jones, and Woolcock (2006) implied that social cohesion and inclusion focuses more specifically on the strength of social bonds and their dual potential to include or exclude members of a

community. Besides, they explained that Cohesion and Inclusion can be demonstrated through, among others, community events such as wedding and funerals or through activities that increases solidarity.

2.13.6 Empowerment

Empowered people feel 'confident', that they – and the groups they are involved in – are inclusive and organized, that networks are formed, are cooperative and support each other and – ultimately – they are influential. Dudwick, Kuehnast, Jones, and Woolcock (2006) elaborated it as a measure of control over institutions and processes that directly affect their well-being.

2.14 Summary of the Literature Review

In the literature review, the researcher primarily indicated the definitions given to social capitals by different scholars. Then, it went on explaining the views of different scholars about the relations social capital has with development as a whole and with community development in particular. Next, the researcher reviewed literatures and stated the components and types of social capital and then indicated the definition of diversity along with its status at country, Addis Ababa and Kolfe- Keranyo sub-city levels. Thereafter, the literature review indicated the different views of scholars given towards the connections diversity has with religion, ethnicity and gender. At the end, the literature review regards the views and steps different scholars employed to measure social capital.

The literature review was useful to profoundly understand the definitions and practical applicability of social capital thereby to achieve development. Besides, it helped to see the different views of scholars given to social capital in connection to diversity and its importance to

enhance not only individual lives but also community and nations development. Last but not least, it helped to understand on how to go about measuring social capital at different contexts.

Chapter III - Research Method

3.1 Philosophical Perspective

Social capital implies the relationship and networking people exercises among and with each other; and the interaction of people varies in circumstances and places that require investigating it contextually in different situations. Understanding this, the researcher of this thesis view it through constructivist lens in order to seek and better have knowledge of people experience in connection to social capital in their lives. The constructivist view helps to understand the subjective meanings people give in their experiences towards their social capital in connection to the surrounding community members who are disaggregated in diversified entity lines including ethnical, socioeconomic and gender. The researcher, therefore, regarded the multiplicity of views and exercises people have in relation to their social capital in the community that yields complex responses and cannot be reduced into few categories(Creswell,2003).

Since constructivist view fundamentally puts emphasis to the ideas of respondents, it is highly linked to understand fluid terms like social capital which can dominantly be captured through qualitative instruments. In addition to this, the subjective nature of social capital in a diversified community relayed it to be socially constructed and can be understand through interactions, history and norms of individual members of a community. Thus, the qualitative instruments become highly dependent on the information's that are taken in-depth from respondents. This implies the need to apply tools like FGD and Interviews from respondents.

Consequently, the data analysis to be carried out using methods of categorization that allows to specifically putting the views of respondents as it is.

3.2 Research Design

This research's objective is to describe the social capital building endeavors of SOS Children's Villages Program Addis Ababa, Family Strengthening Projects in its intervention areas in Kolfe-Keranyo sub – city of Addis Ababa city administration. In order to acquire in-depth information and understanding, the researcher uses qualitative approach to conduct the study. Such an approach is vital to understand and examine complex issues like social capital causality, process, and contexts. It also helps to capture the various views of individuals and groups in terms of, for instance, norms and networks. Besides, it helps to capture basic inputs regarding social capital which has a multidimensional in nature (Creswell, 2003).

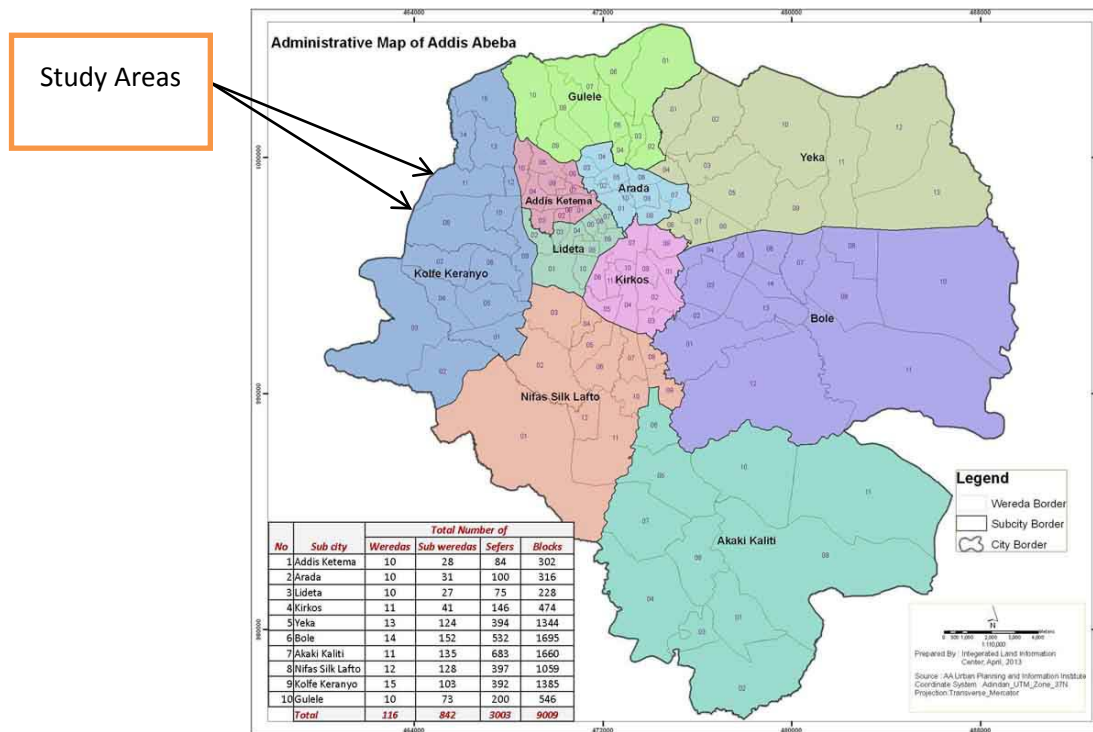
Given the limited time and fund constraints, the researcher couldn't use an intensive data gathering from multiple community members as a sample to generate ample information and help to end-up in result generalization. Equally important information's, however, for this study gathered through case study method centering social capital building as a unit of analysis, in order to explore the contemporary and real-life experiences of respondents in connection to their social capital with in and out of their community (Yin, 1984). The method allows capturing the meanings of study participant draw through an in-depth information gathering to explore their social capital contexts in their diversified communities. Categorically, the research pursue exploratory case study that enables to explore the social capital building endeavors of SOS

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Children’s Villages Program Addis Ababa in its Family Strengthening Project intervention locations where diversified poor communities reside.

3.3 Study Area

Addis Ababa is the capital city of Ethiopia which has a total population of 2,739,551, of whom 1,305,387 are men and 1,434,164 women. (CSA, 2007). The city has a total size of 519.49Km² and its population density is 5271 peoples per square kilometer. The city is also sub-divided into ten sub-cities as shown in the map below.



Source: Addis Ababa City Administration website

The study areas are located in Kolfe – Keranyo sub-city which is one of amongst the ten sub-cities found in Addis Ababa City Administration. In its part, the sub-city is sub-divided into 15 Woredas (lowest government administration in Addis Ababa). According to the Central Statistics Agency (CSA, 2007), the sub-city has a total population of 428,895 of whom 207,641 were male and the rest 221,254 were females. Ethnically, the most significant portions of the population of the sub-city were comprised of Amhara (143,964), Guragea (130,149), Oromo (80,076), Silti (27,571), Tigraie (13, 004) and Gamo (12,924) in descending order. (CSA, 2007).

Woereda08 and 11 are the two locations in the sub-city where SOS Children’s Villages Program Addis Ababa operates. Both woredas which have among others a boundary with Oromia National Regional State are situated at the western edge of Addis Ababa and have a total population of over 35,621 and 25,000 respectively. Economically, according to a feasibility study made by the SOS Children’s Villages – Ethiopia in year 2012, the majority of the inhabitants of both Woredas livelihoods depends on the income they earn from informal economic sector such as providing cooking and laundry services to individuals, retail trading of essential food items such as vegetables, grains and similar food items, used clothes, working as daily laborers, collecting and selling eucalyptus tree leaves and branches for fire wood and other similar small income generating activities. Continuing its explanation, the same document revealed that efforts had been made to mitigate community and child vulnerability by different actors but failed due to, among others, their poor coordination, inefficient utilization of limited local resources and lack of community participation (SOS CVE, 2012;P5).

Towards these problems and to ultimately mitigate child vulnerability, SOS Children’s Villages Program Addis Ababa initiated a Community Development Approach in year 2008 with a prime theme of “*Community empowerment for family empowerment, for Child*

Development”(SOS CVI FSP,2010;p7). The organization started its implementation of community development through Family Strengthening Projects (FSPs) in Kolfe-Keranyo sub-city primarily in Woreda 8 in year 2008 and then in Woreda 11 in year 2014. Both projects rendered essential services for vulnerable children, and capacity building to their family and community representatives in the target locations. Kilpatrick, Field, and Falk (2003) indicated that community development should be analyzed by considering external, bridging and linking networks as well as within-community bonding networks, and norms of inclusion and acceptance of diversity. Towards this, SOS Children’s Villages Program Addis Ababa documents indicated that the capacity building services of the FSPs for caregivers (families) includes facilitations of accesses to saving and credit cooperatives, local indigenous community development associations, income generations, health and vocational trainings. On the other hand, the organization supports target communities to collectively act towards mitigation of child and local residents’ vulnerability through facilitation of forming their own community representative associations. Family Strengthening Projects (FSPs) also serves as a link between the representative community association and local government to be able to cooperatively work to address local and child problems(SOS CVP AA, 2016).

3.4 Selection of Study Participants

SOS Children’s Villages Program Addis Ababa, FSPs have ethnically and religiously diversified 227 and 288 caregivers (household heads) as a target group having a total of 659 and 573 children in woreda 08 and 11 respectively. This particular study used case study which takes limited number of individuals as a respondent. Hence, this study generated information through in-depth interviews made with 5 caregivers who were purposefully selected among the organization target families and at the same time having ample understanding about the study

areas. These participants particularly selected because of their long year residence in the target area (more than 10 years) and being having access to services from the organization. The researcher had continued interviewing caregivers within the limited range until information saturation appears through the process of data collection. On the other hand, a Focus Group Discussion (FGDs) was conducted with 8 kolfe-keranyo sub-city woreda 11 dwellers representatives who have knowledge of the community and the organization. In addition to this, four (4) Key Informant Interviews (KII) had been carried out in each target locations (Woreda 8 and 11) that helped to triangulate information's as well as understood the social capital building endeavors in these targeted diversified poor communities. The key informant interview participants were residents of both target woreda and have knowledge of SOS Children's Villages Program, Family Strengthening Projects. They were executive members of 'Lewogen Derash' Charity Association (LeDCA), 'Enhun Areaya' and 'Fetno Derash' Saving and Credit Cooperatives (SACCOs) and Kolfe – Keranyo sub-city woreda 08 Women and Children's Affairs Office (WCAO) expert. Last but not least, observation was part and parcel of the information gathering instrument of this particular research.

3.5 Method of Data Collection

The study employed both Primary and Secondary data collection methods. The Primary data collection was carried out through In-depth Interviews, Focus Group Discussion (FGDs), Key Informant Interviews (KII), and Observation. Document reviewing was also taken as a secondary data collection method in this study. Prior getting to field data collection, however, all the questionnaires were translated into Amharic in order to make easier of the data collection process.

3.5.1 In - depth Interviews

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In-depth interviews were vital instruments utilized in this case study that helped to explicitly indicate the process of social capital building. The instrument gave an opportunity to capture rich information, perception and attitudes of respondents towards the social capital endeavors of SOS Children's Villages Program Addis Ababa, FSPs as well as its holistic understanding from the interviewee's point of view or situation. The interview involved asking informants open-ended questions, and probing wherever necessary to obtain data deemed useful regarding social capital. Accordingly, the researcher used and carried out an in-depth interview with 5 caregivers who have been participating in the services rendered through SOS Children's Villages Program Addis Ababa, FSPs.

3.5.2 Focus Group Discussion (FGDs)

Focus Group Discussion (FGD) was an important instrument to capture issues of social capital building endeavors that had been missed while conducting in-depth interviews with individual respondents. Besides, it permitted richness and flexibility in the collection of data and to generate opportunity to gather information from the group interaction that helped to gain additional inputs for the study. It also opened opportunity on how the community perceives the social capital status of families who got support from SOS Children's Villages Program Addis Ababa, FSPs. Towards this, the researcher was to conduct FGD with 8 participant community representatives that included FSPs participants, community volunteers, community based association leaders, as well as saving and credit association leaders.

3.5.3 Key Informant Interviews (KIIs)

Key Informant Interviews (KIIs) was conducted with people having ample understanding of what is going on in the endeavors to build social capital in both study woreda's. Such an

interview obliges to collect information from a wide range of people. For this particular study, however, the researcher carried out four (4) Key Informant Interviews and these included Woreda Women and Children Affaires head expert, leader of Community based associations and leaders of saving and credit associations.

3.5.4 Observation

Observations was carried out while conducting field data collection and noticed fieldwork descriptions of activities, behaviors, actions, conversations, interpersonal interactions, organizational or community processes, and observable human experience. These observational data consisted of field notes which wererich, detailed descriptions, including the context within which the observations were made.

3.5.5 Document review

The researcher of this study employed secondary data collection method in order to understand the social capital building approach and endeavors of SOS Children's Villages Program Addis Ababa, Family Strengthening Projects. Towards this, documents like policies, guidelines, manuals, and progress reports were assessed that helped meet the objective of the study.

3.6Data Collection Procedure

Prior to getting go to field, the researcher of this paper gained permission from SOS Children's Villages Program Addis Ababa to proceed with collection of the data. Simultaneously, translation of the questions prepared for the study into Amharic which had beencarried out in order to make it easy while collecting data. Then, approaching all the

participants of this particular study, permission had been gained after requests made based upon prior planned appointments with respondents. Finally, with the participants consent, the in-depth interviews and KII carried out through going home-to-home and at woreda WCAO offices respectively. Besides, the FGD conducted in an woreda 11 WCAO. During all the data collection methods, definitely, all participants asked consent and with their permission audio/tape recordings had been carried out that had helped easier the process of analysis.

3.7 Method of Data Analysis

For this particular study, preparation had been made in advance through coding questions to make it easier during the analysis period. In addition to this, processes of categorizing, sorting, storing and retrieving of data analysis were conducted. During the analysis period, all the recordings including observation notes had been transcribed and also thoroughly reviewed that helped to acquaint with all the information gathered from field. Each case then thoroughly described and the themes within each case had been identified based on the research questions. To do this, the researcher had categorized, tabulated and recombined data towards addressing the social capital endeavors in the diversified poor communities of Woreda 8 and 11. Observation were also carefully noted and recorded. The coded and categorized data had been interpreted and analyzed by relating the data within and across the categories, in a way that it gives meaning and answered to the research questions.

3.8 Quality Assurance

Quality assurance of case studies, Yin (1984; p19) indicated that there are four tests namely Construct validity, Internal validity, External validity, and Reliability that makes sure qualities of studies. Except, the internal validity, all are applicable for this particular study. In relation to

these, first, this particular study identified the six (6) operational measures (groupings and networks, trust and solidarity, collective action and cooperation, information and communication, social cohesion and inclusion) to gain understanding of social capital building endeavors of the study areas.

Secondly, in terms of external validity, which demanded generalizing of the research finding, the researcher of this study proved the reliability of the study procedures; and as more studies conducted in a similar ways same results will appear at the end and this will proves the generalization of the study.

Thirdly, the reliability the study had been ensured through strictly follow-up of the data collection procedures stated in this study. This, in turn increased the reliability of the study so that similar study processes to be end-up with the same results.

Moreover, in order to ensure trustworthiness of the information, the researcher strictly elaborated for in-depth interview participants of woreda 11 about the aim of the study and at the same as doesn't bring any harm in connection to the services they gain from SOS Children's Villages Program Addis Ababa, FSPs. The woreda 08 in-depth interview participants and Key informants were not have any service connection during study time that increased the trustworthiness of the information's.

In addition to these, the researcher had triangulated the data collected through different techniques in order to make sure the reliability of the information gathered at fields. Along with this, also the researcher revisited study participant in order to seek additional information's that had been missed during data collection and was important for the study. A thorough regard of the

translated documents to understand the exact meanings of the respondents and re-checking of them had been part and parcel of the study.

3.9 Ethical Considerations

To start with the study, the researcher had gained approval from institutional heads to get engaged, which was critical for case study research. Next, the objective of the study had been clearly explained in Amharic through communicating all the study participants and then receives the Amharic written voluntary consent from them. In conjunction to the relation of the researcher to the study participants, the researcher respected the rights, needs, values, and desires of the informants. Towards these, the anonymity of participants and confidentiality of the information maintained throughout the study. All the information's were kept safe after collecting the data in order to make sure the confidentiality of the information's of study participants.

Finally, the researcher ensured and informed study participants right to seek and cross check the study contents to verify rightness of their responses.

Chapter IV - Data Presentation

4.1 Study Participants

The in-depth interview respondents, Key Informants and the Focus Group Discussion (FGD) participants of this particular case study are purposefully selected inhabitants of the target localities. They were selected because of their long- year residence in target areas. Furthermore, the key informants and FGD participants were representatives of CBO association, SACCOs and WCAO in the target areas. Besides, they have known SOS Children’s villages Program Addis Ababa either as a beneficiary or serving as community volunteer. The following were the study participants along with their holistic profile as shown in the matrix table below. Note that for ethical reason their first name has been changed into another.

S.No	Name	Sex	Age	Participated as	Educational status	Marital status	Religion	Ethnicity	Addresses
1	TiruneshGutema	F	39	Interviewee	Illiterate	Married	Orthodox Christian	Gurage a	W. 11
2	ZerituFikresellas	F	45	Interviewee	Complete	Married	Orthodox	Amhara	W. 11

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	i				grade 12		Christian		
3	AhemetMohamednur	F	37	Interviewee	Complete Grade 6	Married	Muslim	Oromo	W. 11
4	ZulefaNarganeh	F	35	Interviewee	Illiterate	Married	Muslim	Gurage a	W. 08
5	Tigist Zeleke	F	40	Interviewee	Complete Grade 10	Separated	Orthodox Christian	Gamo	W. 08
6	Aster Azene	F	47	Key Informant	Diploma	Married	Orthodox Christian	Amhara	(W. 11 (SACC o)
7	AlemKaptimer	F	57	Key Informant	Degree	Widowed	Orthodox Christian	Amhara	W.11 (CBO)
8	BirituShemato	F	54	Key Informant	Complete Grade 6	Married	Protestan t	Gurage	W.08 (SACC o)
9	Fasil Worku	M	29	Key Informant	Degree	Single	Orthodox Christian	Gurage	W.08 (WCA O)

4.2 Background of Target Communities

In relation to the history of woreda 11 and its surrounding area, locally known as ‘Kolfe’, key informants(Alem Kaptimer) who were born there and live for more than four decades indicated that “before year the 1982, the lion-share of the locality was covered with forests and

by then there were few residents and houses in the area. Next, she said that the government (particularly 'Derg' era /1974-1991/) constructed public rental houses with low cost through the then Agency for Rented Houses Administration (ARHA) and brought those people of the city who used to live by riversides around commonly known as 'Filwhuha' and affected by floods to reside in the neighboring woreda 10. She also added that *"Nowadays, from the present total population of the locality, the "previous dwellers" do not exceed from 25% and the rest are "new comers" having the majority comprised from the Gurage ethnic group who at the same time are Muslims in religion"*.

On top of this, another key informant (Aster Azene) from woreda 11 and who had been living here throughout her life (47 years) in the locality indicated that; *"While I was a child around 1976, the present woreda 11 was covered by forests and there were no infrastructures including road, electricity, and water. Then, the first settlers including my parents who served and lived in 'FetnoDerash' Police camp carried out deforestation in year 1978 and built houses."*

Next, they formed a committee and constructed a local road using the available stones and selected materials. I remember that we used to fetch well-water from a location known as 'Sholla Minch' which was serving for Italians during their presences in Ethiopia, Addis Ababa. After the fall of the 'Durg' regime in 1991-1992, another group of settlers came into the area and built houses in locally known places of 'KeseochSefer and 'Alegasefer' in a similar ways to that of the prior one. Since then, numbers of population and houses have been increasing, particularly after the construction of the main road that connects Addis Ababa to western Ethiopia. However, majority of the houses constructed alongside the local river and in areas of

‘soramba’ and ‘Lomemeda’ are squatter houses which were not getting approval from the local government.

In the views of the respondents, the area was also characterized by the high numbers of in-migrants due to the availability of private rented houses with lowcost as compared to the inner city. They said that the population is increasing through-time because of those in-migrants who live for a short period of time with their relatives and then start their own life upon renting low cost housings in the area.

However, anytime the house rent cost raises which can be within one year, five years and the like, these people move to the neighboring Oromia National regional State where they can get houses with low fee. To illustrate this, Tirunesh Gutema explained that

Majority of ‘Gurage’ and ‘Gamo’ ethnics came and rent a private house in group (1-4 members). They work as a daily laborer or shoe shiner and after saving money, they went back to their homeland and build assets. Then, they come back in this community and continue their life with similar job and practices.

According to Alem Kaptimer who was a key informant, however, these groups came into the locality with a culture of work and this has been awakened the “previous dwellers” to develop similar culture that helped for personal and their families development.

Conversely, in the views of respondents, house renters reside stably and permanently in the area. In another development, as an outskirts settlement area, the location is also characterized by the existence of high number of squatter houses.

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Similar to woreda 11, according to respondents from woreda 8 (commonly known as 'Keranyo'), the area used to have small number of houses and population. According to Fasil Worku, a key informant from the local woreda Women and Children's Affairs Office (WCAO), before 70 years an Orthodox Church known as 'KeranyoMedhanialem' was built in the locality and people who had been getting the church's services started to residing there. In the respondent's view majority of the prime residents of the locality were comprised of the Amhara and Oromo ethnic groups and most of them were followers of Ethiopian Christian Orthodox Church. Along with these groups, however; family of the person called 'Debele' from 'Gurage' ethnic group had started to live in a place which is commonly known as 'YeshiDebele' – a name given after his daughter's name- and his extended family spread out to live in this area.

Regarding the road get ways, the respondents from the woreda said that, there was no asphalt road that connectsthe dwellers with that of the nearest get ways of the city, which is locally called as 'Tor Hayloch'. Besides that they added the house rent fee used to be very minimal before the year 2000. Then, lots of migrants graduallyhad started to migrate into the area and majority of them were from 'Gurage' and 'Silti' ethnic groups. However, they said that the exodus of people into the area was highly exacerbated after the construction of main road crossing the area and connect Addis Ababa to western part of the country; and these includes the nearby Oromia National Reginal State.

A respondents, Tigist Zeleke, elaborated as many people who used to live before year 2004 in the center of city specifically called 'Lideta' came to rent houses in the locality after the demolishing of their locality for city renewal development purpose by government. The

respondents also added that these people used to live in renting houses in 'Lideta' and who could not get replaced home in return from the city government.

The respondents from woreda 08 continued their explanation by saying new phenomenon had happened in the area due to the flooding of migrants. It was the construction of large numbers of squatter homes (up to 2000) in one of the respondents' estimation along with the riverside of woreda 8 and neighboring Oromia National Regional State. Quite similar with that of woreda 11, the woreda 8 respondents also said that majority of the residents are of the area embraced of Muslims religion followers and 'Gurage' and 'Silti' ethnic groups.

4.3 Resources and Social Institutions in communities

There are numbers of resources in the study's target communities, as stated by respondents. In Kolfe - Keranyo Sub-city, Woreda 08 and 11 in general, there are small scale factories which produce candies, body oils and utensils made up of plastics. In addition to these, there are micro enterprises situated in locally known as Industry Zone (woreda 11) in which there are workshops that produces furniture, metal works, and baking materials. Along with these, there are local markets and retailing shops in which clothes, food items, household utensils, Mobil phones apparatus, Televisions, and etc are available and displayed for sale in both woreda.

Land had been also mentioned by the respondents of both woreda as a resource that found in the locality and particularly used as local football field. In addition to that there are crowdedly built residential homes and luxurious villas, and butcher shops, schools(both private and public) , health facilities, milling house, hair dressing houses, whole sell material store houses, café and restaurants, consumer association shops, youth center, library, and collage.

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Furthermore, there are faith or spiritual places such as churches (of orthodox and protestant), and mosques. Moreover to the aforementioned institutions, respondents from woreda 08 explained the existence of labor force, forests, Sunday market, and shoes factory.

In dealing with about cultural resources, the respondents from both woreda mentioned the availability of cultural institutions like 'Iqubes' and 'Mahibers' among the dwellers. There is also a culture of support to each other in the time of risk and loss of belongings. They explained as it also includes culture of work hard, weddings, and mourn.

In relation to existing social service provider institutions, the respondents expressed that there are governmental and non-governmental organizations that includes woreda administrations, SOS Children's Village and Kale –Hiwot, Saving and Credit Association (SACCo), and Addis Microfinance in the locality.

On the other hand, they said, there are formal and informal institutes like 'Idirs' (Male and Female 'Idir') and 'Iqubes'. which have been established regardless of ethnic and religious background in the past. But these days, they are being formed increasingly based on ethnic or religious homogeneity these days.

On top of that, respondents from woreda 08 added the existence of 'Guragea' family group, youth center and cultural heritages in the locality. From both woreda's respondents explained that there are also associations and groups organized by the local woreda administration that includes loading and unloading association, youth and women associations, food items processing and selling association, residents association, saving group, health group, one-to-five (1-5) group, and local development group. The respondents added also that there are football clubs and association formed by local grown up youths.

4.4 Accessibility of Resources

Talking about the distribution of these resources in the locality, the respondents answered from both woredas that these resources are distributed unevenly among dwellers. They mentioned about land ownership, wealth and schooling among others. The respondents also stated that resources are not evenly distributed and easily accessible by all dwellers in the community. In conjunction to this, a key informant, Aster Azene, indicated that

Resources are not equally distributed in the community. For instance, there are residents who are leading lower, medium and higher levels of livelihood. Besides, for example, land is at the hands of the haves and some at the hands of people who plant vegetables for sale along the local river that separates Addis Ababa from Oromia National Regional State (ONRS). Immovable properties like houses are not distributed equally and one can see shiny villa houses and at the same time dilapidated houses of the poor without segregation.

Besides, the respondents from both woreda demonstrated that culturally developed biases through the big differences manifested between the poor and the rich while carrying out weddings and sharing of condolences that came out of loss of family members. They further explained it as such occurrences, in the part of the rich, there will be many visitor people from within and out of the community and to the contrary, there will be small number of neighbors who visit the poor family. In discussing about schooling, one of the interviewees, Zeritu Fikereseliasie, mentioned the problem of schooling in the locality and gave the following as an example:

There are children who are of age for both pre-primary and primary education but they couldn't get access to school and spend their time at home with their caregivers

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due to two reasons: The first reason is due to the absence of pre – primary public kindergarten. Though few privately owned Kindergarten schools available, their monthly fee is unaffordable for the vulnerable families. The second reason why vulnerable children stay home without having education is that due to maladministration of the assigned individuals in the position, I noticed while the school was registering children who came through the staff members. I can call this bad administration they give priority for which they knew one way or another. I myself took a child into this public primary school in the locality for registration. However, they declined to accept the child with a pretext of no space for additional children.

Continuing her explanation about inequalities of resources, she said for instance, *“these days, governmentally owned unoccupied houses in the locality have not been distributed fairly for the needy like us but for those who can afford to live renting houses had got the house. Lastly, people get fame in the locality not because of their higher contribution for the community but because of their richness.”* To the contrary, however, one of the key informants, Alem Kaptimer, who is serving as executive member of two ‘Idirs’ and an association, expressed that there is no vacant land in the area (woreda 11 and in the surrounding) rather it is occupied, among others, by squatter houses. She also added that there is no exclusion based on socioeconomic and gender bases in the community.

Another key informant, Fasil Worku, from Women and Children Affairs Office (WCAO), mentioned that the government experts are striving and telling community members by going door-to-door to recommend children attend school of whom their age is enough to attend school. However, she explained that there are some groups in the community who do not send their children to school with a pretext of religion.

In relation to the efforts of SOS Children's Villages Program Addis Ababa, Family Strengthening Projects to help mitigate their problems, the respondents explained that it has been benefiting needy parents through rendering basic necessities to their children including coverage of scholastic materials and access to free curative health. In line with this, the terminal evaluation report for the first phase (2014 – 2016) of the project at woreda 11, indicated as the direct supports of essential services served as a transition towards capacitating and enabling families to become self-reliant and be able to care and protect their children. (SOS CVP AA, 2017, p53). In connection to these, an interviewee, Zulefa Narganeh, elucidated that

I was in severe poverty when I came to the locality and as a result SOS registered me to access its service. First, it gave me all essential materials including household utensils and blanket. Then, it gave me an opportunity to send my child into its day care center. This had immensely helped me to work and participate in the community works as in anybody who live in the area. Neighborhoods that used to devalue me started to communicate with me. Then I became a member of 'EnehunAreaya' saving and Credit Cooperative from which I took birr 2000.00 as a loan and renovated my dilapidated home.

Moreover, in relation to reputation, except one, the respondents from both woreda indicated that it can come out of including people's important deeds to the community, such as educational achievements, age, heredity, and good service and care for once own family. In another development, one of the key informant, Alem Kaptimer, explained that reputation is not only given to individuals but also to groups as well and explained it as follows;

I am a member of Women 'Idir' which was established in year 2001. Unlike the majority of similar 'Idirs' in the locality which are limited only to serve in arranging burial ceremonies and sharing of condolences, this particular 'Idir' to which I belong serves members while they face problems. As a result, it became famous in the locality for its deeds in serving members while they are alive and some have been sharing its experience through informal communications.

Regarding the land, the key informant Fasil Worku, from WCAO explained that *“in order to bring about justice in connection to land ownership and housing problem, the government has begun implementing land bank system that capture unutilized lands in the city and put them in the system in order to distribute them fairly and for the housing problem, similarly, constructing condominium blocks have been taken as a solution to be fairly distributed for residents.”*

On another view, Alem Katimer elucidated that *“the existence of the Industry Zone in woreda 11, in which primarily a metal and wood work materials produces in the locality, has tremendously benefited needy dwellers living in the area through both accessing them it's by-products which can be use for fuel and can be sell, and through creating an employment opportunity for their children.”*

4.5 Leadership and role division

The respondents explained the leadership's role of groups and associations are achieved in two ways. The first way is, for the associations and groups formed with the facilitation of the local woreda, leaders have been elected based upon their previous experience but with its influence as an organizer.

And the second way is, leaders particularly in other informal and formal groups and association like 'Idirs', 'Iqubes' and Saving and Credit Associations, leaders have been elected through criterion that includes previous experience, ability in reading and writing, knowledge of law, fluency in speaking, skill in conflict management, one who brought the prime idea and mobilized the group members, reputation of good manner in the community and educational status. Besides, these groups and associations divide roles among their members like deputy head, secretary, store manager, and cashier.

The terminal evaluation report of SOS Children's Village Program Addis Ababa, Family Strengthening Project at woreda 11 explained that the project has been built the capacity of its key implementation partner community based organizations (LewogenDerash Charity Association and 'FetnoDerash' SACCo) leaderships through facilitating trainings and experience sharing visits to enable them render services by themselves. According to the document, these two institutions were established with the facilitation of the project and the willingness and commitment of the leaderships of two 'Idir' ('FetnoDerash' and 'SelamBerIdirs') who later on established the two institutions. (SOS CVP AA, 2017, p53)

4.6 Group or Community member's familiarity with one another

In relation to familiarity of members in groups and associations (Institutions), the respondents answered as it varies from one to another. Accordingly, key informants elucidated that there is locally known two ways of categorization of people residing in both communities collectively and name them as "Previous Residents" and "New comers".

In continuing their elaboration, they said that the two category resident's familiarity to one another is minimal. On top of that in addition to them other respondents explained that there is a

practice in the locality that homogeneous groups of people (“New comers”), in terms of ethnicity and religion, rent private houses together in particular neighborhood. For instance, as the key informant from woreda 11, most of the residents constituted by the ‘Gurage’ and ‘Gamo’ ethnic members are leading their life renting private house in specific neighborhood and build bonding relationship and are familiar with one another. In another view, however; Tigist Zeleke, from woreda 08 explained that it is not only homogeneity that creates relationship and illustrated it with a case as:

I have seen four wives who are house renters in the compound I lived and they used to spend their full time in a compound and fought each other for years. However, at one time they formed peace among themselves and then became close friends. I remember four of them were from different ethnic groups (‘Tigray’, ‘Guragea’, ‘Oromo’ and ‘Amhara’ ethnic groups). Except the one from the ‘Guragea’ ethnic group who followed Muslim religion, the rest were Orthodox Christians. Their close friendship expressed to the extent of preparing ceremonies in the eve of fasting periods for the sole Muslim friend and in return the Muslim one prepared similar occasion for her Christian friends.

Similarly, according to respondents of both woreda, those who lived permanently in a neighborhood (“Previous Residents”) owing either their own house or rent from the government are familiar with each other and the majority of them have membership, for instance, in ‘Idirs’ that had been established long years back in the community. Comparing the situation before two decades and this time, Tigist Zeleke it explained as

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Before house renters used to live long years to the extent of 15 – 17 upon which some formed close relationship and blood ties with families of owners of the houses.

However, these days, owners of rented houses do not allow house renters to stay not more than 2-3 years due to, in my experience, big pressures from children's towards their father or mother who own the rented houses. This is emanated from the bad behavior and greediness of the children to get more money.

In connection to familiarity of group members with one another, the Focused Group participants (FGD) reflected as familiarity depend on the level of involvement in community activities including strong or weak bonding relation with neighborhoods, anonymity of communications, and level of involvement in community based institutions like 'Idirs'. On top of these, Alem Kaptimer indicated that

'Idir' members know each other since their contact is a lot that includes burial ceremony, monthly membership payment, and in meetings. On the other hand, 'Iqubes' which declare the monthly fortunate member to access the rotated collected money in weekly or in two weeks' time, members have high probability to know each other. However, in those 'Iqubes' which declares the round to access the collected money in monthly and above periods, members are highly probable to unknown to each other. On the other hand, members of women 'Idirs' are familiar with each other while in consumer associations members do not know one to another. In general, the familiarity of people with one another in groups depends on the number of members and the frequency of meeting that creates opportunities for relationships.

In another development, respondents pointed out that group members of ethnic based which are 'Idirs' of 'Gurage Idir', and 'SiltiIdir', or in religion based groups like 'Mahibers' (Orthodox, Muslim and protestant) created strong bonding relationship and goes to the extent of helping one another. The respondents also added that in groups established with the facilitation of local government like in One-to-Five group, Health group, Saving Group, and Development group, there is familiarity of members to one another. Moreover, the respondents elucidated that there is familiarity of members in saving and Credit Associations.

In terms of familiarity to one another, the terminal evaluation report for the first phase of SOS Children's Villages Program Addis Ababa, Family Strengthening Project at woreda 11 explained that the different capacity building supports to caregivers including parental skill trainings, vocational skill trainings, facilitation of access to saving and credit cooperative and entrepreneurship trainings helped families to be capable of rendering support for their children and used as a space to create relationship with one another. (SOS CVP AA, 2017, p53)

4.7 Trustworthiness and Values

Regarding the tendencies of members of the community in seeking support in times of accidents, the respondents answered as residents go to 'Idir', close friends, close neighbors, close relatives, NGO's, Saving and Credit Cooperative, Micro finances, Local woreda administration. They differ in responding while prioritizing these supporting individuals or group or institutes. On the one hand, they placed first NGO's and then local woreda to be followed by close friends. On the other hand, others responded as close neighbor would be the first priority which is followed by close friend, saving and Credit Cooperative, and then Micro finances. Thirdly, some

put close relatives as their prime assistants to reach for their problems and then close friend to be followed by 'Idir'.

In addition to these, respondents explained that there are mistrusts and suspicion between house renters and those who are living in renting the house. They said that this has-been seen emanated from two major areas – stereotype against ethnic group and afraid of perhaps those who rented the house might claim house ownership sometime in the future. AsZeritu Fikreselasie elaborated:

In general, unlike before, people form networks these days not based on trustworthiness and for the respect of the community; rather it is based on give-and-take which can be demonstrated through wedding ceremonies in which those who presented a gift for the bridegroom expects it back whenever they prepare similar occasion.

Except Alem Kaptimer and Fasil Worku, the other respondents agreed as relationships in these days founded on reciprocity. Those who contradict the idea of reciprocity, however, indicated that trust is the prime base for any collaboration in the community. Towards this, Alem Kaptimer explained that relationships based on give-and-take have been seen failed previously in the locality. However, she also mentioned that:

Having seen the experience of embezzlement among their leadership previously, members in most of the local 'Idirs' afraid of selecting new trusted person to lead them. As a result of this, they often re-elect those who honestly serving them before to the extent of leading for 14 years in some 'Idirs' including 'SelamBerIdir' to which I belong. Consequently, this narrows all the responsibilities to be shouldered within few

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people and then subjects 'Idirs' to vulnerability of bringing new leaders. I always think of such practice that hinders 'Idirs' progress and worried as it might eventually subject them to problems of sustainability and impedes the continuity of their vital service for their community. Astonishingly, such a process is also against the by-law of most of the local 'Idirs' that depicts as leaders to serve only for two years.

According to Aster Azene, working collectively towards an objective is getting less and less due to fear of facing unmet objective. She also explained it with an example as;

Members of a women 'Idir' to which I belong, once determined to work together to earn income through baking 'Injera' and selling it to local market. Then, we started the movement and after a while on the process everybody became reluctant and it was due to fear of members as if we might end – up in conflict and not be able to achieve the expected result.

In relation to groups of one – to – five (comprised of 5 members) and local development group (comprised of 30 members), Fasil Worku from woreda 08 WCAO explained that:

Their principle is not reciprocity but to develop together. For instance, the local development group has five objectives, which are to increase health awareness, to reduce unemployment through accessing to micro and small scale enterprises, accessing adult education, keeping safe locality from crime, and to develop the locality. However, there are some such groups which failed to fulfill expectations emanated from less awareness on the objectives, allocation of minimal time for mutual activities, seeking immediate individual benefit and finally wrong feeling as if it is only politically motivated for the benefit of the current government (EPRDF).

4.8 Major problems of communities and Mitigation Practices

The respondents have also answered as higher cost of living, housing, poverty, unemployment, lack of working place for private traders, lack of good governance exhibited in some institutions like consumer association, illegal house construction, illiteracy, harmful traditions, addiction, incomplete of education and lack of internal neighborhood roads. Towards collaborative efforts made to mitigate such problems, the respondents answered that except access to land and housing problems which did not get solution, there are efforts to address some of the problems like in providing low cost basic necessary materials to community members through consumer association, provisions of skill trainings, facilitating Saving and Credit Cooperative and creating employment opportunity by both governmental and non-governmental organizations in the locality. Despite it has not been seen practiced always, the respondents had also mentioned that there have been collaboration made among ‘Idirs’ and as an example, Aster Azene, who is also an executive member of both locally known ‘FetnoDerash Family Idir’ and Women ‘Idir’ explained as

There is a relation between ‘FetnoDerashIdir’ and Women ‘Idir’ in terms of, sharing similar by-law, sharing materials and good communication. But, ‘FetnoDerashIdir’ has entered into agreement with 6 (six) neighboring ‘Idirs’, among others, to use common announcement method upon death of member and to use a common vehicle for transportation of burial ceremony participants from and to cemeteries.

Although it is not functional, according to respondents from Woreda 11, the administration had facilitated the formation of ‘Idir’ council so that to form a collaboration framework to solve local social and economic problems.

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In all the respondents view, in general there is high willingness of community members in providing temporary support for the poor and for those members who face big problems which are unlikely to be solved alone. Towards this, as an example Alem Kaptimer explained it with an example

Recently, a woman who is a member of 'SelamBerIdir' and encountered a disease of "bone imbalance" requested a financial support worth of birr 20,000.00 from members through an application submitted to the executive to which I belong. Upon a call made, in a general assembly members carried out hot debate and vowed to lend their hands. Then, each member contributed birr 20.00 and a total of birr 5000.00 collected and handed over to her. However, in my opinion, we cannot solve poverty through temporary supports rather it has to be through strengthening the capacity of families like what SOS has now doing.

The FGD participants indicated people tend to support destitute people starting from neighborhood and for those who are experiencing street life. In another Development and according to the respondents, there is some groups that exhibit high informal support within each other. As per Aster Azene:

As a rule of the cooperative, members should form a group (1-5) in order to be collateral to one another (group collateral) in times of taking loan. In my experience, the majority of these collateral groups formed in ethnic lines, which is particularly exhibited among the 'Gurageas'.

In addition to this and in respondents view, although it is practiced in every ethnic group residents, the 'Gurage' ethnic groups particularly establishes 'Iqub'- group formed to rotate

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money collected from members- to solve the problem of their member through giving him/her the prime chance of getting collected money to be able engage in some kind of income generation activity.

In the views of study participants SOS Children's Villages Program Addis Ababa, Family Strengthening Projects, have been striving to help beneficiaries address their problems through facilitating different mechanisms. As an example, Biritu Shemato, who is 'Idir' and local development group leader explained that:

Once, among caregivers whose children spend in the day care center of SOS, a mother has lost a child who used to attend services of the center because of a severe disease. The day care service beneficiary children caregivers went to her home and understood a situation that she did not have anyone to support to escort her and the deceased into a cemetery because she was poor and live in renting a house. At that spot with the support of SOS we decided to form an 'Idir' with a monthly contribution having a total of around 90 members. It was a good solution to start the 'Idir' since local 'Idirs', on the one hand, their registration fee was very much expensive to which the majority could not afford to pay; and on the other hand, most 'Idirs' took permanent residency as one criteria to join them to which the majority caregivers could not meet since they lived in private rented houses.

As mentioned in the terminal evaluation report of the first phase Family Strengthening Project at woreda 11, the challenges it faced were “*Busy schedule of key government partners, high staff turnover at government counterpart at Woreda level, lack of Kebele ID as most of the*

community are leaving in rental house, lack of premise for income generating activities of beneficiaries and 'Idirs'." (SOS CVP AA, 2017, p53)

4.9 Inclusion and Exclusion

Respondents also answered that all ethnic and religious based groups and associations are exclusive in nature and people out of these lines do not dare to ask for membership. As an example, Zeritu Fikreselasie said that:

There are groups and networks that do not allow membership unless one has to fulfill their criteria to join them that doesn't relate to entrance fee. For instance, once I wanted to join a religious based (which is similar to mine) women 'Idir' and they rejected my proposal because of my low socioeconomic status even if I fulfilled their other criterion which is ethnic background that has to be similar to them.

As mentioned by Alem Kaptimer,,for instance 'Idirs' - which were established before two- to- three decades in the locality (woreda 11), have been taking their expensive entrance fee (for example birr 7000.00 in my 'SelamberIdir') and years of presence in the community as a criterion to be fulfilled if a resident want to join them. These requirements, according to her, are usually unmet by new residents and such situations continue to limit the relationships between the "Previous Residents" and "New comers". Furthermore, she explained that those who lived in the community for many years but having low socioeconomic level have not been able to join such institutions that also impedes familiarity and relationship with destitute people in the community.

According to the respondents, another trend in the localities is that those who rent private houses are often unfamiliar with far neighborhoods and are subject for exclusion from any of

collaborative groups and associations in the locality. Furthermore, they elaborated that as a result of the socioeconomic differences, the rich usually excludes the poor in forming grouping and associations in the community.

In the view of Fasil Worku, there is also religion based residential segregation in the locality. He mentioned ‘Kesochefer’ and ‘TekayeSefer’ where only orthodox Christians and Muslims residents respectively. According to him, there is no difference between individuals in the respective religion dare to take initiative to reside. Besides, as to him, whenever you ask for rental house in these areas the house owner prioritize those who have the same religion to them to rent their houses in both localities. Another case reflected in the FGD was the exclusion of person with disability. As a demonstration, one of the participants stated as

I know an 18 year child who has paralysis under waist and can no control her excretion, As a result, she always use a diaper, She also works as a controller of communal water in a neighborhood. However, local residents who comes the service from this communal water often ask her to be away while they collect the water. This has subjected her as if she is not a human and feels always sad.

The study participants explained as the most important principle and execution of SOS Children’s Villages Program Addis Ababa, Family strengthening projects, has been the nondiscrimination families to select and admit to provide its support. As to them, all community members including residents who live renting private house and fulfills the organization vulnerability status criteria, have access and can get assistance from the organization. In the view of Fasil Worku, “ *the most significant practice of SOS in woreda 08 was its one of selection criteria which disregards the ethnic and religion background of its target beneficiaries that*

helped to bring together all sections of the local residents.” As a demonstration, Zeritu Fikreselasie explained the psychosocial service she gained from the organization as:

I and my husband live with chronic disease and as a result, we got sick and became patients occasionally. Since SOS came into the area, however, the organization nominates me as a community volunteer and at the same time as one of its beneficiaries. These situations have turned my hopelessness into getting strong in life to resist challenges. It opened for me an opportunity to mix with people through communication and work with many local residents. Truly speaking, the organization revived mine and my husband’s life into bright steps. This time, despite the sickness I and my husband face sickness seldom, I am still strong to work and change our life.

In the respondents’ opinion, the permanent neighborhoods do not have much trust on those families who rent private houses thinking that they might leave the area anytime. However, according to the respondents, the facilitation of coffee ceremonies in the houses of target beneficiaries that demand the inclusion of neighbors, have augmented the knowledge of residents about these vulnerable children and their families. As a result, they said, other neighbors tend to understand the situation of these vulnerable families and started collaboration to support them. In addition to this, in their view, the most important support the organization delivering are creation of employment opportunity for parents and enabling them to be members of local ‘Idir’.

According to Tirunesh Gutema:

Ever since I have started to live in the locality for more than 20 years, I always feel that I am not equal to other residents socially. And feel inferiority due to inability to join local ‘Idirs’. The entrance fee of ‘Idirs’, that have been established many years

back and are open for residents, has been expensive and I couldn't join before. But, this time, thanks to SOS that helped me in covering the lion-share of the entrance payment, and make me a member of locally known 'Idir' that equals me in line with other residents.

4.10 Information flow in the communities

Towards information and communication, respondents answered as there are roads and telephones including mobile phones in the community and at the houses or in the hands of majority of residents respectively. In connection to informal information flow, they answered that coffee ceremonies and different meetings organized by governmental, non-governmental organizations as well as local informal institutes appeared to be instrumental for flow of communication at a community level. However, they said that information's from the local woreda did not easily reach at grass-root level.

In the view of Aster Azene, there are information barriers in some aspects. According to her

There are owners of rented houses who do not let inform those who lives rented their houses assuming that their home might one day be claimed ownership by those who rented their house. In addition to this, there are some families who do not let their neighbor's accessed information in times of incoming of NGOs like 'Kideste Mariam' in the locality to avoid assumed competition of organization material support.

With regard to the SOS Children's Villages Program Addis Ababa, Family Strengthening Project, Fasil Worku indicated that *"by then, except with few, the project had not been communicated and internalizes its objectives among all its target groups through meeting. In addition to this, the organization has had problems in selection of target families and its*

activities were limited to local areas nearest to the project office but did not cover those who live far.” Unlike this, in the view of Tirunesh Gutema:

The organization usually facilitated coffee ceremonies in one of its target beneficiary’s home upon which its surrounding neighbors are invited to participate in the discussion session being carried out while drinking coffee in line with the tradition. This practice has been very important for the family to build its psychosocial status and on the other hand enhances the neighbor’s knowledge regarding vulnerable families in the community.

4.11 Cohesiveness in the Communities

Community member’s cohesions are created in different spaces according to the respondents. In their view, the different meetings of the groups mentioned earlier in this section including coffee ceremonies are convenient for formations of closeness and then cohesion among community members. Besides, according to them, occasions like weddings and sharing of condolences are also vital atmospheres to create cohesion and inclusion. In connection to conflicts, however, they said that conflicts happened between husband and wife took the prime disagreement in the locality.

On the other hand, they said that there are hindrances in giving solutions for problems faced by social groups. In line with this, Tirunesh Gutemademonstrates it as “The land ownership claim among FetnoDerash ‘Idir’ and other parties in the locality has not been solved for many years until this time. The issue has gone to the extent of court but still not gain a solution”The respondents also mentioned that ethnic based disagreements had been occasionally happened

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particularly between ethnic ‘Gurage’ and ‘Siltie’ residents emanated from land and resource ownership claims in the locality. Nevertheless, they said that often these conflicts, both happened at family and ethnic levels, resolved with the mediation of elderly and if not it goes to local woreda social court and again if not to higher court for solution.

The respondents have also answered as SOS Children’s Villages Program Addis Ababa, Family strengthening projects have been helping those caregivers who used to spend their majority of time at household, to participate and engage with neighborhoods in different activities that include coffee ceremonies, short term trainings, and vocational trainings. According to them, the most important institution established in both woreda have been the facilitation of the organization has been the formation of Saving and Credit Cooperatives (SACCOs) through which they can access loan. Towards explaining the benefit acquired from SOS Children’s Villages Program Addis Ababa, Family Strengthening Project at woreda 11, Zeritu Fikreselasie, who work as waste collector in the locality together with her team mates, gave her view as:

I have got access to entrepreneurship training, and then joined the saving and Credit Cooperative which established by the facilitation of the organization. Then, I got access to loan which helped me engage in selling fuel charcoal in my spare time and then to be able fulfill my demands at home. My neighbors, who have always been assuming me as poor and unable to do anything, were surprised and wondered. I showed them that I can do anything if I got opportunity. This time, I repaid back the loan and applied to take another round loan to work on businesses on my spare time after work.

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A different explanation was forwarded in relation to sustainability of groups from Birtu Shemato from woreda 08 and serves as a controller to 'EnhunAeaya' saving and Credit Cooperative,

The organization had supported 49 caregivers to attend short term trainings in weaving, urban agriculture, preparation of broom and mop, and shopping bag. Then, it organized them and gave them division of work. The organization had also fulfilled every necessary item including raw materials, production and selling place. After sometime, however, all the activities disappeared and the group dispersed. Until this time I do not know how these groups stopped their activity all of a sudden by then. In my opinion, these business activities had been going on warmly and their disappearance was the result of the organization familiarity to maintain them.

According Fasil Worku “*these had happened because of the process of selecting and engaging these group members had problems and they were not in one line to improve their lives. In addition to these, the members did not have prior knowledge with one another thereby created lack of integration; and on the other hand there was no close monitoring and evaluation of the activities in part of the organization.*”

The exit report of SOS Children's Villages Program Addis Ababa, Family Strengthening Projects at woreda 08 indicated as it used to delivery services pertaining to rendering essential services to children and families build the capacities of families and its key implementation partner community based organization.

According to the project exiting report, it has delivered various capacity building services for families that include trainings in candle and waxen making, manual soap making, hair

dressings, food preparation and catering, and entrepreneurship and small business. Besides, the report indicated that there had been technical assistances rendered to YalfalBetiret Women Entrepreneurs Association, 'EnhuneAreaya' SACCo, and key implementation partner community based organization.

Despite these, Tigist Zeleke explained about the situation of beneficiaries' relationship and closeness to each other after project exit as:

The organization used to enable caregivers came together through group formation to engage them in different businesses as well as in different meetings and trainings which were good opportunities to know each other. But, after the closing of the project, caregivers, except few, have no more relation to one another. This has happened primarily due to the then caregivers' temporary residency status emanated from the rise of house renting fee that urged them leave the locality. However, I know that certain caregivers from 'Silti' and 'Gurage' ethnic groups are still communicating to each other.

As indicated in both Finance and Administration Guideline and Sustainability Guidelines, however, the focus of the organization in Family Strengthening Program is “to empower the community so that they can effectively engage in empowerment of families, so that they can guide and support the development of their children.” (SOS CVI, 2011, p2&p7) Towards this, the sustainability guideline indicated three strategies the organization applies to achieve its focuses and name them Phase Dawn – gradual reduction of program input, Phase Out – withdrawal of program responses and Phase Over – sponsoring organization withdraws and its activities taken over by other stakeholder. The same document indicated that the community within which it

implements activities render services should be geographically similar and the people should have sense of belonging and identity. Besides, it indicated the ultimate objective of working with community structures is to bring about strong social support system for children and their family. (SOS CVI, 2011, p15). Towards this objective, the Sustainability Guideline elucidates as the organization work with community based partner, other relevant stakeholders and networks.(p15)

4.12 Conflicts and Mediation

Respondents expressed their views as gradual disappearance of some of the best traditional conflict resolution practices. And have also impedes social cohesion in the locality. Towards this, Tirunesh Gutemagave her opinion as:

There used to be a practice that whenever a dispute happened between or among family members or groups or neighbors, elders or religious leaders of the locality had been playing a significant role in addressing the problem regardless of ethnic and religion background of conflicting parties. But these days, increasingly conflicts have been resolved solely with elders who have similar ethnic or religious background to parties in the problem. Acceptability of elders or religious leaders out of these backgrounds to mediate parties in conflict is decreasing from time-to-time.

In the view of Fasil Worku, there is inter and intra conflicts based on doctrines of the respective religions. According to him, significant conflict observed among ‘Silti’ ethnic groups which have been often solved by elderlies and religious leaders. He also added that there had been an on and off conflict between Muslims and Christians which have been resolved by the intervention of government. In another development, similar to woreda 11, he mentioned there had been conflicts between ‘Silti’ and ‘Gurage’ ethnic groups emanated from land ownership claims and this had been also solved by government.

According to respondents, the other best traditional practice which is getting diminishing from time-to-time is the practice of looking people equally regardless of their socioeconomic status. In line with this, Zeritu Fikreselasie gave her view as *“religious leaders supposed to mediate disputes without discriminating conflicting bodies; but these days, they tend to show bias to the benefit of parties found in a better economic status.*

On another development, Aster Azene indicated the existence conflicts within Idirs’ members and explained it as:

There are some conflicts occurred within ‘Idirs’ members pertaining to usage of properties like utensils. This is to mean that whenever a badly needed material purchased for the use of the majority who follow similar religion, those members who follow another religion but having less number of members have always claim as if their right violated and demand the purchase of same material. On the other hand, radical religious persons in the locality also pushes residents who follow similar religion to be out of ‘Idirs’ established without any discrimination in any religion.

Regarding to formal laws, the respondents explained that most of them are formidable but when it comes to implementation, it doesn't allow for community to work hard. They mentioned the practices of Government Rule Keepers, which is locally known as 'DenbeMaskeber', as an instance, who prevents the majority of traders living in the community to sell their products. However, they said this time transparency exhibited in the side of the local woreda administration and anybody can raise questions anytime. They added also that residents can form groupings and can demand any support including financial and skill to engage in income generation activities. Herideas, however, rejected by other respondents who claim that there are no transparency at woreda administration.

4.13 Community or Group practices and Actions

In the views of respondents, there are few customary exercises that impede the ability of community members towards development and then empowerment. Besides, they explained that the hardly initiation exhibited Gamo' and among some of the 'Gurage' ethnic community members to send their children to school and instead to use them as a laborer and engage them in earning income were mentioned. In their view, this will in turn forge the continuation of poverty and then constrain empowerment of the community in the locality. In addition to this, they said that there are pervasive stereotypes given to individuals and groups of community members. In line with this and as an example, Zeritu Fikreselassie expressed her experience as:

Personally, I usually go to church and when I come back to home, I often prepare a coffee ceremony with green grass on the floor of my home to beautify and lighting

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incense for good smell in line with our tradition. Looking this practice, my neighbors always consider me as I took assignments from a witch to exercise the practice in such a way. But, I feel no shame since I and God knows who I am.

According to Aster Azene, there are some customary laws emanated from backward attitudes and harmful practices exhibited in certain ethnic groups that deter development and relies families for vulnerability. As an example she said:

Once my family faced big problems and by then I planned to bake 'Injera' and sell to earn income and fulfill the demands of the family. Next, I shared the idea to my family members to which almost all opposed and warned me not to do the business with a pretext as if the activity is meant only for the uneducated and family culmination by neighborhoods and other community members. However, I determined and continued the work and able to cover the then problem of the family that might had been subject my children to streets

In her part Alem Kaptimer, these days large numbers of youth becoming addicted of 'Chat' and 'Shisha' and these hinders them to involve in production thereby impedes their livelihood development. On the other hand, she said that

Despite they have meager income and unable to feed family, due to religion there are caregivers remaining at home in taking care of children. Even though these women caregivers wanted to engage in out of home activities to earn income, they are deprived to uncover their Hijab which also covers their face to which work recruiters opposes. As a result, these days we are observing women engaged in begging on the streets holding their children and wearing Hijabs covering all their body.

Focused Group Discussion (FGD) participant reflected as it is not only the pressure from husbands that subject Muslim caregiver women to begging covering their whole body including their face with *hijab*. According to them, there are other factors including the level of religiosity of the woman not to uncover the hijab, and being afraid of social sanctions as a result of an assumption as if she wear the hijab not based on believing on the religion but varies in line with financial status.

According to Fasil Worku, *“In general, personally I acknowledge the efforts of the government towards its significant role in producing a society which demands its right. This has been brought through the concerted effort of the government in participating community members in different meetings, education and due to the spread of technology like mobile phone.”*

Asked about SOS Children’s Villages Program Addis Ababa, Family Strengthening Projects efforts to enable them form a group and act collectively, the respondents who had been a beneficiary particularly from the project which had been running at woreda 08 said that the organization exerted at most effort but failed to help a business group to sustain and meet their objective. As a manifestation Biritu Shemato explained her experience as:

Once SOS facilitated three months’ training in preparation of Taper, locally known as ‘Towaf’ for 20 attendees and we did not know each other before. After completing the training with the facilitation of SOS and local woreda, the group formed legal private limited company and started production after the organization fulfills every needed machine and raw materials for us including a shop in its compound. After working a while, the organization again with the local woreda enabled us achieve a shade in

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woreda 6 of kolfe-keranyo sub-city. For a few months, with a full support from SOS and local woreda we did encouraging works. Both our supporters facilitated a market chain through Bazars and exhibition. At some point, members starts to demand payment that would be deducted from the group saving and we did carried out to each member. Gradually, when the cost of wax which is the main raw material increased, some members started to be discouraged and left the group. Finally, the number of members became minimal and as a result, the business had been closed.

In connection to this situation of woreda 08, the project exit report did not hide the problem and stated them as “*on the one hand the IGAs were not initiated by caregivers but by the project; secondly, caregivers were in badly need of immediate financial support for their daily bread; thirdly, being illiterate, members were not able to control their financial transaction; and lastly and most importantly members did not trust each other.*” (SOS CV AA, 2012) It further indicated the root cause of such problem from the organizational side as it was emanated from poor planning and had not been participatory.

Quiet differently with this idea and in different view, Alem Kaptimer, who is executive member of locally operating community based association called ‘LewogenDerash’ Charity Association in woreda 11 explained that

Local ‘Idirs’ had no experience of helping vulnerable people formally except facilitating burial ceremonies upon the death of their member. It is with the coming of the organization that we opened our eyes to see the existence of so many vulnerable children in our locality. The organization had been approached to our two ‘idirs’ and oriented us to aware the situation of vulnerable children as well as their families

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in the locality and showed us practically on how to support families to sustainably care their children, and render essential services like scholastic materials and health services. Then, the organization encouraged both these 'Idirs' to be able form 'LewogenDerash' Charity association. This has helped people from the two Idirs, who did not have close relationship, to come together and work for one objective. Now, these 'Idirs' are not only serving their members in facilitating burial ceremonies, but also providing services for children and their families of the localities.

In the views of respondents from woreda 11, the organization has helped target beneficiaries form collaboration and to be empowered and demand the relevant local government body for support towards working together to change their life. As a manifestation to this, Tirunesh Gutema said that:

The organization facilitated Sewing and Knitting short term training for caregivers to enable them acquire a skill and then enable them attend entrepreneurship training in collaboration with one of locally available Institution for Technical and Vocational Training Centre. Then, the organization assist them to acquire certificate of competency from a suitable government body and helped them form a group to be able present their request to the local woreda 11 to which they have got acceptance to form a Private Limited Company. This time, they have got a work place to start their job.

In another development, Biritu Shemato indicated that “Once, SOS together with local woreda Micro and Small Scale Enterprise Development Office used to conduct market

assessment for our business of Taper production and both also used to facilitate market place to sell our products.”

Chapter V - Discussion

5.1 Structural and Cognitive Social Capital

5.1.1 Structural Social Capital

The formation of structural social capitals demands building an extended relationship with individuals, groups and networks within and outside of communities. Towards this, roads play a significant role in bringing people to come together and form social networks. (Rosman, 2015)

As mentioned by respondents from both woreda 08 and 11, the construction of two main roads that connects Addis Ababa to western Ethiopia has been brought about the coming of new people into their residential area.

This research found out that this phenomenon has brought different scenarios in both localities. On the one hand, it has transformed the existed features of the area through the expansion of construction of lots of houses, factories, service provider institutes and other infrastructure.

On the other hand, as mentioned by one of the key informant, the way people used to live have also been changed and begun to depend on working hard. Thirdly, the size of the population highly increased through which a different ethnic and religious group dominated the previous dwellers of the locality. In addition to these, increased demand of rented house and at the same time rampant construction of squatter houses have been carried out due to the coming of in-migrants.

Laurence and Bentley (2015) pointed out that increasing diversity undermines attitudes among prior dwellers. In line with this, the long – term residents have given a separate naming to members of the present communities as “Previous dwellers” and “New Comers”. This indicates that there have not been smooth transitions over which in-migrants can easily mix with long-term existed residents. It also in turn indicates the lack of bridging relationship between the “previous dwellers” and “new comers”. In line with this, residents have been segregated along lines of ethnicity, religion, house renter’s verses owners, and the poor and rich. Such practices prevent the formation of social networks through which social capital and sense of belongingness upgrades at a community level.

As findings of this study demonstrated, residents in both localities tend to build bonding social capital through forming groupings and networks based on the stated segregation lines. The

formations of ethnic and religion based 'Idirs' and 'Iqubs' can be seen as a manifestation of such practices.

Kilpatrick, Johnson, King, Jackson and Jatrana (2015) indicated that social capital can both exclude migrants and facilitate their connectedness. In line with this, the in-migrants ("New comers") tended to create relationships and networks with informal groups having similar ethnicity and kinship relation, like the experiences of 'Gurageas', 'Gamos' and 'Siltis' in both localities. Besides, they rent houses in group from "previous dwellers" and stayed there without forming any relationship with owners of the rented houses but only with their group members. The existing gap in relationship between the owners of rented houses and house renters in turn created suspicion that accelerated the mobility those house renters from one -to-other home. Conversely, long-term residents formed stable relationships and networks that went to the establishment of social institutions like Family and Women 'Idirs'.

These consequences brought the emergence of two separate features into the locality. On the one hand, the in-migrants have brought the culture of work and market for the area as indicated by a key informant respondent. Benier and Wickes (2015) indicated that ethnic diversity matter most to the development of social cohesion and informal social control in urban residential communities. Quiet differently with this idea, various groups in both localities formed strong bonding social capital in their respective informal groups through which they become familiar and help to one another. On the other hand, these informal groups have relation with similar ethnic based group in the locality; but they have not been formed close relationships with other ethnic based informal groups as well as with long-term resident's ("previous dwellers") formal and informal groups. As a result, they lack bridging and linking social capitals.

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Another important point study participants raised had been the expansion of ethnic and religious based institutions like ‘Idirs’ and ‘Mahibers’ in both localities. They also indicated that such community based organizations have restricted criteria upon which membership permitted. On the other hand, ‘Idirs’ established irrespective of ethnicity and religion have expensive entrance fee to which in-migrants and residents with low level of economic status could not afford to pay and be members. This study revealed that this situation has been limited the interactions among long – term residents (“previous dwellers”), in-migrants (“new comers”) as well as with local poor residents.

As pointed out in the findings, the other problems of both localities experiencing have been the existence of rampant conflict among family member and neighborhoods. In the views of study participants, the prime conflict exist in families has been the fight between husband and wife due to economic and social circumstances. In addition to this, however, there are also conflicts happened between caregivers and their children. As Selaam (2007) explained Character Assassination - a tendency for members to chronically spread rumors - in her Ethiopians “dysfunctional behaviors” which hinders collective efficacy. Similarly, there have been conflicts between neighborhood members emanated from petty issues and rumors. This research found out that all these conflicts have been resolved with the interventions of religious leaders and elderly; but some went to the level of a court. Besides, it revealed as such circumstances have been also contributed for the limitation the formation of relationship and networking in the localities.

The rise of religion “radicalism”, in the views of respondents, appears to be an obstacle for the formation of networking and groupings in both localities. Some residents in both communities and who have been members of local social institutions like ‘Idirs’ which are nondiscriminatory of religion background, are in a pressure to leave such institutions. Such

pressure to these residents came from their adviser “close religious people” who are telling them the pretext as if such practice of working and acting with other religion persons are sins.

Besides, this study found out such debate sometimes in future could rise to the level of conflicts in side religious based groupings. Moreover, study participants had also been mentioned cases of inter religion conflicts in the localities. Despite, these conflicts resolved with mediation of elderly and intervention of government, it did have negative implication on interrelation and hampers bridging social capital. Besides, the researcher observed the feeling of the respondent as the status of such consequences as might be escalated to the level of higher conflict if not managed properly.

On another development, this study revealed that owners of rented houses, these days, primarily request religion backgrounds of house renters and if not similar to them, they reject proposals automatically. Furthermore, this study found out the existence of religion based residential area in one of the two the locality. Such tendencies, however, hamper the progress of bridging social capitals and will have a deterrence effect in breaking the co-existing relations, networking and collaboration of communities.

This study also found out that the existence of high potential of resources in terms of financial, cultural, institutional and human in both localities. Menahem (2011) explained that compared to homogeneous bonding groups, heterogeneous bridging groups appear to expose their members to more diverse resources.

However, the different formal and informal groups, be it ethnic or religious based, in the community faced problems pertaining to lack of access to resources like social services from the government and non-government organizations. This is because of for example, lack of

information and residence identification card. Subsequently, such instances created inequality of accessing resources in both localities.

As a result, instances of occasional conflicts happened between ethnic groups emanated from land ownership claims as mentioned by respondent. In connection to this, Benier and Wickes (2015) indicated that in communities where indigenous residents are visible, residents may show lower collective efficacy based on biases associated with indigenous people. Related to this, the existence of inequality in accessing resources rather brought about deforestation and then construction of large numbers of squatter houses. In addition to these, the study found out that some school- aged children unable to go to school and most importantly, the prime problem of both localities has been poverty. These circumstances shows the low level of bridging and social capitals through which illegal acts discouraged and collaboration fostered for the development of the locality.

Piekut and Valentine (2016) elucidated that perceptions of diversity do not have the same negative effect for all residents, but they are moderated by contextual characteristics, including recent change in the residential context. Accordingly, in both localities, there are entities of bridging social capitals reflected in times when members faced difficulty. The formation interethnic group, as mentioned by a respondent, can be taken as a demonstration for such relationship. On the other hand, people from both locality lend their hands, be it a member of the community or not, contribute money in times of for example, somebody lost family member or friend and unable to conduct burial ceremony. In addition to this, as indicated by study participants, community members have also been providing labor support when a member of neighborhood prepares occasions or wedding ceremonies. These can be taken as a manifestation community resource of the social support practices existing in both localities.

The existence of democratic and collaborative frameworks in both communities such as in voluntarily established institutions that accommodates heterogeneous community members like 'Idirs' have been greatly contributes for augmenting bridging social capitals. In the views of study participants, leaders elected in institutions based on experience, education and knowledge of the community. Besides, they indicated the experience of local 'Idirs' which formed relationships with one another in order to avoid duplication of efforts like times of announcement to their respective 'Idir' members and in sharing materials like tents. Such kind of network formation, in addition to improving human relationship, helps to avoid unnecessary human and financial expenditures of institutions.

5.1.2 Cognitive Social Capital

Nowadays, people form relationships based on reciprocity that totally erased the practice of trust based relationship that used to be exercised back long years ago. Such relationship, however; stays as long as the parties involved respect the rule of give-and-take. On the other hand, respondents expressed the deterioration of trust among dwellers demonstrated in the frequent election of similar leadership in institutions like 'Idir'. As per study participants, members of 'Idir' afraid of electing new leader emanated from their assumption and experience to avoid embezzlement of 'Idir' material and financial properties. Based on these, this research paper identifies trust becomes increasingly minimal among members of social institutions. In addition to this, loss of confidence and trust within group members towards their mutual goal has been identified as a deterrence factor to collectively act in the communities.

In another development, as mentioned by study participants, in the process of mediation carried out by elderly or religious leaders to solve conflicts of community members, like family issues including husband and wife, often end-up with a biased solution favoring the have or power holder. Another phenomenon happened in connection to mediation is the trend to solve intraethnic conflict is only through elderly or religious leaders from same ethnic group. In the study participant's opinion, no one outside of the conflict parties' ethnic line would get respect and trust to be able to solve problems. Based on these, this study found out the level of trust on elderly and religious leaders among community members while solving conflicts has been gradually decreasing. Besides, this research also revealed that increasingly, these days, elders or religious leaders of the same ethnic background chosen to solve intra ethnic problems or conflicts. This study also found out as such experiences; however, limit the bridging social capital among groupings.

In addition to these, the researcher of this paper found out that residents tend to ask for support either to local charity organizations, or close relative or close neighbor as their prime trustees who can help to solve their problem. In another development, explanations from the finding shows residents have exposure to information with the assistance of technologies like Mobil cell phone. Besides, this research found out the tendency of residents to demand their right through forming groupings has been augmenting along the information development.

This particular study has also revealed the existence of some customary laws that deter the forge of development in both communities. The exclusion of person with disability, stereotypes, religious base sanctions on women and neglect of work hard are among customary practices exhibited among both localities community members.

5.2 Communitarian Social Capital

Putnam, (2000) defined communitarian social capital as the norms and social trust and ties that facilitate cooperation for mutual benefits. In line with this, this study found out that SOS Children's Villages Program Addis Ababa, Family Strengthening Projects implements three important community development interventions in the two localities. On the one hand, the project facilitated and support a community based institutions to come together and form associations voluntarily. Towards this, the projects verify whether these associations have acceptance, norms, values, governance and their overall reputation in the community. Ultimately, these associations will be able to deliver services to vulnerable segments of their locality in general and vulnerable children in particular. Towards this level, the projects supported and built the capacities of these associations namely LewogenDerash Charity Association (LeDCA) at woreda 11 and Action for Humanity Development Association (AHDA) at woreda 08. The two associations are existing at a different level. The LeDCA has been started rendering activities to children and on the other hand, AHDA is on a process of renewal of its license. The other institution this research found out has been the saving and Credit Cooperatives (SACCOs) namely 'FetnoDerash' SACCO at woreda 11 and 'Enehun Araya' SACCO at woreda 08 which were facilitated and supported to be formed are with full engagement of target beneficiary caregivers. According to the organization reports, both are functional at this time. (SOS AA CV, 2016) The third groupings the organization endeavored to facilitate were Income Generation Activity (IGA) groups to which the organization provided full scale support but almost all failed to sustainably continued running their business.

Both projects facilitated the link of these groups with relevant government offices who could provide assistances for them in terms of technical and financial supports. As a result all the groups have been worked legally and keeping the government laws and procedures.

5.3 Institutional Service

This study found out the efforts that have been made to facilitate the formation of networks and foster relationships among residents by different actors including government and non-governmental organizations. Dale and Newman (2008) stressed the higher need of governments' leadership in alignment of policies to existing social capital. In line with the findings, the government have been forming different groups including one-to-five (1 to 5) group, local development group (having members up to 30) and other micro enterprise groups. In respondents view, these platforms established without segregation in ethnic and religious base but as a member of the neighborhood. Having their own bye-law, these helped people from neighborhoods to know and interact as well as form relationship with each other. However, such groups have limitations in the levels of members' practical involvements as mentioned by respondents.

Kilpatrick, Field, andFalk (2003) indicated that the process of building social capital is part of community development. In line with this, SOS Children's Villages Program Addis Ababa, Family Strengthening Projects has been implementing different community development activities that also foster the social capital of its target groups. The findings show that the two projects rendered services basic essential materials to children including scholastic materials (SOS CVP AA, 2012 & 2016)

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As per the same document, the major activities of the organization implemented to build the capacities of caregivers include conducting coffee ceremonies with the objectives of discussing issues including importance of saving, child care, personal hygiene and environmental sanitation. Such sessions are also platforms to form relationship with neighbors and at the same time build the psychosocial status of these destitute families..

The same document also indicate as the projects facilitated different meetings, short term trainings, vocational trainings, facilitate the establishment of Saving and Credit Cooperatives (SACCOs) of caregivers, assist community representatives associations to collectively act, assist caregivers form 'Idir' or join local 'Idir' and finally facilitate formation of individual and group Income Generation Activities (IGAs).All these activities are platforms in which target beneficiary caregivers meet, discuss, form relationships and build bonding social capital. .

In doing all these activities, the findings indicated, the challenges the organization faced have been mentioned by study participants along with the review of the organization documents. The findings indicated that, the heterogeneity nature of target beneficiaries at both project locations have been a challenge to the timely implementation of project activities. Bringing all together for their mutual benefit demands lengthened period and this can be demonstrated by the formation of SACCOs in both areas. Another challenge that hampers the full implementation of family strengthening was the mobility of beneficiaries without notice far away from target area. In addition to these, the dissolve of all group Income Generation Activities (IGAs) had been the major challenge for the project at woreda 08. This research revealed that the majority of the group IGAs collapsed due to lack of planning, poor selection process of group members, full package provision of services without cost sharing for these groups, and most importantly lack of trust among group members(SOS CV AA, 2012).

The study, on the other hand, revealed that the guidelines of the organization require amendments in the contexts of Ethiopia. For instance, the Sustainability guideline says that the community within which it implements rendering services should be geographically similar and the people should have sense of belonging and identity. (SOS CVI, 2011, P15) But, for instance, it is difficult to examining, at least the sense of belongingness at project set-up level in locations like woreda's of 08 and 11 were higher in-and-out mobility of people observed.

Chapter VI - Conclusion and Implication

6.1 Conclusion

As discussed in the previous chapter, participants of the study revealed their knowledge and observation on the social capital status of their respective communities.

In addition to this, they elaborated their views regarding SOS Children's Villages Program Addis Ababa, Family Strengthening Projects endeavors in building the social capital statuses of

its target beneficiaries in both woreda 08 and 11 of Kolfe – keranyo Sub-city, in Addis Ababa. Accordingly, the following conclusions are derived from the study by the researcher.

As findings of this study demonstrated, residents in both localities tend to build bonding social capital through forming groupings and networks based on ethnicity, religion, house renter's verses owners, and the poor and rich. The formations of ethnic and religion based 'Idirs' and 'Iqubs' can be seen as a manifestation of such practices. Another existing gap exhibited have been the weak relationship between the owners of rented houses and house renters which in turn created suspicion thereby accelerated the mobility those house renters from one –to–other home. Unlike, long-term residents who formed stable relationships and networks, the new comers who are quiet big in number, did not feel sense of belongingness of the community. These resulted in lack of bridging social capital because of lack cohesiveness, connectedness and then lack in collective action. Consequently, large numbers of vulnerable families came into existence in both localities.

The in-migrants have brought the culture of work and market for the area. In addition to these, they established strong bonding social capital in their respective informal groups through which they become familiar and help to one another.

'Idirs' established irrespective of ethnicity and religion have expensive entrance fee to which in-migrants and residents with low level of economic status could not afford to pay and be members. This study revealed that this situation has been limited the interaction

The rampant of conflicts happened between caregivers and their children and between neighborhood members emanated from economic, petty household and local issues as well as rumors have negative implication on interrelationand hinders collective actions for mutual benefit thereby contributed for lack of bridging social capital in both localities.

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Owners of rented houses, request religion backgrounds of house renters and on the other hand there are religion based residential area in one of the two the locality. Such tendencies, however, impedes the progress of bridging social capitals and will have a deterrence effect in breaking the co-existing relations, networking and collaboration of communities.

The existence of inequality in accessing resources rather brought about deforestation, construction of large numbers of squatter houses, lack of good governance (at school) and rampant poverty in both locations. These circumstances show the low level of bridging and linking social capitals of both communities.

Community members have also been providing labor support, and contribute money in times of for example, somebody lost family member or friend and unable to conduct burial ceremony can be taken as manifestation community resource of the social support practices existing in both localities. In addition to this, 'Idir' network formation helps to improving human relationship and avoid unnecessary human and financial expenditures of institutions. These situations show the existence some character elements of bridging social capitals in both communities.

This research paper identifies trust becomes increasingly minimal among members of social institutions. In addition to this, loss of confidence and hope on outcomes and trust within group members towards their mutual goal has been identified as a deterrence factor to collectively act in the communities. Besides, this study found out that the level of trust on elderly and religious leaders among community members in solving conflicts has been gradually decreasing.

The tendency of residents to demand their right through forming groupings has been augmenting along the information development. Conversely, the exclusion of person with disability, stereotypes, religious base sanctions on women and neglect of working hard are

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among customary practices exhibited among both localities which have a contribution to deter collective actions in both communities.

SOS Children's Villages Program Addis Ababa, Family Strengthening Projects implements community development interventions to bring about bridging and linking capitals through facilitating admission caregivers without discrimination, enabling environments for formation of relationships such as meetings, trainings and coffee ceremonies. It also facilitates linkages of groups formed by caregivers' like CBOs, SACCOs and IGAs with local government and other stakeholders in the localities. These have helped formation of communitarian social capital in both localities. Conversely, however, there are areas the organization failed in building social capital and this can be demonstrated through the dissolve of all group Income Generation Activities (IGAs) due to lack of planning, poor selection process of group members, full package provision of services without cost sharing for these groups, and most importantly lack of trust among group members had been the major challenge for the project at woreda 08. Another finding related to the organization and in connection to its institutional service has been the existence of out date guidelines. In the future, it will be important for the organization to be able assess the situation of social capital in the locality in general and the status of vulnerable families in particular. To reduce such occurrences and maximize its social capital building endeavors, however, it will be important for the organization to involve beneficiaries in planning, increase the engagement of beneficiaries to know each other and to be able enhance trust with one another, implement activities based on the asset gap of individual families, and update its out dated guidelines like Sustainability and Finance and Administration guidelines of FSPs.

The government have been forming different groups including one-to-five (1 to 5) group, local development group (having members up to 30) and other micro enterprise groups.

However, such groups have limitations in the levels of members' practical involvements as a result of which most of the consequences raised in this research paper occurred. It will be important to bridge not only individuals but also groups in the community. Equally important are raising awareness, encourage increase in commitment of inhabitants and provide clarification on the objectives of groups which are formed with its facilitation in both localities.

6.2 Social Work Implication

The findings of the study imply that social workers can intervene in many ways to address the lack of social capital exhibited particularly among vulnerable segments of communities. Being having low level of social capital in turn subjects' marginalized groups to lack of access to resources. As the value of equitable distribution of resources embodied in social work, they can engage in raising awareness's of community members regarding vulnerable and marginalized groups in their neighborhoods. Besides, they can facilitate interventions in teaching and train these groups to be able acquire skills through which they engage in income generation and change their life.

Another area of social workers intervention can be to facilitate advocacy on behalf of vulnerable families so that local groups and institutions will be cooperative to support them. These institutions can support vulnerable groups in joining them or support them in delivering social services.

Because of the limitations to access basic services, vulnerable community members need support to help them survive and function in the community. Therefore, social workers can Link vulnerable groups to service delivering organizations including the government. Furthermore, the facilitation of bridging social capital through involving vulnerable community members in

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events like coffee ceremonies, meetings, involving local traditional ceremonies can be the other intervention upon which social workers can bring change in these segments of community members.

The study findings also revealed the increasing level of bonding social and to the contrary decreasing levels of bridging and linking capitals in both localities. As a result of these, different problems appeared including unequal resource allocation, lack of good governance, conflicts and exclusion of segments of communities. The government, therefore, along with insuring the allocation and fulfillment of basic necessities and trials to meet housing need for instance, however, it could be essential to facilitate groups-with-groups connection and relations through strengthening grass root level groupings and encouraging particularly those which holds heterogeneous community members like 'Idirs', 'Mahibers' and associations.

Social enterprise like SOS Children's Villages Program Addis Ababa have great importance in building social capital of marginalized community members but can fail in achieving it as shown depicted in this study. Towards proper addressing of social capital problems of these groups, primarily it requires to understand the stocks of social capitals find in the communities. Then, it requires preparing strategies, identify bottlenecks that deter meet objectives and design plans based on the existing social relation along with the involvement of target community members. It would also be important to look update out dated guidelines and policies and align them to the current situation to direct project or program implementations.

The study also found out the endeavors of social capital building at both locations at woreda 08 and 11 of Kolfe-Keranyo sub-city in Addis Ababa. It can be learned from the study that social capital plays a determinant role to start any kind of intervention whether it is related to social,

economic, political or cultural. The homogeneity or heterogeneity of communities along with the existing strength or weakness of relationship can possibly bring about development or limit progresses in communities. It can be understood from the two study locations that there are more of bonding social capitals which are not related equivalently with bridging and linked social capitals. Consequently, it can be seen and learned that as a result of such situations brought poverty, unequal resource allocations, maladministration in institutions and conflicts.

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Annex I -Informed Consent

CONSENT FORM

Dear respondent,

My name is Solomon Kidane. I am studying Masters of Social Work in Addis Ababa University School of Social Work. Now I'm going to conduct a study on social capital building endeavors in a diversified community. This study had been approved by Addis Ababa University School of Social Work to be conducted in partial fulfillment of the course Social Work Research Method. You as respondents will be participate by providing answer for the question. The honest

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information you provide me is very essential for this study and it takes 60 minutes to discuss main issues in connection my title. You are participating by your full voluntary and I will appreciate this. You have all right to withdraw at any time without any explanation and your data will not be used. You have a right for break and not to respond to some question. Your participation or not participation will not affect your employment and service access. Your volunteerism will be assured by signing this consent and answering the question. All the information you give me will be kept private. Confidentiality and privacy will be maintained by ensuring that the respondents answer the questions on a separate place where no one can see them and I am writing a pseudo name so that no one know who is responding the question. The data will be recorded by note and if you are volunteer, I will use tape recorder because it easily facilitate the interview. Once the report writing is completed all the notes and tape recorder will be destroyed permanently by burning and deleting respectively. After the report is finalized I will disseminate the findings to AAU and other concerned bodies including governmental and nongovernmental organization. Therefore, I really need your honest and genuine response to questions prepared so as to attain the objective of the study.

In any case you can contact me with telephone number 09 11 83 96 83.

Email: asolomonkidane19@yahoo.com

Addis Ababa University, School of Social Work.

I thank you in advance for taking your time to answer my questions.

Would you be willing to participate in the study? 1. Yes 2. No

If yes, proceed to the next page.

If no, please stop here.

Thank you!!

CONSENT FORM

I the undersigned have been informed that this study is going to be conducted to generate information regarding social capital building endeavors in a diversified community. I am informed that the information I give will kept confidential and only used for the purpose of this study. I informed that I have the right not to respond to any question without my interest. Hence I agree to participate in the research voluntarily with the hope of contributing to the effort of knowing the impact of social capital building endeavors in a diversified community.

Signature_____

Date _____

Annex II - Individual and Key Informant Interview Guiding Questions

Individual and Key Informant Interview

Status/position in the community_____

How long have you been working/living in the community_____

Groups and Networks

1 What are the key resources (including natural resources, cultural, recreational, facilities, markets, communications infrastructure)?

How is access to these resources distributed among households and groups?

2 How are assets such as wealth, land, immovable property, education, and reputation?

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Distributed in the community? In other words, what percentage of the population has access to it?

- 3 What formal and informal groups, associations, and networks exist in the community?
4. Who plays a leadership or mobilizing role in the groups or networks?
5. What factors contribute to leadership within such groups (e.g., age, elections, education?

Socioeconomicstatus,gender)?

6. Describe the diversity of roles within the groups or networks.
- 7 What characteristics are most valued among network members (e.g., trustworthiness, reciprocity, cooperation, honesty, community respect, etc.)?
- 8.What do you think are the kinds of assistances of SOS Children's Villages Program Addis Ababa, FSP contributed to project participants that are paramount important for families and the in terms of group membership and network? Give some specific examples of these manifestations?

Trust and Solidarity

1. What is the population size and demographic composition of the community, including household type? (KII only)
2. What is the history of the community? What important events, natural disasters, significant changes in the prosperity and/or level of well-beingshave been affecting the community?
- 3 How familiar are members of the group or network with one another? How long have people in a given neighborhood or community lived together? How well do they know one another?
- 4 What are the important social groups in the community (e.g., as identified by caste, religion, ethnicity, race, tribal affiliation, region, etc.)?

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5 To what institutions (formal or informal) do people turn when they have individual or family problems? On whom do people rely for different kinds of assistance (e.g., goods, labor, cash, primarily within extended families or finding employment, entering university, etc.)?

6 Do patterns of mistrust and suspicion exist between households or among groups?

7 Do you think that SOS Children's Villages Program Addis Ababa, FSP supports has contributed for increase or decrease on the status of trust and solidarity of project participants? Can you examples of its specific manifestations?

Collective Action and Cooperation

1 What do people consider the most pressing problems in the community? How do they rank them in terms of importance?

2 To what extent do community members collaborate with one another in order to these problems?

3. Are some groups, neighborhoods, and/or households more likely than others to work together, and if so, why?

4. Are some groups, neighborhoods, and/or households more likely to exclude themselves or be excluded from collective activity, and if so, why?

5 What kinds of constraints limit peoples' ability or willingness to work together (e.g., lack of time, lack of trust or confidence in outcomes, suspicion toward the mobilizes, etc.)?

6. Do you think that SOS Children's Villages Program Addis Ababa, FSP supports has contributed for increase or decrease on the status of collective action and cooperation of the community towards mitigating the problems of vulnerable segments of the community like vulnerable children? Can you examples of its specific manifestations?

Information and Communication

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- 1 What are the preferred local sources and channels of information? What informal sources of information exist in the community? Which members of the community are included or excluded from such sources?
- 2 What information is not available to different households and/or groups (i.e., what are the limits of differential distribution within the community)?
- 3 What has SOS Children's Villages Program Addis Ababa, FSP contributed in enhancing the communication and information ability of project participants? Elaborate it with specific examples?

Social Cohesion and Inclusion

- 1 What factors support cohesion in the community?
- 2 Are there recurring disagreements in networks and groups, or even demonstrated conflict?
- 3 What community patterns of differentiation and exclusion exist with respect to opportunities, markets, information, and services?
- 4 What are the patterns of conflict at the community and family level? When have conflicts escalated into violence?
- 5 What is the frequency, intensity, and duration of localized conflicts? What kinds of mediation have taken place to help the community resolve conflicts? Have these worked? Why and how long?
- 6 What are the most significant contributions of SOS Children's Villages Program Addis Ababa, FSP in increasing or decreasing the social cohesion and inclusion of project participants with community groups and networks? Please give specific examples to these contributions?

Empowerment

- 1 How do customary laws constrain or facilitate the ability of citizens to exert influence over public institutions?

SOCIAL CAPITAL BUILDING ENDEAVORS

- 2 How do formal laws constrain or facilitate the ability of citizens to exert influence over public institutions?
- 3 What kinds of formal and informal mechanisms are available to individuals and groups to demand accountability of local leaders and officials?
- 4 What are the formal and informal institutions in the community? What is the relative impact, accessibility and importance of these institutions vis-a-vis each other within the community?
- 5 Does the ability of project participant families' ability in demanding rights increased or decreased as a result of SOS Children's Villages Program Addis Ababa, FSP intervention? Please give some specific examples?

Annex – III - Focus Group Discussion Participants

1. Asresash Azene
2. Tigist Gutema
3. Zelekash Fikreselasie
4. Gifti Arebo
5. Amina Mohamed Nur
6. Zeyneba Husein
7. Yenealem Deneke
8. Tiruwork Getachew

Annex – IV - Focus Group Discussion Guiding Questions

Focus Group Discussion (FGD) Information Collection Tool

Dimension 1: Groups and Networks

1.1 Availability and accessibility of resources and services

- What are the key resources (including natural resources, cultural, recreational facilities, markets, communications infrastructure, etc?) Available in the community?

How is access to these resources distributed among households and groups?

SOCIAL CAPITAL BUILDING ENDEAVORS

- How are assets such as wealth, land, immovable property, education, and reputation are distributed in the community? In other words, what percentage of the population has access to such assets?
- What key services (social, municipal, government, etc.) are provided in the community? How is access to these services distributed among households and
- What are the primary obstacles facing the community (environmental, geographic, Ethnic tensions, poor trade routes, water or land rights, etc.)?
- Do poor or marginalized groups experience greater obstacles in accessing community resources and/or services?

1.2 Access to groups and networks

- What formal and informal groups, associations, and networks exist in the community?
- Focus on several formal and informal groups and summarize their explicit and

Implicit functions. How often are the groups activated?(e.g., weddings, births, or deaths)?

What other triggers bring members of a group together?

- Who plays a leadership or mobilizing role in the groups or networks?
- What factors contribute to leadership within such groups (e.g., age, elections, education, socioeconomic status, gender)?
- Describe the diversity of roles within the groups or networks.
- What networks or groups do people typically rely on to resolve issues of daily life?
- What is exchanged (e.g., goods, services, favors, information, goods, moral support, etc.) in community groups or networks?
- What are the most important aims of the exchange (e.g., to meet basic needs, increase,Income, meet basic social obligations, maintain or expand potentially useful Relationships or some combination thereof
- Who do people tend to assist in their daily routine? How, in what circumstances, and how often does this assistance take place?

SOCIAL CAPITAL BUILDING ENDEAVORS

- What groups, individuals, or networks do people feel morally or socially obligated to assist?
- Ask key respondents to identify and map their most significant networks. Estimate the number of people in each of the various networks.
- At what different public or private settings or events do groups or networks come together? How many people do they bring together? How often do these meetings occur?
- How do individuals or households enter into networks and maintain network ties?
- What characteristics are most valued among network members (e.g., trustworthiness, reciprocity, cooperation, honesty, community respect, etc.)?
- Who are the most socially or economically isolated people? Does this isolation correlate with the kind or extent of networks to which these people belong?
- What do you think are the kinds of assistances of SOS Children's Villages Program Addis Ababa, FSP contributed to project participants that are paramount important for families and the in terms of group membership and network? Give some specific examples of these manifestations?

Dimension 2: Trust and Solidarity

A. Community context and history

- What is the population size and demographic composition of the community, including household type?
- What is the history of the community? What important events, natural disasters, Significant changes in the prosperity and/or level of well-being have affected (or are Affecting) the community?
- How familiar are members of the group or network with one another?
- How long have people in a given neighborhood or community lived together? How well do they know one another?
- What are the important social groups in the community (e.g., as identified by caste, religion, ethnicity, race, tribal affiliation, region, etc.)?
- How socially heterogeneous or homogeneous is the community?

SOCIAL CAPITAL BUILDING ENDEAVORS

- Have new groups recently entered the community (e.g., refugees or economic migrants)?
- What are the primary livelihoods of both men and women? Of different ethnic groups?

B. Relationships between local norms, patterns of governance, and trust

- What are the cultural and social norms of interaction (e.g., within the building, block, neighborhood, larger community)?
- How do national and local governance affect trust among groups and between individuals?
- To what institutions (formal or informal) do people turn when they have individual or family problems?
- On whom do people rely for different kinds of assistance (e.g., goods, labor, cash, Primarily within extended families or finding employment, entering university, etc.)?
- How is trust distributed in the community (e.g., plans or through specific networks and/or localities)?
- Do patterns of mistrust and suspicion exist between households or among groups?
- What are the relevant cleavages? What is the history of these cleavages?
- Do you think that SOS Children's Villages Program Addis Ababa, FSP supports has contributed for increase or decrease on the status of trust and solidarity of project participants? Can you examples of its specific manifestations?

Dimension 3: Collective Action and Cooperation

A. Community context and history

- What do people consider the most pressing problems in the community? How do they rank them in terms of importance?
- To what extent do community members collaborate with one another in order to solve these problems?
- What cultural, social, or community traditions affect patterns of mutual assistance, cooperation, and collective action?

SOCIAL CAPITAL BUILDING ENDEAVORS

- How do national, regional, and/or local governance patterns affect collective action
(Are they constraints to organization or, alternatively, do they demand informal Support when public funds are inadequate, such as for school maintenance)?
- Describe recent examples of collective action that have taken place in the community (a segment of the community). What was the course and outcome of these activities?
- Who initiated the activities? How were people mobilized?
- Do social, cultural, or legal constraints limit the participation of specific groups (e.g., women, young people, poor people, minorities, etc.)?
- Are some groups, neighborhoods, and/or households more likely than others to work together, and if so, why?
- Are some groups, neighborhoods, and/or households more likely to exclude themselves or be excluded from collective activity, and if so, why?
- What kinds of constraints limit peoples' ability or willingness to work together (e.g., lack of time, lack of trust or confidence in outcomes, suspicion toward the mobilizes, Etc.)?
- What are the social sanctions for violating expected norms of collective action in the community?
- Do you think that SOS Children's Villages Program Addis Ababa, FSP supports has contributed for increase or decrease on the status of collective action and cooperation of the community towards mitigating the problems of vulnerable segments of the community like vulnerable children? Can you examples of its specific manifestations?

Dimension 4: Information and Communication

A. Community context and history

- What is the recent and historical context of access to information in the community?

(Answering this query may require a review of applicable laws and judicial tradition regarding freedom of information.)

- Inventory the existing communication sources and infrastructure, their actual and perceived reliability, veracity, availability, and the extent to which these sources are used in practice.
- What are the preferred local sources and channels of information?
- What informal sources of information exist in the community? Which members of the community are included or excluded from such sources?
- What information is available through different networks? To different households and/or groups (i.e., is there differential distribution within the community)?
- What information is not available to different households and/or groups (i.e., what are the limits of differential distribution within the community)?
- What has SOS Children's Villages Program Addis Ababa, FSP contributed in enhancing the communication and information ability of project participants? Elaborate it with specific examples?
- **Dimension 5: Social Cohesion and Inclusion**
- A. Inclusion and/or exclusion from participation
- What factors support cohesion in the community?
- Are there recurring disagreements in networks and groups, or even demonstrated conflict?
- What community patterns of differentiation and exclusion exist with respect to opportunities, markets, information, and services?
- What are the risks of social discrimination among beneficiaries of social or municipal services? What socioeconomic, political, or religious factors are at work in this discrimination?
- What prevents public services and expenditures from reaching the poorest and most vulnerable groups? Are the reasons related to ethnicity, gender, a political agenda, or geographic isolation?
- What are the patterns of inclusion and/or exclusion in political participation?
- How often do people from different social groups intermarry? B. Patterns of conflict
- What are the patterns of conflict at the community and family level?

SOCIAL CAPITAL BUILDING ENDEAVORS

- When have conflicts escalated into violence?
- What kinds of conflicts have taken place in the community over the last five years? Ten years?
- What are the triggers for everyday conflict among members of a network and/or group (e.g., resource competition, serious social cleavages, and socioeconomic inequities)?
- Who are the key factors involved in such conflicts?
- What is the frequency, intensity, and duration of localized conflicts?
- What kinds of mediation have taken place to help the community resolve conflicts? Have these worked? Why and how long?
- What kinds of retribution are common?
- What forms of justice are generally accepted?
- What are the most significant contributions of SOS Children's Villages Program Addis Ababa, FSP in increasing or decreasing the social cohesion and inclusion of project participants with community groups and networks? Please give specific examples to these contributions?

Dimension 6: Empowerment

A. Governance

- What are the local legal traditions in the community and how do these traditions affect civic capacity?
- What patterns of state building and which state structures shape civic capacity?
- How do customary laws constrain or facilitate the ability of citizens to exert influence over public institutions?
- How do formal laws constrain or facilitate the ability of citizens to exert influence over public institutions?
- To what extent can members of a community hold public institutions and officials accountable for their actions?
- What kinds of formal and informal mechanisms are available to individuals and groups to demand accountability of local leaders and officials?

SOCIAL CAPITAL BUILDING ENDEAVORS

- Which groups or segments of the communities have the greatest influence over public institutions?
- What is the source of influence of these groups (e.g., group size, ability to mobilize members or expand member base, connections to power elite, economic importance)?
- Which groups have the least influence over public institutions and why. Institutional analysis to inventory formal and informal institutions in the community (see impact, accessibility, and importance of these institutions vis-à-different institutions? formal and/or informal)
- Ask respondents to inventory formal and informal institutions in the community? What is the relative impact, accessibility and importance of these institutions vis-a-vis each other within the community?
- What are the relationships among the different institutions?
- What influence do community members have over formal and/or informal institutions?
- Does the ability of project participant families' ability in demanding rights increased or decreased as a result of SOS Children's Villages Program Addis Ababa, FSP intervention? Please give some.