

Addis Ababa University

Collage of Social Science

School of Social Work

Assessment of Community Assets and ABCD Practice, Challenges and Coping mechanism: A  
Case Study of Aroge Arada Community, Wolaytta Soddo Town.

By

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June, 2019

Assessment of Community Assets and ABCD Practice, Challenges and Coping mechanism: A  
Case Study of Aroge Arada Community, Wolaytta Soddo Town.

A Thesis proposal submitted to the School of Social Work

Presented in a Partial Fulfillment for the Requirements of the Master of Social Work

(In Community and Social Development)

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June, 2019

### Declaration

This is to duly acknowledge that the thesis conducted by Kassahun Aman Sube is entitled as: “Assessment of Community Assets and ABCD Practice, challenges and Coping mechanism: A Case Study of Aroge Arada Community, Wolaytta Soddo Town” is my original work and the research is not conducted by anybody and not found anywhere. It is submitted in Partial Fulfillment of the Requirements for Degree of Masters of Social Work compiled with the Regulation of the Addis Ababa University and Meets the Accepted Standards with Respect of to Its Originality and Quality.

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## Acknowledgment

First and foremost, I would like to thank God that all things were made by him; and without him was not anything made that was made. Then, this thesis would be not achieved unless the contributions of different individuals and organizations, and from all walks of life were in place. For that in mind, all of these individuals and organizations deserve appreciation and thanks from the bottom of my heart. Obviously, my first heartfelt gratitude goes to Yania' Seid Mekiye (Ph.D.), as my advisor and teacher she has taught me more than I could ever give her credit for here; for commenting, critiquing, suggesting and guiding me in all parts of the thesis from its start to end. Besides, she is humble and honest, and most diligent person I have ever known before. Next, my thanks go to Mizan Tepi University that sponsored me; and Aroge Arada community, particularly, all my research participants who have been taken a part in this study.

To Pastor Fitsum-Birhan Ermias, the director of Gaius youth ministry, and his family (Ato Ermias Birhane and W/or Meaza), I would like to thank you for closely mentoring and praying for me, and I will cherish your brotherhood and support and look forward to a lifelong personal and professional life. Ato Lewi Wolde and Ato Guttema Hamda you made my Addis Ababa stay supportable as result of your friendship. We have shared many events during the last two years. Dearest classmates, I will always remember the memories we had together, and acknowledge our strong friendship. I have enjoyed our everyday class, assignments, field practice, and coffee hours.

Moreover, my dearest family, nobody has been more important to me, I would like to thank you for your love and guidance that pulls me to this academic level. Similarly, I thank all individuals, whom their names were not mentioned but had a great role for the fruitfulness and achievement of the thesis.

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## Acronyms and Abbreviations

AB - Asset Building

ABCD - Asset Based Community Development

CBD - Community Based Development

CDD - Community Driven Development

CD – Community Development

ETB- Ethiopian Birr

NGOs- Non-Governmental Organizations

HIV- Human Immune Virus

AIDS- Acquired Immune Deficiency Syndrome

RBCD- Right Based Community Development

NBCD- Need Based Community Development

n.d. – no date

TOT- Training of Trainers

FGD- Focus Group Discussion

IDI- In-Depth Interview

KII- Key Informant Interview

## Abstract

The basic purpose of this study is assessing community assets, ABCD practices, Challenges and coping mechanism of Aroge Arada community. My philosophical stance to guide this study was social constructivist world view; and descriptive qualitative case study with cross-sectional design was employed. Also, purposive and snowball sampling techniques were used in the study. The participants of the study include: interviewees [key informant interviewee (7) and in-depth interviewee with two groups: entrepreneurs in the community (5) and community elders (7)], focus group discussions [with community development agents (7) and community grass root leaders (6)]; besides, field observation, and photography and videography were the other tools employed during the data collection. Consequently, the collected data were analyzed using thematic analysis. Most importantly, the study found out that the community has plenty of indigenous and endogenous assets and ABCD practices, both at the individual, and community levels. As individuals' assets, factories and different business [micro- small, medium, and large level], exist in the community; whereas, community's assets described in their capital forms as: social, economic, cultural, human, physical, and political capital assets. Besides, the best ABCD practices, like: "Iddir", "Shufuwa", "Jalla", "Jigiya", "Daguwa", "Ye Iddir tureta", "Yemender Ikkub", "Guttara", "Kidmiya" women economic empowerment project, health extension program, and environmental conservation are presented in this paper. The challenges hindering fully practicing ABCD in the community are: the wide ranged social problems, lack of sufficient ABCD catalysts, and the victim blaming nature of the practice; similarly, limitations like loss of motivation, dependency syndrome, and lack of knowledge of both development agents and grassroots community on the concept of ABCD practices exist in the community. Remarkably, in order to redress these challenges and limitations, the community used coping mechanisms such as strengthening the social ties among the community members, rising funds, mobilizing potential building blocks, generating job opportunities, maximizing community enrolment, and getting most out of community grassroots leaders and development workers. The implications for social work include: education, research, policy, and community development workers practice/ intervention.

*Key words: Assets, ABCD practice, challenges, limitations, coping mechanism*

## Chapter One: Introduction

This chapter presents the introduction part of this study. It encompasses different sections within it, such as background statement, statement of the problem, general and specific objectives of the research, general and specific research questions, the significance of the study, the scope of the study, operational/conceptual definition of words, and organization of the paper.

### 1.1. Background Statement

Aroge Arada community is the pioneer urban settlement in Wolayta. According to Desalegn Tanga, in-depth interviewee, culture expert, Wolaytta Soddo was established in 1887 E.C. at Aroge Arada; after emperor Menilik won Kawo Tona [the last king of Wolaytta kingdom]. Then after conquering Wolaytta, Emperor Menilik shifted the Kingdom's center from Dalbo [the capital of Wolayta before Menilik] to Soddo, due to political reasons. Consequently, the emperor's soldiers settled near "Galba" river; and then, this became the footing step to the establishment of the town, particularly Aroge Arada community.

Aroge Arada community is the first community in wolayta soddo town. During Dejazmach Geneme administration, 'Aroge Arada' village expanded from 'Galba' river up to "Deje yitnu" river. At that point, some economic activities started to flourish and the rural people began to settle nearby the soldiers. Then, different small villages had taken a place to exist, like: "Gojjam mender" [most of the settlers were soldiers from Gojjam], "Kita bel mender", "Feres- megalebiya mender" [a place where soldiers riding horses competition took place], "Golla mender", "Geneme mender" [named after the governor of the town during that time], "Georgies mender" etc. (Dsalegn Tanga, elder, culture expert, April 5, 2019)

The community used to host a lot of people from different corners of the country. For instance, Miniliks' soldiers were predominantly Amhara, "*Worjie*" [Muslim traders who originated from "*Jimma*"] and "*Gurage*" people were the leading traders during that time. Though, indigenous women were super busy in making traditional alcohol drinks like: "*tela*", "*tej*", "*local areke*", "*borde*", "*shameta*" etc.; foreigners like Musse Qosti used to make "modern beers" during that time (*Gebremichael Kuke, an in-depth interview, April 6, 2019*).

Basha Kurfe, Azash Badake, Azash Shibru were the pioneer governors of Wolaytta, chiefly Aroge Arada under Emperor Menilik's supervision. Then Dejazmach Weldesemayat shifted the center of the town across the river of "*Deje yitnu*" and mobilized the resourceful persons who lived in "*Aroge Arada*" to invest their resources in the recently added settlement. Moreover, the drafted plan of Merkato [Market place] by Girazmach Filflu hurried the shifting of the center of the town from Aroge Arada to elsewhere. "*Aroge Arada*" lost its honor of being the center for business activities since that time. The name Aroge Arada was given to the community during that time, to differentiate between the new settlement and the older one. The name "*Aroge Arada*" came to label the former settlement when the new villages stretched out at "Mado" [a place found across the river]. People who settled over there also started to call their previous villages "*Aroge Arada*" by considering the village as an old settlement. However, some elders believed that it would have been better to call the village "*Yetentu ketema*" [meaning the early settlement].

Social work is both discipline and profession that promotes social change and development within a given community [Aroge Arada, in this study context]. It gives much emphasis to bring about change in the lives of the most vulnerable and marginalized, sometimes referred as "the poorest of the poor" segment of the population (International Federation of

Social Workers, 2000). The social work profession strives to bring about change and quality life to the community. Working with the disadvantaged community is also one noteworthy social work intervention area.

Though there are multitudes of meanings given by different scholars, for the purpose of this study community is defined as a group of people who are bounded within a particular geographic place together and meeting their social interaction needs, not only in their physical proximity but also based on their common interest. Here in after, community development means a collective action of a particular community to bring about a change that must be a planned intervention. For community development seeks a deliberate intervention, spontaneous change in a given society may not be pointed out as a community development. Furthermore, social work profession promotes social change and development, social cohesion and looks to empower the vulnerable group of people to bring about change in their lives. For this reason, the social work profession does not seek to work on or on the behalf of the people, rather upholds working with the people by their full and active participation on the issues that directly concern them. (IFFSW and NASW, 2014)

There are three well-known community development approaches, these are Need Based Community Development [NBCD] approach, Right Based Community Development [RBCD] approach, and Asset Based Community Development (ABCD) approach. Need based approach focuses on exploring the deficit or problems in the community. Likewise, right based community development approach considers a community as 'rights-holders' thus facilitates a way for their voice to be heard, and empower them to play an active role in community development. On the other hand, asset-based community development approach focuses on ability, strength, gifts, and

talents of the individuals or community that could change the existing situation in Aroge Arada community.

Most importantly, as Fraser, Richman, Galinsky and Day (2009) stated, in social work, interventions are usually intended to fight against and ease the existing social problems. Accordingly, in order to solve the community's social problem, first, this research will focus on assessing and identifying the existing assets and Asset Based Community Development (ABCD) practices of the community. Assets are resources existing within the community that might be unrecognized, like: talents, skills, gifts and capacities of individual members and the accumulated social capital, such as networks, norms, and trust which increase a community's productive potential within the target community. It considers: skills, gifts and capacities of individuals as assets; while networks, norms, and trusts are assets of the community which could highly contribute to their neighborhood/ community's development.

Furthermore, different scholars highlight that social work research is quite pole apart from other social and behavioral disciplines by its emphasis. For instance, the profession of social work can be distinguished from anthropology, psychology and sociology by its focus on inducing change rather than concerning on the nature of the given problem (Fraser, 2004). Similarly, Tadesse Gobosho, (2017) stated that the basic essence of social work research is the study of intervention—the development and design of systematic change strategies. In line with this, as a social work researcher, I believe that I shall not only content to study any given phenomena as it exists [the nature of the given problem]; rather I strongly consider intervention strategies, as well.

To begin with, I had been inspired in assessing assets and ABCD practices in the community since I and my group members were assigned to conduct asset mapping of a

particular community in Addis Ababa for the partial fulfillment of the course integrated methods of social work, around “*Kechene*” within “*Bete Israel*” or “*Fellasha*” community. I came to learn that “*Bete Israel*” community is full of praiseworthy assets: gifts, talents, and capacities, such as: crafting, blacksmith, pottery, weaving, and so forth. Despite the fact that this community is one of the most isolated communities in Addis Ababa; its assets and ABCD practices can ameliorate the community development. This means that every individual, community, organization (formal or informal) or society either rich or poor, lay or intellectual, has assets regardless of their background or their immediate environment.

In result, I believe that Asset Based Community Development (ABCD) approach paves the way for Aroge Arada community members to take part as change agents rather than becoming passive beneficiaries. It is vital to look community’s assets as a way to identify strengths and resources that can contribute to a strategic planning process (Kretzmann and McKnight (1993). For this reason, I chose to focus on assessing community’s assets and ABCD practices, challenges, and coping mechanism over the need based and right based community development practices to guide this research.

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

For the purpose of this study community could be defined as “a group of people who live within a geographically defined area and who have social and psychological ties with each other and with the place where they live” (Mattessich and Monsey, 2004, p.11). Consequently, Philips & Pittman, (2009) described community development as a planned effort of a given local community members or any agent that strive to increase the capacity of the community to improve quality of life.

In the context of community development, assets may include several forms of community capitals, such as: material, human, social, financial, and environmental and so forth. On top of that, community development could be both a process and an outcome in which the community members come together to take a collective action and generate solution to their common problems. Community Development can be conducted based on different models; however, this research will assess the community development activities in Aroge Arada community in line with the existing assets, and related challenges and the coping mechanism of the community to keep practicing ABCD. As Fuller, Guy and Pletsch (2001) defined asset as anything that we seek to keep, improve, built on, or even pass to the coming generations. It can also be generally defined as ‘a stock of financial, human, natural or social resources that can be acquired, developed, improved and transferred across generations. It generates, flows or can be consumed, as well as additional stock (Ford 2004 cited in Moser 2006, P. 134). In addition, Sharraden (1991), Amber (1999) and Haber (2004) categorized assets as: tangible and intangible; natural capital assets, social capital assets, human capital assets, physical capital assets, and financial capital assets; and current assets and non-current assets.

Asset building or accumulation is the process of empowering and motivating people to accumulate, develop and preserve any kind of assets. It has an eclectic [social, psychological, political, or economical] influence on the life of either individuals or community as a whole. (Tadesse Gobosho, 2017). Kretzmann and McKnight, (2003) are credited with promoting the concept of Asset Based Community Development (ABCD) approach; they believed that every individual is created with assets: gifts, abilities, talents or capability of doing something that can make a difference in his or her life. The quality of any individuals’ life depends on whether those given assets are utilized or not. Asset Based Community Development (ABCD) practice

considers the local assets as the primary building blocks of community development. Similarly, according to Yeneabat & Butterfield (2012), the local associations plays significant role in supporting the community in exploring its assets and practicing ABCD, as well.

Andom Gessese (2006) conducted his research on “*Arada*” *Sub-city* at Gedam Sefer and found that even the poorest female headed houses are endowed with indigenous assets, skills and capacities or human capitals. Effective individuals, who try to make business using own human strengths or assets were found to have: “better income and house setting; better chance to have radio and television, regular meal times, self - support attitude; trying to save for better tomorrow; empowered to say thanks to God I am better than others and so forth” (p.6) . However, most of these assets remain unutilized, because of the limitation of the community and local development partners/catalysts in mobilizing, utilizing, and transforming the given assets development.

As McKnight (1995) proposes, professionals and technical assistants could promote the culture of dependency in the community’s mind. If once the community believes that their problem is beyond their capacity, they frequently turn to outside assistance. Above and beyond the culture of dependency, foreign assistance could not help the community to build up its capacity for further betterment. Therefore, professionals and technical assistants must take the responsibility to empower the community to solve their problems by themselves. Besides, Tadesse Gobosho (2017) stated that the local community has both opportunities and challenges in building the foundations for sustainable community development at local level by empowering the capacity of different community associations.

Kebede, Getu and Negeri, (2011); Peters, (2009); Butterfield, Kebede and Gessesse (2009); and Gobosho, (2017) conducted their research on the practice of Asset Based

Community Development (ABCD) in Ethiopia. They all agreed that even though ABCD approach is the most recent concept in Ethiopia, it is fetching a number of changes in organizing and mobilizing resources, cooperating development activities, promoting unrecognized and overlooked assets within the community.

On the other hand, Stocker, (2005); Wilke, (2006); and Mathie and Cunningham (2002) criticize ABCD practice as: a right wing approach that makes the disadvantaged community blame itself; understates the significance of economic and political factors; demoralize the community and make them feel powerless; highly optimistic about its benefits, and makes stepping back after facilitating ABCD process hard. Also, according to Kramer, Amos, Lazarus, and Seedat (2012), ABCD approach does not appear to deal explicitly with the role of external agencies and institutions in community development and power differentials and inequalities within communities; also, it does not provide any guidelines on how to foster sustainable community leadership. Even though there were numerous researches conducted on Asset Based Community Development (ABCD) approach, the available literatures show a gap in the knowledge base. Most of the researchers had conducted their study on Asset Based Community Development (ABCD) practices, implementation and evaluation process. However, I am interested to conduct my research on assessment of existing community assets, and ABCD practices, related challenges and coping mechanisms in Aroge Arada community, Wolaytta Soddo.

Most importantly, Mattie and Cunningham (2002) stated that the challenge of ABCD approaches to lead the by stepping back, which claims that the power comes from the existing networks and association within the community, and it focuses on the inclusive participation. Also, Gobosho (2017) stated that the newness of the approach as one of the challenges of ABCD

in practical consideration. Besides, Mathie and Cunningham (2002) state that exponents of ABCD may possibly be overly enthusiastic about its benefits. In result, it lacks self-criticism in the literature on ABCD, which inclines to focus exclusively on its success rather than its limitations.

There are several reasons as to why I choose to conduct my research on the assessment of community assets and ABCD practice and the Aroge Arada community as a research site. Initially, I picked Asset Based Community Development (ABCD) because: (1) it is a vital tool that lies its basic postulate on the believe that any community can drive the development activity itself by identifying, mobilizing and utilizing their existing assets at a community as well at individual levels; (2) it gives much emphasis to the existing but unrecognized assets and social relationships that ameliorates the community improvement and networks (Mathie & Cunningham, 2002).

Peters, Gonsamo, Molla & Mathie (2009) stated that introducing ABCD practice has two significances in Ethiopia. Meanwhile, Ethiopia has been one of the largest recipients of food aid and official development assistance (ODA) in the world for the last two decades. As these researchers said, “one of the unintended results of this arrival of assistance has been what some have coined as ‘dependency syndrome’ ” (p.15). Likewise, I believe that the dependency syndrome hinders the traditional system of self-help and make the belief that the community shall be paid for any participation in development initiations. It also encourages dependency on external motivations, even in their own concerns. Likewise, according to Gobosho (2017), the second rational refers to:

Community potential that comes from community groups and individuals who want to play a more central role in their own development priorities. Indeed, even

a cursory survey of some of the accomplishments that community groups have achieved with little external assistance reveals that there is considerable untapped and overlooked potential that could be scaled up for wider impact. Therefore, there is considerable untapped and overlooked potential that could be scaled up for wider impact. (p. 16)

Finally, reason I chose Aroge Arada community as a research site for this study is because it is the community in which I was born and grew up. I believe that as most Ethiopian communities Aroge Araga community has tremendous untapped and overlooked assets that could bring about improvement to the existing social conditions. Assessing the existing community assets paves avenue for the community to unfold their potentials and think of further projects.

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

#### **General objective:**

The general objective of this study is to assess the assets and ABCD practices, challenges, and coping mechanism of the Aroge Arada community, in Wolaytta Soddo town.

#### **Specific Objectives:**

- To assess the existing assets and ABCD practices in Aroge Arada community.
- To identify the challenges those hinders the community from employing an asset-based community development practice.
- To explore how the community cop up with the challenges while using their assets for community development.

## 1.4. Research Questions

### General Research Question:

What are the assets and ABCD practices, challenges, and coping mechanisms of the Aroge Arada community?

### Specific Research Questions:

- What are the existing assets and ABCD practices in Aroge Arada community?
- What are the challenges of the community in carrying out ABCD practice in the community?
- How do the community cop up with the challenges while practicing ABCD practice?

## 1.5. Significance of the Study

Since the re-opening of the School of Social Work in Addis Ababa University in 2004, hundreds of students have graduated from the different social work programs (BSW, MSW and PhD) in Ethiopia. However, since the discipline is not well known in the country, we hardly find adequate number of researches conducted on ABCD in Ethiopian context, particularly on asset assessment of community from ABCD perspective. Thus, this research will help social work students and researchers in higher institutions and organizations as a source of information on assessing assets, ABCD practices, challenges and coping mechanism for their further study, particularly, on Asset Based Community Development (ABCD) practice. The identified assets of individuals as well as the community as a whole would help the social work practitioners as well as the community catalysts to facilitate and mobilize the existing assets of the community. It can also strengthen the social tie among people with each other accordingly to address their social problems. Local practitioners or community development agents, such as: agriculture

practitioners, health extension workers, social workers, etc. may also learn significant lessons from this research findings, particularly, assessing community's assets and ABCD practices in the community instead of reconnoitering community needs. In addition, it would push the policy actors to consider assets and ABCD practices within the community in planning, and implementing policies at micro, mezzo, and macro levels.

Above and beyond, Aroge Arada community would be enlightened of their endowment with extensive assets, and ABCD practices; when the community come to understand its assets and ABCD practices, the next step would be organizing and mobilizing itself on the road to a common goal. At this point, the role of local government and non-governmental organization as community development catalysts or agents would be substantial.

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

This research exclusively focuses on: assessment of assets and ABCD practices of Aroge Arada community; challenges that limit the community from implementing ABCD practice; and the coping mechanisms that help to keep practicing ABCD.

### **1.7. Operational/Conceptual Definition**

Community- A group of people who live within a geographically defined area and who have social and psychological ties with each other and with the place where they live.

Community Development - A community building processes that consists of actions to strengthen community's capacity, to identify the existing resources and opportunities in and around their neighborhood in order to uphold and sustain a positive change within the community.

ABCD Catalysts – Community development Agents employed by government or nongovernmental organizations to stimulate, guide, mentor, facilitate ABCD practice in the community.

ABCD practice – Any community driven development process that the community actively and fully engaged from the conception to end, to bring about a planned change in the community.

Asset building- A process of encouraging peoples' effort to accumulate, develop and preserve different types of assets

Assets- could be anything that we what want to keep, build upon, and sustain for future generations.

Challenge- External factor that wrestles the community from actively engaged in ABCD practice.

Coping mechanism- An instrument that the community enabled to keep carrying out ABCD practice.

Indigenous assets: are the primary building blocks that are only exist in the community or being highly practiced by the community than anywhere elsewhere.

Limitation- Internal factor that hinders the community from undertaking ABCD practice

Potential building blocks- Resource streams which originate and controlled outside the community, but which nonetheless might be captured for community-building purposes.

## 1.8. Organization of the Paper

The paper encompasses six chapters and each of them are composed of different sections. The first chapter dealt with introduction: background, introduction, statement of the problem, objective of the study [general and specific], research questions [general and specific], scope of the study, and significance of the study. The second chapter discusses literatures reviewed and is composed of both the theoretical and empirical aspect of ABCD practice. The third chapter addresses the research methodology and highlights the researcher's perspective, study design, study area, participants of the study and inclusion criteria, sample technique, sample size, methods of data collection, tools of data collection, procedure of the study, method of data analysis, quality data assurance, ethical considerations in the research. The fourth chapter presents the findings of this study which involves four major themes: (1) introduction of the research participants; (2) community assets and ABCD practices that exist in "*Aroge Arada*" community; (3) challenges that the community encountered while applying community development activities; (4) the coping mechanism how the community managed the existing challenges. The fifth chapter deals with discussion of the study. It confers the research findings with relevant literatures. Lastly, the sixth chapter provides conclusion of the study and implication of the research for different bodies.

## Chapter Two: Literature Review

This chapter presents a summary of the literature that I have been reviewing when I was conducting my research. The main part of the literature review focuses on the theoretical and empirical literature based on several studies- researches, articles, books, and reports.

### 2.1. Theoretical Perspectives

This section presents different theoretical aspects of community development. Three community development approaches are discussed, these are Need-Based Community Development (NBCD); Right Based Community Development (RBCD), and Asset Based Community Development (ABCD).

#### 2.1.1. Need-Based Community Development (NBCD) Approach

Need-based community development approach (NBCD) is a conventional or traditional development approach that focuses on the existing deficits, needs, weaknesses, and problems of the community. In this approach when the communities face different challenges they typically consider in terms of problems, needs, and deficiencies, such as unemployment, lack of opportunities for youth, lack of skills and so forth. The need-based approach mostly overlooks to consider the resources, abilities, skills, that already exist in and around the community. Foot and Hopkins (2010) stated as:

The more familiar ‘deficit’ (need-based community development) approach focuses on the problems, needs, and deficiencies in a community. It designs services to fill the gaps and fix the problems. As a result, a community can feel disempowered and dependent; people can become passive recipients of expensive services rather than active agents in their own and their families’ lives” (p.6).

Kretzmann and McKnight (1993) criticize the needs-based community development approach as short-sighted because the only thing it would assure is survival, and it could never bring about, and lead to serious change or community development, and this orientation must be regarded as one of the major causes of the sense of hopelessness that pervades discussions about the future of low-income neighborhoods.

As Booy, Sena, and Arusha (2000); and Russell and Smeaton (2010) described, In Africa, the need-based community development approach has been dominant in the development field since the 1950s; and until the late 1970s, external experts had developed varieties of intervention strategies based on well-defined and clearly articulated needs and problems of the communities. (Cited in Pretorius, and Nel, 2012). Additionally, Kirst-Ashman and Hull (2012), social needs and problems must be researched carefully to make sure that we have all the needed data to recognize the existed needs.

### **2.1.2. Right Based Community Development Approach (RBCD)**

Right based community development approach grounded its foundation in assessing the neglected or trampled rights or assets of the given community. Kochanowicz (2011) researched that right based community development approach encompasses the respect for human right, the human dignity of the beneficiary community, the instant assistance to people at risk or found vulnerable and marginalized segment in the community, and the assurance of possession and accountability of the involvement community and its members.

Uvin (2007) stated that rights-based community development approach reassures a redefinition of the nature of the given problematic situation and the purposes of the development initiative into rights, duties, and mechanisms that would promote respect and adjudicate the

violation of rights. Naturally, this leads to a ‘root cause’ approach that focuses predominantly on matters of state policy and discrimination. The move from needs to rights, and from charity to duties, also implies an increased focus on accountability.

As Kochanowicz (2011), Right Based Community Development approach (RBCD) is not about merely providing development projects, rather it brings up to the process and the outcome of development. “Since the effective human rights (development) change requires different approaches the practical implementation varies depending on the particular sector being addressed, social and political context and the different actors involved” (p.2).

### **2.1.3. Asset-Based Community Development (ABCD) Approach**

The Asset-Based Community Development (ABCD) approach was developed in United States of America (USA) by community philosophers, Jody Kretzman and John L. McKnight, with the objective of overcoming community-level poverty. (Mathie & Kearney, 2001). Thus, Kretzmann and McKnight are admired to develop and come up with the concept of asset-based community development approach over the deficit based community development. ABCD approach draws on an appreciative inquiry; acknowledgment of social capital; full and active participation of the community in the development processes, which are based on the basic principles of empowerment and community ownership and collective economic development model. Mathie & Cunningham (2002) believe that asset-based community development focus on the mechanisms to exploit the community’s resource base; and efforts to engage the local community as citizens rather than considering them as clients. Accordingly, Yeneabat & Butterfield, (2012) stated that ABCD acknowledges and lays its foundation upon the strength and assets of the community and its individual members to address their felt needs. It focuses on local assets as the primary building blocks of sustainable community development and builds on

the skills of local residents, the power of local associations, and the supportive functions of local institutions.

According to McKnight & Kretzmenn (1993) Asset Based Community Development (ABCD) approach is based on the basic postulate that each and every community and its individual members have abundant resources, which if only facilitated and accessed, can provide the resources to bring about improvement to the given community. It hunts out for the strengths of the community as a means of sustainable community development and it could help the community to organize and mobilize its self to change the existing social problem. In addition, Mathie & Cunningham (2002) stated these processes are:

Collecting stories; organizing a core group; mapping the capacities and assets of individuals, associations and local institutions; building a community vision and plan; mobilizing and linking assets for economic development; and leveraging activities, investments, and resources from outside the community. (pp. 1-2).

Moreover, asset-based community development is based on the existing community resources to even to think about the future's sustainable community development. As Burke, Murphy, Lanigan & Anderson (2009) indicate, ABCD consist of working with the strengths, skills, gifts, capabilities of the community and its individual members as a means to build engagement and jointly define goals, instead of starting from the deficit based or approach. As an alternate approach, Mathie & Cunningham (2002) state:

The appeal of ABCD lies in its premise that communities can drive the development process themselves by identifying and mobilizing existing (but often unrecognized) assets, and thereby responding to and creating local economic

opportunity. In particular, ABCD draws attention to social assets: the gifts and talents of individuals and the social relationships that fuel local associations and informal networks. In considering its potential for international development practice, ABCD can also be viewed as a response to global changes in the social, political and economic landscape. (p.3)

According to the explanation, three bodies of literature are important to understand asset based approaches to community development. The first, work on the importance of social capital in building and maintaining democratic values and institutions have had an important influence on many lines of social thought and practice, including in the field of community development.

Kingslow and Horton's (1998) explain that there are three significant aspects of literature to realize the impact of asset-based community development approach to community development. At the outset, the work of Robert Putnam's on the impact of social capital in building, maintain and sustaining democratic values and institutions had a significant influence on many lines of social thought and practice, including community development studies.

Kingslow and Horton (1998) state, the importance of social capital as assets of local association as:

The key to building a high level of social capital in a given community is fostering strong, dense, horizontal networks of civic engagement such as neighborhood associations. Such networks are critical because they develop strong, shared norms of mutually acceptable behavior; facilitate communication and information sharing; and regularly demonstrate the value of social cooperation. Communities with a strong web of horizontal social networks have

the ability to self-regulate for healthy development; those that lack them find it extremely difficult to solve their common problems. (p.2)

McKnight and Kretzmann's work on asset-based community development is the second set of the literature. They presented a broad range of definitions of assets and provides the practical methods on how to identify the existing assets of the community and its individual members and mobilize the given assets to change the community's situation. The third aspect of literature is based on Oliver and Shapiro's – asset-based analysis of racial inequality and Michael Sherraden's work on assets and the poor- use a strict economic notion of an asset to structure a range of public policy.

Generally, the concept of asset-based community development was created in the USA and it was introduced by renowned economist Sherraden in early 1991, and well-articulated and promoted by McKnight and Kretzmann and their colleagues since 1993. Later, it had been rapidly expanded throughout the world: to Canada, Europe, Australia, Asia and very few countries in Africa, such as South Africa, Tanzania, and Kenya.

## **2.2. Empirical Perspective**

The empirical aspect dealt with issues that have been mentioned in the statement of the problem section, these are description of assets, description of asset-building, description of community development, asset-based community development approach in Ethiopia, and Critiques on Asset-Based Community Development (ABCD) approach.

### **2.2.1 Description of Asset**

An asset is a concept which is very broadening and has no single and all-inclusive definition. Sherraden, (1991) explains the concept of assets as it traced to the spirit of capitalism

that historically related to the protestant ethic. The traditional Christian thought of asset or property was framed as a stewardship from God. Then, during the middle ages, people started to see wealth and prosperity contrary to one's own spirituality. Having more assets considered as incompatible to lead one's own spiritual life. However, thanks to Protestantism, with the rise of Protestantism and capitalism in Europe and North American the aforesaid notion was downright changed. During that time hard working and accumulation of wealth was valued not only as serving the individual but also as serving as community and God, where the accumulation of wealth in terms of money was typically called asset (Sherraden, 1991 as cited in Gobosho, 2017).

Haber, (2004) defined an asset as things someone owns, has the right to, and expenses that have been paid for and have not been used up. Therefore, assets could be persons, physical structure, natural resources, institutions, businesses, or informal organizations (Berkowitz and Wadud cited in Kerka, 2003).

An asset is generally defined as 'a stock of financial, human, natural or social resources that can be acquired, developed, improved and transferred across generations. It generates flows or consumption, as well as additional stock' (Ford 2004 cited in Moser 2006). In contemporary poverty-related development debates, the concept of assets or capital endowments includes both tangible and intangible assets, with capital assets of the poor commonly identified as natural, physical, social, financial and human capital (Moser 2006). Assets are 'what we want to keep, build upon, and sustain for future generations' (Fuller, Guy, and Pletsch, 2001 as cited in Gobosho, 2017).

As noted above, an asset can be a very broad idea. The concept of assets has been applied to nearly everything of any conceivable value, concrete or abstract, including personal, social, cultural, and political characteristics, as well as all categories of tangible wealth. The wide-

ranging literature on this topic comes from accounting, economics, sociology, political science, and philosophy.

According to Ambler (1999) as cited in Gobosho, (2017), assets can be divided into individual versus social, little versus big or other dichotomies. Each type of asset can be categorized (as in all matters of categorization, debatable) as either tangible or intangible. In addition, each type of asset can be viewed as generating a particular form of earnings. Ambler further divides assets into different types of capital: natural, social, human, physical, and financial.

### **2.2.2. Description of Asset-Building**

Asset building is a process of encouraging peoples' effort to accumulate, develop and preserve different types of assets. According to Malloch, (2009) asset building is a holistic approach that has an all rounded significance in the life of community and individuals too. Moreover, it has positive psychological, social, political and economic effects on people's lives; and it is a path to carry out ABCD practice. Most importantly, having access and controlling assets may not be asset building, rather it is a processor undertaking towards developing the community's capacity to bring about change.

Asset building has a constructive influence on the lives of the community and individual members. The constructive influences of asset building are: to improve stability; to create a cognitive and emotional orientation toward the future; to stimulate development of human capital and other assets; to enable focus and specialization; to provide a foundation for risk-taking; to enhance personal efficacy; to increase social influence to increase political participation; and to increase the welfare of offspring (Sherradin, 1991, as cited in Gobosho, 2017). From this

perspective, ABCD is a dominant approach to build communities and individual members within them. The basic premise of ABCD starts from the idea that all individuals or community have the asset and resources which are unrecognized have the power to transform the lives of the community.

In an extensive review of published research, Bailey (2004) examined the effect of asset building on neighborhoods, families, and children and described as follow:

Assets are associated with economic household stability; decrease economic strain on households; are associated with educational attainment; decrease marital dissolution; decrease the risk of intergenerational poverty transmission; increase health and satisfaction among adults; decrease residential mobility; increase property maintenance, and increase local civic involvement. (p.5).

Moreover, asset building leads the life course of the community and its individual members. Sherraden (1991) suggests that either the presence or absence of assets has psycho-social effects in individuals. The existence of assets creates a long term thinking and planning: provide a foundation for taking a risk; increase personal efficacy and sense of well-being; lead to greater development of human capital; increase social status and social connectedness; and enhance the well-being and life chances of offspring (Sherraden, 1991). However, communities or individuals who lack access to control asset may suffer a lot and they would face greater and frequent challenges than those communities or individual with assets (Bailey, 2004 as cited in Gobosho 2014)

### 2.2.3. Description of Community Development

Community development is one of the well-articulated concepts in social science, it is a process of bringing about a planned change in wide-ranging aspects of the community, such as health, social, economic, cultural, environmental, and technology. Since it is an initiative made by the community members themselves, they are responsible to organize themselves to take collective action in order to generate possible solutions to their social problems. Gobosho (2017) defined community development as: “a ‘grassroots’ process by which communities become more responsible; organize and plan together; develop healthy options; empower themselves; reduce ignorance, poverty, and suffering; create employment and economic opportunities; and achieve the social, economic, cultural and environmental goal” (p.33).

As aforesaid, and as seen in the various definitions from different pieces of literature, the concept of community development could generally define as both a process and an outcome. Also, this research focuses on the concept of community development in the context of an asset by different scholars. Hereafter, in the context of ABCD, community development could be defined as it is a community building processes that consists of actions to strengthen community’s capacity, to identify the existing resources and opportunities in and around their neighborhood in order to uphold and sustain a positive change within the community.

As Philips and Pitman (2009) community development could best define as a planned effort to maximize the capacity of the community in the process of creating and building assets to improve their quality of life. Community development gives much emphasis on creating assets that would change the life of the poorest of the poor segment of the community, by creating and facilitating the network with the external resources. Once more, in a community development

context, an asset can be defined as an accumulation of tangible or intangible resources that could be possessed, improved and passed from one generation to the next.

#### **2.2.4. Asset-based Community Development Approach in Ethiopia**

Kebede, Getu & Negeri (2011) reported that ABCD is an emerging approach in Africa, particularly in Ethiopia. It is in the process of being introduced by very few international organizations (non-governmental) like Coady international and Oxfam Canada and the effort of few researchers: Butterfield, Gessesse & Kebede (2009), Kebede, Getu, & Negeri (2011), Gobosho (2017).

Also, Peters, Gonsamo, Molla, & Mathie (2009) evaluated the effort of Oxfam Canada, the Coady International Institute and three local NGO's (HUNDEE, Kembatta Women's Self Help Center and Agri-Service Ethiopia) to test the process of ABCD in Ethiopia since 2003. According to the evaluation of these researchers, the exercise and implication of ABCD have changed a lot in Ethiopia. These changes include: "an increased capacity to organize and mobilize resources, which has fostered an increased value placed on cooperative action and the contributions of the previously overlooked skills of marginalized populations" (p.20).

Furthermore, Butterfield, Kebede, and Gessesse (2009), have been conducted action research on ABCD in Ethiopia with the special reference to Gedam Sefer. The goal of the research was to assess the existing individual skills, community participation skills, and experience of entrepreneurship of one hundred poor female-headed houses at Gedam sefer by taking a random sample. The researchers reported that "for a community like Gedam Sefer, the challenge to bring about change can be partially met if the skills and capacities of individuals within the community are built upon. They also emphasize community development first

requires the mobilization of resources from inside the community to address the community's pressing problems of poverty" (Butterfield, Kebede & Gessesse, 2009).

Also Krezmann and McKnight (1993) discussed on the role of a local community association in the process of identifying and mobilizing the local asset as well. "The basic community organization for empowering individuals and mobilizing their capacities is the association. Association is an amplifier of the gifts, talents, and skills of individual community members" (p.109). In this regards, in Ethiopian context, for instance, the existing local associations are considered that they are established or founded for mutual benefit by a group of people who are interested to work together. The local association is best known as a traditional self-support system.

"*Equb*", "*Mahiber*", "*Idddir*", "*Debo*", "*Affiche*", "*Gemia*" are some of the vital examples of traditional or indigenous self-support system in Ethiopia. These systems are formed based on the voluntary engagement of the community members to take a part in the process of different volunteering functions. (Costantinos, 1995 as cited in Gobosho, 2017). Among these, "*Equb*" is the most famous and major economic association that primarily functions to save money. It is a kind of formal association with a judge, secretary, and boards of at least three persons. Each member of the "*Equb*" supposed to have a guarantor from the "*Equb*" members to ensure the members do not fail in their duties after they have received their turn (2017). *Mahber* and "*Senbet*" are also some of the voluntary associations related to ritual activities, which a group of people who belong to the same group shares together. The number of group members may vary from one group to the other, but most of the group consists of ten to twelve. Each member is responsible for preparing the feast (meals and traditional beverages like "*tej*" or "*tela*"). Besides, they expected to help each other when something series happens to the group

member, such as accident, crop fail or something else (Costantinos, 1995, as cited in Gobosho, 2017).

However, Tessema Weldegiorgies (2018) questioned the role of the community in the development process. He stated the asset-based community development process in Ethiopia as:

An emerging development theory. NGOs, local community and local government projects and implementation strategies hardly use the principles of CBD and CDD philosophies at all levels in the society. The characteristics of all development interventions are the conventional approach which is not responsive and inclusive to local demands. Local communities are used rubber stamp form of participation instead of involving as process owners in the development undertaking. Local government actors and NGOs are implementing the project and program based on donors driven agenda, but not CDD principles to institute the bottom-up and demand-driven development approach to bring a fundamental change in the lives of the poor society. (p.10)

Gobosho (2017) conducted his research on Asset Based Community Development (ABCD) in the Abbo Iddir of Kukura two community of Bishoftu Town and he stated *iddir* as an indigenous local association, even stronger and wide-ranged than other traditional self-support systems. However, there are different types of iddir formation, such as women's, men's, friend's, youth, neighborhood or faith-based, *iddir* mostly consists of diverse ethnic, religious, political, social, economic and other backgrounds (Gobosho, 2017). As Dejene, 2001 cited in Tesfaye, 2002) argued, "of all community-based organizations in Ethiopia, "*Iddirs*" said to be the most egalitarian, broad-based, transparent, and accountable one, though it is far from being an idea.

### 2.3. Challenges of ABCD Practice

Though the asset-based community development approach is evolving as an alternative community development approach, it is not without its critics of being criticized for challenges and limitations. Stoecker (2005) argues that ABCD approach as a right-wing approach to community development, which implies that the underprivileged and disadvantaged community has only itself to blame, therefore the state is not responsible for the community's problem rather community itself. Other scholars argue that the ABCD approach plays down the significance of other systems, such as economic and political aspects that could affect the community from the outside in (Stoecker, 2005 as cited in Gobosho, 2017).

ABCD always presented by its proponents as an alternative to the 'prevailing' needs approach, where the community is forced to give much emphasis to the needs and deficits of their community, which makes them dependent on the fund they could secure from external agencies outside of the local community that demoralizes and making them feel powerlessness (Wilke, 2006). On the other hand, Stoecker (2005) argues that the argument which is made between assets-based community development and need-based community development approach has been misdirected. Furthermore, he claims the risk of disempowering the community occurs with the social service approach to community change, not the community organizing approach- that is created to bring the community together to influence public decisions. In addition, Mathie and Cunningham (2002) stated that external agencies are supposed to facilitate that ABCD processes and they should realize their limit when to step back. This minimizes the risk of dependency syndrome within the community.

According to Gobosho, (2017) one more criticism is concentrating on the legitimacy of some programs claiming to be using an ABCD approach. Though some need-based approaches

co-opt the language of ABCD without realizing the philosophical underpinning behind the concept (Indianapolis Neighborhood Resource Center, n.d). Therefore, “this raises an important point about the need, for those claiming to be practicing ABCD, to have a thorough understanding of ABCD and be faithful to its tenets.”(p.40) (Gobosho, 2017)

Kramer, Amos, Lazarus, and Seedat (2012) reported that despite that fact that its noticeable strong points, the ABCD approach does not appear to deal explicitly with the role of external agencies and institutions in community development and power differentials and inequalities within communities. Also, ABCD does not provide any guidelines on how to foster sustainable community leadership.” (p. 537)

Mathie and Cunningham (2002) stated the challenge of ABCD approaches to lead the by stepping back, which claims that the power comes from the existing networks and association within the community, and it focuses on the inclusive participation. They question whether the existing association is egalitarian. If this is the case, the interest of the marginalized segment of the community better served by a newly formed community organization. Also, Gobosho (2017) reported as: “Perhaps the most pertinent and practical consideration for anyone considering the use of ABCD is its relative newness, which means that there is no long-term analysis of the approach within community development research.” (P.40). Besides, Mathie and Cunningham state that exponents of ABCD may possibly be overly enthusiastic about its benefits. In result, it lacks self-criticism in the literature on ABCD, which inclines to focus exclusively on its success rather than its limitations.

## 2.4. Conceptual Framework

I have modified and adopted the basic concept of Asset-based community development approach as a conceptual framework to guide the research process within a specific socio-cultural background or context of Aroge Arada community in Wolaytta Soddo. The concept of community development has roots in several disciplines beside social work, such as sociology, political science, economics, planning, and development studies and even in architecture. In this research, I defined the main concepts and issues for which there would be a considerable agreement in the community development field today and that will guide this research.

I believe the Asset-based community development approach would offer the best conceptual framework for community development theory in this research. The rationale behind choosing ABCD approach is because it has the potential to ameliorate the community development and also viewed as a tool for community development workers to bring about a dramatic change in the social, political, and economic landscape (Mathie & Cunningham, 2003 as cited in Gobosho 2017).

Accordingly, for the purpose of this study, the definition of the community solely refers to the community people who are living in Aroge Arada who share territory or place together, and bonded with social ties. McKnight and Kretzmann (1993) researched that Asset-based community development is the most important tool to bring about change in the community and realized that “each and every individual or association whether rich or poor has its own assets” (p.1). Hence, I have planned to identify the assets [skills, gifts, and capacities of individuals and the community] and ABCD practices, challenges and coping mechanisms of ABCD in Aroge Arada community.

Most importantly, Indigenous assets and ABCD practices could be individuals' gifts, abilities, talents, or Community's resources that exist in Aroge Arada community or highly being practiced than anywhere else. In this study's context, indigenous assets and ABCD practices are activities like: "*Shufuwa*", "*Korkorowa shufuwa*", "*Ye alga libs shufuwa*", "*Oyissa shufuwa*", "*Akababiyawi tisisisr lelake Sibeina*", "*Ye Iddir tureta*", "*Yemender Ikkub*", "*Jalla*", "*Jigiya*", "*Daguwa*", "*Gifata ammuwa*", "*Qoraphiya*", "*Channa*", "*Guttara*" discussions and so forth. Thus, the basic purpose of the given study is assessing the indigenous assets, ABCD practices, and challenges and coping mechanism; and processes how the community is striving to bring about endogenous change.

### Chapter Three: Research Methodology

This chapter presents the methodology used to conduct the research. First, the philosophical underpinning that guides the researcher on conducting the research is briefly discussed. Then go into the details of methodological processes and ethical principles.

#### 3.1. Philosophical Underpinning/ Researcher's World View

The guiding framework for this study is constructivist approach in which the reality is subjective for those people living in it. Constructivist paradigm helped me to entertain different perspectives from various parties such as: elders in community, grass root community leaders, community development workers, etc. For this reason, utilizing this paradigm is essential to assess the community's assets and ABCD practices, and its challenges and coping mechanisms from diversified perspectives and multidimensional angles. In short, Yazan (2015) concluded that most qualitative constructivists not only believe that there are multiple perspectives or views of the case that need to be represented. But there is no one way to establish, beyond contention, the best view.

#### 3.2. Research Design

I had two robust proves to employ a qualitative; One, I was supposed to explore the assets and capacities of the community and how these assets could be identified, mobilized and utilized within the community; Two, the whole research dealt with a process of community development.

According to Creswell (2007), narrative research, phenomenology, grounded theory, ethnography and case study are the five approaches that are the most repeatedly used in qualitative inquiry. Among these qualitative approaches, I have used the case study approach for

the purpose of this study. Case study has been employed in this study for the reason that the research questions at hand could be well addressed through this approach. Detail description of a occurrence can be achieved when an investigator studies in time through detailed, in-depth data collection involving multiple sources of information (e.g., interviews, focus group discussion, field observation, or document review) (Creswell, 2007).

Likewise, Hancock and Algozzine (2006) further added that case study research is abundantly descriptive for the reason that it deals with deep and varied sources of information. They further elaborated that it employs quotes of research participants', stories and prose composed from interviews, and other literary techniques to create mental images which bring the complexity of the phenomenon being studied to life. Hence, I used triangulation of data sources, such as: in-depth interviews, key informant interviews, focus group discussions, field observation, videography or photography and document review in order to colorfully articulate the issue by engaging different research participants.

According to Stake (as cited in Yazan, 2015), types of case studies are distinguished by the size of the bounded case and the intent of the case analysis. These include: (1) the intrinsic case study, (2) a single instrumental case study, and (3) a collective/multiple case study. Among the aforementioned types of case studies, Yin (1999) has described these as analytical generalizations as opposed to statistical generalizations. When multiple cases are used, a typical format is to provide detailed description of each case and then present the themes within the case (within case analysis) followed by thematic analysis across cases (cross-case analysis).

This study is a cross-sectional qualitative research. According to Creswell (2012), cross sectional research is well-matched to understand experiences of a phenomenon, situation, problem, attitude or issue by taking some population which is useful in obtaining an overall

picture at one point in time. The author stressed that cross sectional design can be used to collect data on gifts, talents, capabilities, assets, and practices of the community within a certain period of time. Because the study aimed at describing the community assets and practices from the perspective of Asset based community development (ABCD) model by collecting data at a defined period of time. To do so, this study was conducted [the data was collected] starting from late January, 2019 up to late April, 2019.

Krueger and Neuman (2006) specified that descriptive research grants a picture of the specific details of a situation, social setting, relationship, issue or concern. It begins with a well-defined subject and conducts research to describe it accurately. In addition, Kumar (1996) stressed that descriptive research systematically describes a situation, problem, phenomenon, service, program, living condition of a community and attitude towards an issue. For this fact, the research aimed at describing the existing assets and practices of Aroge Arada community from the perspective of ABCD model. Most importantly, the researcher used an appreciative inquiry (AI) as a tool for facilitating and actively engaging both interviewees and focus group discussants in conversations about their assets: success stories, gifts, strengths, talents, and aspirations of individuals and their neighborhood. Therefore, this becomes a mutual search for what gives meaning and brings about change in the community in order to support and encourage them. These courses are process-oriented, collaborative and are suited for qualitative method. This is the reason why the researcher employed a qualitative research method.

### **3.1.1 Participants of the Study and Inclusion Criteria**

The research participants in the given research were selected purposively. The in-depth interviewees were elders, “*Iddir*” leaders, entrepreneurs who know the community very well since their early childhood till now. The key informant interviewees were: representatives of

different institutions operating in the community. The focus group discussants were community development agents and grass root community leaders and the like.

### **3.1.2. Sampling Technique**

For the purpose of this study I have employed non-probability sampling techniques. Grinnell and Richard (1997) stated that with non-probability sampling, selection cannot be estimated. So, there is little or no support for the claim that the sample is representative of the population from which it was drawn. From the common types of non-probability sampling techniques such as purposive, availability, snowball and quota; purposive and snowball sampling techniques were used by the researcher to select the participants of the study. Also, Grinnell and Richard (1997) asserted that the basis for selecting purposive sampling is that it can yield considerable data. In addition, Dejong, Monette and Sullivan (1994) stipulated that investigators use their judgment and prior knowledge to choose people from the sample who would best serve the purposes of the study.

Accordingly, I have selected participants from the target population based on my personal experience and recommendations from the community gate keepers to best fit the issues discussed in the study with no concern of representativeness. In other words, the study considered the relevance of the participants based on pre-specified criteria because the participants of this study could easily be accessed by non-probability sampling rather than probability sampling.

Secondly, snowball sampling was employed after some participants have been identified based on pre-defined inclusion criteria by purposive sampling. Snowball sampling was chosen because in some cases research participants indicated other potential participants with better

understanding on the given topic. More importantly, in-depth interviewees, who have knowledge on the history of the community, could only be reached through this technique.

### **3.1.3. Sample Size**

As stated by Creswell (2014), sample size of qualitative research method would be influenced by idea of saturation. Saturation implies stopping data collection because the categories (or themes) are saturated; it is when gathering data no longer sparks new insights or reveals new properties. Correspondingly, Fusch and Ness (2015) stated that data saturation is achieved neither because of large sample size nor small sample size instead richness and thickness of data get paramount consideration in data saturation. In other words, rich refers to quality of data- complicated, exhaustive, intricate and deep data; and thick means quantity of data- a lot of data. Both these researchers also further discussed that data saturation can be attained through data triangulation.

By considering the aforementioned points, I have identified 32 participants for this study. The size was determined based on data saturation, when the data became rich and thick, and no new insights or properties were revealed.

### **3.1.4. Data Gathering Tools**

Hox and Boeije (2005) describe primary data as a data gathered for the specific research problem at hand, using procedures which best fit the research problem. They further stipulated that every time primary data is collected, new data are added to the existing store of social knowledge. In this regard, I have tried to conduct this research based on empirical data in the course of the study through several data collection methods: in-depth interview, Key informant interviewee, focus group discussion, and field observation, and photography and videography.

**In-depth Interview:** As Boyce & Neale (2006) stated, in-depth interview is a qualitative research technique that involves conducting intensive individual interviews with a small number of participants to explore their perspectives on a particular idea, program, or situation. In line with the research questions, the researcher used it as one of the data collection tools. In-depth interview is the most vital data collection tool in qualitative research (Yin, 2009). I believe that an in-depth interview has helped the research process in providing an ample and detail information from elders, “*Iddir*” leaders, entrepreneurs in the community. Also, helped explain the facts about research participants’ asset which abound in the given community as well as assessing their willingness and determination to bring about change in their community.

Elders, “*Iddir*” leaders, entrepreneurs in the community took a part in this research process; and have given their life testimonies during the in-depth interviews. The interviewees were selected purposefully, since their lived experience was significant to generate data to my intended research. Besides, an in-depth interview focused on studying the cases of individuals and its perception has provided an ample of stories of the participants and their perceived assumption and explanations.

**Key Informant Interviews (KIIs):** Key Informant Interviews (KIIs) will be conducted with people having deep understanding of the local community. Key informants, also referred to as keepers of the community, serve as bridges between the researcher and the research participants/ the local community. The key informants who participated in this study were individuals who came from different institutions and work in their respective institution as directors, coordinators, experts, and representatives of different institution in the community.

### **Inviting participants for interview**

I invited 10-20 individuals for an in-depth interview. These individuals, including the gatekeepers, were chosen for the reason that they are members of the community who are more expressive and critical about the information they provide. The other reason for their selection to participate in this study is that they have accepted and understood the idea of the research.

*Interview procedures:* First, I prepared research questions for an in-depth interview guide. I have identified 13 in-depth interviewees. Consequently, all the in-depth interviews were contacted one by one. In each of those times the purpose of the research was explained. Then, their willingness to be interviewed was checked. Lastly, after they have willingly agreed to participate, I conducted in-depth interviews which took one hour to one and half hour with each of the individuals. This was done because the purpose of the in-depth interview was to get detailed information about the community. Since it helps to fully concentrate on what has being said by the interviewees, I have used an audio recorder while conducting the interview. Besides, tape recorder helped capture useful quotations. It also made the processes of transcribing and analyzing what the participants said easy as it contained the whole conversation between the interviewer and interviewee (Dawson, 2002, p. 99).

I have prepared recording check list to avoid or at least minimize the problem of repetition during data gathering process. Before conducting each of the interviews, I ensured that the audio recorder worked properly by testing it beforehand. Also, I used to check the batteries beforehand for the quality of recordings. Although the interviewees were the ones who sometimes facilitated where the interview took place, I had the responsibility to select an appropriate place to interview. In this manner I have used the given equipment for the research purpose.

**Focus group discussion (FGD):** The focus group discussion was a process in which certain number of individuals were invited to get together in order to discuss on certain issues concerning the research topic. Focus group discussions were conducted in this study; specifically, with community development agents and community grass root leaders [*“Yemender Ikkub”*]. I have carried out the focus group discussions through semi-structured and open questions which were found to be essential in gathering more information. I facilitated the discussion sessions and played the moderator’s role which involved asking questions, probes for more detail, ensure that the discussion is on topic and ensure that everyone actively participated in the discussions with no domination of certain participants (Dawson, 2007).

Furthermore, as a researcher, I have taken some time to help the research participants to relax. I have explained the purpose of the focus group discussion. At that time, I have clarified what was expected of them as a focus group discussant and the expected outcomes from the FGD. Harmoniously, I have negotiated the time frame of the focus group discussion and made sure that every participant respected the given time as it could be very disruptive having people longer than agreed. Each of the focus group discussions have taken an average of one hour and half.

Bloor, Frank land, Thomas, and Robson, (2001) suggest that one focus discussion group shall consist of not more than 6 discussants. Smaller numbers of group members were favored because it creates a favorable environment for discussion and allows sufficient time for considerable inputs from each participant in the focus group discussion. Henceforth, I have conducted two focus group discussions. The first group consisted seven community development agents and the second group consisted seven grass root community leaders. Each of the persons who participated in both the individual interviews and focus group discussions were not the

same. Similar to the interviews, the focus group discussion participants were selected purposively by their free will and understanding of the research concept.

**Participant observation:** Observation is a complex research method because it often requires the researcher to play a number of roles and to use a number of techniques; including her/his five senses, to collect data (Beker, 2006). Accordingly, field observation was conducted through the field observation checklist for each aspect of the observation. Any researcher can conduct an observation in two ways: direct observation and participant observation (Dawson, 2007). Participant observers are supposed to take a detailed field notes of their field observation and write down their interpretation and reflections of the unfolding processes (Emerson, Fretz and Shaw, 2011). Accordingly, I had started my field observation from the first day visit in the community. The physical setting, socio economic and cultural background, observable assets of the community were the major concerns of the field observation.

**Photography and Videography:** during the field observation I have taken photographs and recorded videos. All the selected photos are presented in the appendix section, while the videos remain with me. Most importantly, the photographs provide detail information of the physical capital assets of the community.

### 3.2. Method of Data Analysis

As Lacey & Luff (2009) put it, there would be no single way to analyze a qualitative data, rather there are quite a lot of approaches presented. Most of the qualitative analysis falls under the broad-spectrum heading of thematic analysis. Congruently, Braun and Clark (2006) have specified that thematic analysis is widely used in qualitative data analysis. Furthermore, they also indicate that thematic analysis is qualitative descriptive approach which is mainly

denoted as a method for identifying, analyzing and reporting patterns (themes) within data. Yazan (2015) confirmed that different methodologists are making divergent suggestions regarding the analysis of case study data due to their dissimilarities in conceiving reality and knowledge. Henceforth, I am convinced that thematic analysis might be possibly used within case study data analysis, i.e. assessing assets and ABCD practices in the community.

Moreover, Braun and Clarke (2006) gave six phases of analysis as an outline to guide thematic analysis of a given study. The process of data analysis is not linear where a researcher simply moves from one phase to the next. Instead, it involves lots of back and forth throughout the process. Henceforward, each of the six phases that have been adapted from Braun and Clark would be discussed thoroughly:

### **Stage 1: Become familiar with the Data**

First step of the data analysis was familiarizing myself with the collected data. In order to familiarize myself with the collected data, the subsequent verbal data collected from the interviews were transcribed into written forms that are comfortable to conduct the thematic analysis. The double translation i.e. translating the collected verbal in “*Wolaytatto donna*” and Amharic into written form of English version was undertaken thoughtfully and carefully to make myself familiar with the collected data. This, in addition to repeatedly reading, created a chance for me to get immersed into the data. Furthermore, the verbatim account of all verbal and nonverbal utterances of the participant was transcribed in order to retain the information in its original form. This effort was strengthened through reading the transcribed note repetitively and listening to the recorded information again and again to capture the original meaning of the participants’ idea.

### **Stage 2: Generating Initial Codes**

After I have read and familiarized myself with the collected data and generated an initial list of ideas about what is in the data and what is interesting about it, then I involved in the production of initial codes from the collected data. According to Maguire & Delahunt (2017), in this phase the collected data shall be organized in a meaningful and systematic way; because, coding reduces lots of data into small chunks of meaning. Despite the fact that there are different ways to code data, the method will be determined by the researcher's perspective and research questions. In this study, I have employed a theoretical thematic analysis which address specific research questions and analyzed the data, rather than inductive analysis which involves line-by-line coding. Having this in mind, I coded each segment of data which were relevant to or captured something interesting about my research question.

At last, my coding was data driven. It was guided by the research questions and the literature reviews I had in mind. Accordingly, I have identified the codes, and then matched them with data extracts that demonstrate a specific code; and I ensured that all actual data extracts are coded, and then collated together within each code based on extracts of data from participants' transcripts. In constructing codes, I have identified as many potential themes/patterns as possible. Depending on how they fit, some of those extracts helped minimize the time needed for the next process.

### **Stage 3: Searching for Themes**

The third phase of this research analysis was searching for themes. The main activity done by the researcher at this stage was sorting the different codes into potential themes by combining those codes to form an overarching theme. Moira Maguire & Brid Delahunt (2017), defined a theme as a pattern that captures something significant or interesting about the data and/or research question. Braun & Clarke (2006) also explained that there are no hard and fast

rules about what makes a theme. A theme is characterized by its significance; if we have a very small data set (e.g. one short focus-group) there may be considerable overlap between the coding stage and this stage of identifying preliminary themes.

Additionally, Moira Maguire & Brid Delahunt (2017), stated that the researcher should examine the codes whether they fit together into a theme. In line with this, I have organized themes according to their relationship between codes, between themes, and between different levels of themes (e.g., main overarching themes and sub-themes within them). Some initial codes have gone on to form main themes, whereas others have formed sub-themes, and still others have branched out form sub-themes. I have ended this phase with collection of candidate themes, and sub-themes, and all extracts of data that have been coded in relation to them.

#### **Stage 4: Reviewing Themes**

During this phase, I have reviewed, modified and developed the preliminary themes that I used to identify in Step 3; to check either the collected data make sense. At this point, it was useful to organize all the data that is relevant to each theme. Additionally, Bree & Gallagher (2016) describe that the researcher could easily do this by using the ‘cut and paste’ function in any word processing package, by taking a scissors to its transcripts or using something like Microsoft Excel software. This was the stage in which I had come up with internal homogeneity and external heterogeneity in order to produce meaningful and coherent report of the study. At this stage, two levels of reviewing and refining the themes of the research were undertaken. The first level involved reviewing at the level of the coded data extracts through reading all the collated extracts for each theme in order to check the appearance of the themes form in its coherent pattern. Since the candidate themes appeared to form a coherent pattern and have satisfactorily captured the coded data. Then I moved to the level two of this phase. At the second

level, I have considered the validity of individual themes in relation to the data set and whether the candidate thematic map accurately reflects the meanings evident in the data set as a whole. Since thematic map worked, then I moved on to the next phase.

### **Stage 5: Defining and Naming Themes**

This is the final refinement of the themes and the aim is to ‘... Identify the ‘essence’ of what each theme is about.’ (Braun and Clarke, 2006, p.92). Supplementary, Moira Maguire & Brid Delahunt (2017) stated that the important questions to be raised in this stage are: “what is the theme saying? If there are subthemes, how do they interact and relate to the main theme? How do the themes relate to each other?” (p. 33512)

Accordingly, I have defined and further refined the themes to identify the essence of what each theme is about (as well as the themes overall), and determining what aspect of the data each theme would capture. Subsequently, I have written detailed analysis by identifying the story that each theme tells. It also considered how they fitted into the broader overall story that I was telling about the data, in relation to the research questions, to ensure minimal overlap between the themes. In addition, within each theme, sub-themes and sub-themes of sub-themes were identified as they are internal homogeneous with the main themes of the study. Finally, this phase ended after I clearly defined what the themes are, and what they are not for the study and I was also sure that the given names for each theme were concise, punchy and give the reader a sense of what the theme is about immediately.

### **Step 6: Writing-up.**

The final stage of research analysis process would be producing a written report. The write-up of this thematic analysis told the complicated story of the data in a way that convinces the reader of the analysis. In line with this, I tried to provide a concise, coherent, logical, non-

repetitive and interesting account of assessing community assets and practices from the perspective of asset-based community development.

### 3.3. Quality Data Assurance

As Lincoln & Guba (1985), stated quality data in qualitative research is ensured through trustworthiness approach. Morrow (2005) argued that trustworthiness in qualitative research can be ensured through four criteria: credibility to internal validity, transferability to external validity/generalizability, dependability to reliability and conformability to objectivity.

#### 3.3.1. Credibility

Credibility, which is true value concern, is when a researcher is able to present genuine findings (Lincoln & Guba, 1985). This is to say, results of qualitative research are credible or believable from the perspective of the participants or the participant's eyes; and these participants are the only ones who can reasonably judge the credibility of the results. In order to come up with true and justifiable evidences, both Billups (2014) and Anney (2014) agreed that credibility can be captured through prolonged engagement, peer debriefing and data triangulation.

**Prolonged Engagement:** Anney (2014) stressed that prolonged engagement in the field helps the researcher “to understand the core issues that might affect the quality of the data because it helps to develop trust with the study participants” (p.5). Having this in mind, I established a good rapport and built smooth relationship before interview commences with the participants of the study in order to make them feel free and relax while describing their perspectives with truth in purpose.

**Peer Debriefing:** A peer debriefing uses to enhance the accuracy of the findings (Creswell, 2014). This process involves the researcher’s classmates, colleagues and friends. This

study was reviewed, commented, questioned and critiqued by these fellow people so that the findings of the study would resonate with other people who have a knowhow on the research process. Billups (2014) also asserts that peer debriefing involves feedback from another researcher in order to address questions of bias, errors of fact, and competing interpretations. In view of that, I have worked with my classmates, advisor, social work students and staff members/colleagues who teach in different universities. These fellow respected friends were commenting and critiquing on misunderstanding and misconceptions of the issue under discussion, methods, data collection, data analysis, grammatical errors, and other parts of the study to enhance the credibility of the study.

**Triangulation of Data:** Data triangulation is in place to ensure credibility by using multiple sources, tools and perspectives in order to mitigate the probability of systematic bias. Billups (2014) also depicted that data triangulation is accomplished through several data collection methods and triangulation of data from different people. Accordingly, I have employed triangulation as a technique in order to verify research results by making use of multiple and different sources, tools, and different categories of the participants. For this reason, data collection methods were in-depth interview, key informant interview, focus group discussions, field observation, and photography and videography. The different sets of participants, namely elders, “*Iddir*” leaders, and entrepreneurs, focus group discussants, and experts, were the assets of this study to augment its credibility.

### **3.3.2. Transferability**

Transferability is applicability concern, is when a researcher is able to decide the applicability of the findings of inquiry in other settings and with other participants (Lincoln & Guba, 1985). Similarly, Anney (2014) stressed that both thick description and purposive

sampling are crucial points to be considered in this criterion. The former is to involve the researcher elucidating all the research processes with rich and extensive set of details. While the latter is to select participants, which are the most appropriate to fit pre-specified criteria from key informants who are knowledgeable about the issue. I tried to assure transferability by thoroughly describing assets and ABCD practices, challenges, and coping mechanism of the community in comprehensively and exhaustively. More importantly, I have purposively selected the participants from the target population to increase data transferability

### **3.3.3. Dependability**

Dependability, which is consistency concern, is in which findings can be repeated and replicated consistently with similar (same) participants in the same context (Lincoln & Guba, 1985). It is based on the assumption that reliability can be checked by repeatability. In other words, one needs to obtain the same results by doing the same thing twice in order to say the data is reliable. Correspondingly, Billups (2014) stated that employing the same research methods may yield similar findings depending on external audits. “There are several options for external auditing: (1) you can ask institutional research colleagues at other institutions to review all of your research procedures and findings, and (2) you can engage graduate students with research experience to serve as external auditors” (Billups, 2014, p.3).

Accordingly, I have consulted three of my teachers including my research teacher and their colleagues in other universities on the research process and findings of the study. Most importantly, my classmates were an asset in checking the overall consistency of the data collection methods, data analysis process and findings of the study. Moreover, my advisor had a critical role in commenting and suggesting on the research process from its start to end. This all

guaranteed the consistency of the methods used in the study along with the findings drawn from it.

#### **3.3.4. Conformability**

Conformability, which is neutrality concern, is in which study findings are hardly influenced by bias, motivations and interests of researchers (Lincoln & Guba, 1985). By the same token, Billups (2014) implied that in conformability, the researcher is expected to neutralize his/her own bias, motivation or interest as findings are presented. Billups added that reflexivity is what a researcher knows about himself and participants by incorporating the researcher's background and perspective superimposed onto a study.

Even though there is subjectivity in qualitative data analysis from its nature based on the background and experience of the researcher, a great attempt was made to minimize the availability/occurrence of bias in the process of this study by reflecting on my personal outlook. Regarding the process of translation, I have tried to double check the transcripts. The study also involved external auditors who have reviewed the whole process of the study and analysis. This has helped to increase the conformability of the data.

#### **3.4. Ethical consideration**

According to Millingan, (2007) any social science researcher has to consider the three fundamental principles of general social research ethics that could be articulated as: respect for the person [research participant as an individual or as a community], beneficence of the research participants and the social justice. Consequently, I have employed all to treat the research participants as autonomous agents and worked to minimize any harm that could happen to them.

Overall, as a social science researcher, I did my best to treat them equally and in a fair manner without any discrimination. Likewise, the research findings will ensure the beneficence of the participants from its results. As a social work researcher, I abided by the core values and code of conducts of social work and the laws and regulations of the country. Throughout this research, the major social work ethics was to guarantee the intactness and objectiveness of the information gathered, protect the participants from any kinds of risk or reply for the information they gave from any party.

Informed consent is the culmination of a process in which the investigator explains the study thoroughly and answers any questions participants may have in regards (IRB, 2013). Gallagher (2009) pointed out that informed consent relies on four core principles: (1) consent involves an explicit act, for example, verbal or written agreement; (2) consent can only be given if the participants are informed about and have an understanding of the research; (3) consent must be given voluntarily without coercion; and (4) consent must be negotiable so that participants may withdraw at any stage of the research process.

According to Shahnazarian, Hagemann, Aburto and Rose (n.d.), the informed consent form must be written in language easily understood by the participants. In putting this point in consideration, I have translated the English interview guides to “*Wolaytato Donna*” and “*Amharic*” language which the participants of the study area can understand. Concerning the informed consent, each respondent was informed and given an oral orientation which includes briefing about the research and introduced the responsibilities and the rights of the respondent in a clear and precise language. Most importantly, the research participants were told that their names are going to be mentioned and their responses would directly quoted or paraphrased in this study.

A consent form is used to document the information provided to a participant to gain his/her agreement to voluntarily participate in a study. Most importantly, Creswell (2009) “Other ethical procedures during data collection involve gaining the agreement of individuals in authority (e.g., gatekeepers) to provide access to study participants at research sites” (p. 90). Henceforth, I had disseminated the support letters from school of social work to: local government both at “*Kebele*” and Sub-city, institutions, associations and also for individuals who asked for the support letter.

### **3.4.1. Confidentiality and Anonymity**

The issues of confidentiality and anonymity is very critical in social science research. Crow and Wiles (2007) described the basic purpose of confidentiality and anonymity as an effort to make sure that the research participant won't be at risk because of the information they shared during research. However, for the purpose of this study, the issue of confidentiality and anonymity is not necessarily guaranteed. For the given research is assessing the community assets and ABCD practices, challenges and coping mechanism in the community, mentioning the names of individuals who have assets and practicing ABCD people, and leading the development process (identifying, organizing, and mobilizing community resources) may not harm these research participants. Instead, I do strongly believe that mentioning the names of the research participant substantiates the trustworthiness of the data.

## Chapter Four: Findings

This chapter presents the major findings of the study. It is organized under three main sections. The first section gives brief information about the research participants. The second section provides community assets and ABCD practices that exist in and around “Aroge Arada” community. The third section deals with the existing challenges that the community encountered while applying community development activities. The last section presents the coping mechanism of how the community managed the existing challenges. Since I have conducted a qualitative, case study, the findings of the study will be presented in a descriptive way; I have exerted all the effort to present the data in a descriptive way that characterized by using long and extended direct quotes.

### 4.1. Research Participants: Getting to Know the Participant

As a data collection tools, I have employed different data collection tools, such as: interviews [with key informant interviewee (seven) and in-depth interviewee with two groups: entrepreneurs in the community (five) and community elders (seven)], Focus group discussions [with community development agents (seven) and community grass root leaders (six)], field observation, and photography and videography. The detailed narrative about the research participants will be described in the appendix J.

### 4.2. Assets and ABCD Practices

This section presents the existing assets and ABCD practices in Aroge Arada community; and it encompasses individuals’ assets and ABCD practices, economic undertakings, social institutions, remarkable cultures, human resources development activities, existing communal institutions, and the role of community in the development process.

#### 4.2.1. Individuals' Assets and ABCD practices

The findings of the study indicates that there are individuals' assets in the community; there are some persons living within the community who have changed their own lives; and above and beyond, have been creating employment opportunities for youth in the community. Out of these individuals: Teklemariam Gebre [renowned as Harushe], Abebe Koyra, Mulugeta Woldeyes and Alena Anja have participated in this research as in-depth interviewees. For the purpose of seeking for individual assets, gifts, talents, and capacities, the findings of this research indicated the aforementioned individuals' best suite in exploring the recognized or unrecognized assets in the community. Teklemariam Gebere [Harushe] shared his life experience that how he is endowed with gifts of heart, mind, and hand as follows:

*[hhhh]* after leaving the national army in 1982 E.C. I had started to collect the old plastics and sent it to the plastic processing factories in Addis Ababa which was so awkward in the community during that time; *[laughing]* collecting a plastic waste was considered as a job of inferior status people. In the course of that time, I had faith in my work that would change my life and ignored what the people around me were whispered. Despite I had no adequate amount of startup finance to run my project, I have managed to borrow money from some very few individuals. Above and beyond, I succeeded to plant a plastic processing factory. When I start the business I had only less than ten employees, then after a few years later, I was able to hire more than 430 employees in my company. At this instant, the government and more than 75% of Ethiopian plastic processing giant factories recognize me in quality service, environmental keeping and creating job opportunities for youth. (Teklemariam/ Harushe, April 01, 2019)

Most importantly, the study investigated, in the future, the aforementioned entrepreneurs are thinking to expand their business and create more job opportunities. For example, Teklemariam indicated that: “if the government would be cooperative enough, I am planning to plant new factories in this community; for example one among my plans is establishing a soap factory that would create a job opportunity for more than 500 unemployed youth” (Teklemariam/Harushe, April 01, 2019). Then and there, he shared me that he is also thinking to establish a woodwork factory that produces “*chupood*” and “*compersato*”. Besides, he said that he is also planning to establish a plastic bottling factory, and create more extensive job opportunities.

In addition, the study finds out that Alena Anja, Abebe Koyra, Asrat Abegaz, Mokonen Adare, and Mulugeta Weldeyes are some of the entrepreneurs having individual’s assets which could be a resource to bring about community development. These entrepreneurs own numerous assets, such as factories like plastic processing, soap, waste metal collecting firm, warehouse, tailor shops, metal and woodworking firms, “*tej bet*”, cars, etc.

#### **4.2.2. Economic Undertakings**

In history, the collected data indicated that the community had lots of economic transactions before the center of the town shifted to somewhere else in the town. In line with this Gebremichael Kuke, the in-depth interviewee has told as follows:

I know Aroge Arada since my boyhood in 1942 E.C., during that time Aroge Arada was a business center of Wolayta people that some higher class business was run by people coming from foreign countries, like Indian, Greek, Armenians, Arabs, etc. modern hotels were built by Tiruneh Mulat and Damte Abegaz at the center. Like yesterday, I remember there was a Greek man called Mossie Qosti

who used to sell “neck area” [local beverage] which was so expensive and only consumed by upper-class personnel, such as landlords, rich farmers, government officers, etc.; I recall a single “*melekiya*” [a small cup] was sold for one birr and fifty cents. (*Gebremikael, April 06, 2019*)

According to the coordinator of women and children affairs, Wudnesh Gezahegn, despite the fact that the community is economically disadvantaged; recently, the community is actively participating in community development activities. As a development activity, the community is highly involved in road construction, especially, in making cobblestone roads. Further, she articulated as follows:

The community is supposed to share 33 % of road cost that the remaining amount would be covered by the government. Before, the government was expected to cover all the cost concerning road construction; but, the community is playing its role in its development. Taking a part in this activity has twofold significance: one, it creates a higher sense of ownership within the community and; two, supporting the government budget. Remarkably, some governmental offices, such as water supply authority have highly commanded the community to come up in a group, together. They discount up to 50% for a group that consists of 30 - 50 individuals. In Gottera mender, the community raised 317,000 birr and requesting for electric installation. (*Wudnesh, April 08, 2019*)

Genet Kebede, Omo microfinance institution as saving and credit expert reported that previously, the community didn't recognize that they are supposed to save; they used to consider saving is something left for the rich people, elsewhere. Then and there, we have employed all our best effort to change the community's mind towards saving and credit that they need to save a

certain amount of money at least from their daily consumption. Notably, these days, the saving habit of the community is dramatically changed; the community started to save either individually or on a group basis. Additionally, Tezerash Dejene, FGD participant, the cooperative agent in Hibret kebele, described how they are working to mobilize the community as follows:

There are two cooperative groups: the consumers' cooperative association and cooperative. We expect a minimum of 50 members for cooperatives and 200 members to form a consumers' cooperative association. Although we collect the report once in a month, the cooperatives are expected to save a certain amount of money either in a week or two weeks. On the other hand, consumers' cooperative associations, are distributing basic items like oil, sugar, flour, soap, beef, etc. Even though each group has its own rules and regulation, as a basic standard any member could only borrow the saved money from the group after a certain period of accumulation; because, each "member" [locality] needs to know the value of saving and supposed to wait until the deposit is to increase in amount. (*Tezerash, April 15, 2019*)

Besides, Desalegn Damtew, a social worker in Hibret kebele, mentioned the effectiveness of the saving associations in Aroge Arada community, particularly he gave much emphasis for "*yemender Ikkub*" [local saving] as follows:

A group of 15 individuals of the community get organized, and ought to nominate: one secretary, head, and cashier who is going to collect and properly handle the saving account. Most of the time the group members are supporting each other in other socio-economic affairs. Finally, after a year, they will divide

the deposited money among themselves. (*Desalegn- social worker, April 15, 2019*)

There are two categories of funds in the given system: the first one is the credit fund that the group members are supposed to share at the end of the day; and the social fund that the group members save a certain amount of additional money to keep the group in the next term, which is not going to be divided in the given year. Each and every “*Ye mender ikkub*” is mentored by community development agents. Desalegn Damtew, the social worker, described that the community development agents are expected to follow the saving process. He directly voiced as follows:

We are supposed to closely supervise the saving groups until they graduate. A group that found well-functioning will not be followed anymore and the follow up would continue for the group that needs further supervision. Often, most of the groups continue to exist due to the social fund that the leaving members are not going to share. (*Desalegn- social worker, April 15, 2019*)

According to Yonathan, the manager of Hibret Kebele, the community used to expect almost everything from the government. However, it is visible that the government is failed to satisfy even the basic needs of the community. The manager believed that aids from the government and non-governmental organization were not life-changing and empowering; rather, it had created a sense of dependency. Fortunately, the community is developing a saving habit that they are getting organized and working for a common goal.

#### **4.2.3. Social Institutions**

As a pioneer community in Wolayta, Aroge Arada community has a strong social network between the members. There is a different social institution that bonds the community together, such as “*Iddirs*” [a social insurance system], “*Shufuwa*” or “*Ikkub*” [a saving system]. Shitaye Zara, the in-depth interviewee, is one of the well-known persons in the community who leads four of her seven different “*Iddirs*” and an active member of other “*Iddirs*” and “*Ikkub*”/ “*Shufuwa*”. In line with this, she has elaborated how the community has been supporting each other as follows:

I was born, grown, married, gave birth for my 10 children and still living is here in Aroge Arada community. As a result, my knowledge of the community is as equal to my age. Since my early childhood, I was observing a strong social bond among the people. For example, there was “*korkorowa shufuwa*” [saving money with a purpose to buy roof cover] in which my grandmother was engaged in. Most renowned persons who were lived in the community during that time were involved in this group; and they used to save a certain amount of money and bought a roof cover which was the considered as assign of modernization, and built each other’s’ house turn by turn. (*Shitaye, April 13, 2019*)

The “*Iddir*” leader, Shitaye Zare, recited that the community to have its strong institution- “*Iddirs*” and “*Shufuwa*” as a social institution that made social life strong in Aroge Arada. Especially, iddirs established to help their members whenever they lost their family members and relatives. Besides, Shitaye Zara described the social capital assets of the community as:

Most importantly, Aroge Arada community fears God which is beyond everything; we do have a strong and well-developed pension system in our

“*Iddir*”; when the “*Iddir*” members become old or sick and failed to cover their payment. Consequently, “*Iddir*” leaders are supposed to deal on the given case and make the given member a pensioner that he would get half benefit when he lost his relatives. Moreover, whenever a person dies in our neighborhood we are supposed to spend the whole night with family members. Men are responsible for digging a burial hole, carrying the deceased body, while women are responsible for cooking “*Nifro*” and preparing meal for guests. (Shitaye, April 13, 2019)

The collected data in the focus group discussion revealed out that the community is highly involved in different social capital asset activities. Amina Adem, a grassroots community leader of Wotet Madeya mender, revealed how they are practicing “*Shufuwa*” as: “it is the most common economic and social support system that our community is being involved in. Even to buy ‘*ye alga libs*’ [Bedsread or Coverlet]; we do have a saving group that we buy bedsread for each member every month, turn by turn.”

In addition, as Shitaye Zara, the community has a strong social support system which they support each other whenever something undesirable happens. For example, at whatever time if the group member got seek, lost relatives, or come to be in economic crisis, they would collect a certain amount of money and help the needy member according to the pre sated rules and regulations which could govern and treat everyone equally.

#### **4.2.4. Valuable Cultures**

Abreham Bachore, elder, ex-mayor of the town, indicated about different cultural practices which were found in the community. For instance, “*Jalla*” was a social system that Aroge Arada community used to form strong social ties with the neighboring rural community. It

is a kind of being relative with someone who is not blood-related or neighbor; instead, it is based on trust. In addition, both parties had their own responsibilities: whenever he came to the urban, the one who came from the rural area used to come up with cereal crops, correspondingly, the one who was lived in Aroge Arada supposed to take care of this man whenever he came. Also, Desalegn Tanga, articulated how Wolaytta people, particularly Aroge Arada community used to support each other as:

Wolaytta people is well recognized for industriousness and group work; mostly, this was shown when building a house, cultivating the land, harvesting, etc. there were different types of group work, such as “*Jigiya*”- [a group of four to six neighbors working a specific task together], and “*Daguwa*”- [a group of fifteen to twenty individuals working together heavyweight tasks, like: building a house, and cultivating the land together]. Whenever, the workforce is doing its assignment the women in that neighborhood are supposed to bring foods and beverages to encourage the working force. (*Desalegn – culture expert, April 05, 2019*)

Desalegn Tanga continued his articulation and mentioned about how the community was saving money to celebrate “*Giffata*” [holiday- the discovery of the true cross (“*meskel beal*” in Amharic)]. The culture department expert, Desalegn Tanga, directly recited as:

“*Gifata ammuwa*” is a system in which the neighboring people get organized in a group of ten to twelve individuals, and save their money in a weekly or monthly basis that is known as called “*Qoraphiya*”. The basic purpose of the saving is depositing their money for “*Gifata*” celebration that they would buy an ox and

share the portion among themselves to feed their families. (*Desalegn – culture expert, April 05, 2019*)

Besides, as Wudnesh Gezahegn, a coordinator of Women and children affairs in Aroge Arada Sub-city, the community is being involved in helping “the poorest of the poor” within it; especially, during cultural festivals like “*Gifata*”. The community is leading and playing a significant role in these activities, and the local government’s role in identifying and organizing these efforts. The coordinator of women and children affairs, Wudnesh Gezahegn, described the “*Giffata*” celebration of this year as follows:

In 2011 E.C. “*Gifata*” festival, the community managed to help out more than 2000 poorest of the poor within the community. First of all, some passionate voluntary individuals share the idea with us, and we immediately organized a task force of eleven persons who were trusted by the community, such as religious leaders, “*Iddir*” leaders, merchants, government employees, elders and “*Yemender meriwoch*” grass root community leaders to raise funds and different tools in order to facilitate the given event. Then, the task force members were enabled to collect a significant amount of money and other equipment. Finally, in the day of “*Gifata*” festival, we managed to serve more than 2000 people in this compound; we slaughtered an ox and two sheep. Subsequently, we provided the collected clothes and shoes, flours, oil, etc. To end with, we have distributed scholastic materials for about 500 students who were identified as orphans and vulnerable. (*Wudnesh, April 08, 2019*)

Likewise, the elder, Gebremichael Kuke, stated that the community had awesome assets beforehand; but, unfortunately, this generation is losing this day. As a community, there were

different social bonding cultures in Aroge Arada in which the community members support each other. He said that: “for instance, ‘*Channa*’ was a culture that the community members were responsible for providing cereal crops and support each other whenever one member loss its family members or relatives.” The basic purpose of “*Channa*” is helping the family in taking care of guests that they may not have enough resource to afford different items.

Most importantly, as Gebremariam Kuke, Wolayta people had “*Guttara*” that a place where Wolayta people collect together and deal on socio, economic and political issues in Wolaytta. I have learned that “*Guttera*” multipurpose hall named after this cultural capital asset in Wolaytta. He voiced as follows:

In ‘*Guttara*’, elders get together whenever they need dialogue and discussion on certain issues. After gathering together, the elders were supposed to rise a given social problem that they were going to discuss on and this way is called ‘*Lalaba*’. Frequently, most cases rose in ‘*Guttara*’ were related to lack of good governance and social justice issues. (*Gebremikael, April 06, 2019*)

Furthermore, according to Desalegn Tanga, the culture expert, Wolaytta people’s culture and heritage guardianship association was established by Wolaytta elders in 1992 E.C. Besides, he reported that the mission of the association is aggressively undertaking on keeping, developing and promoting the cultural assets of Wolayta people to enable the coming generation to know its culture, identity and belongings. (*Desalegn, April 05, 2019*)

#### **4.2.5. Human Resources Development Activities**

**Women Empowerment:** As the findings of the collected data indicated, Arada sub-city women and children affairs office coordinator and workers do believe that they are in their

position to empower the women, particularly, women identified and selected as destitute and vulnerable. They are empowering these women to enable them to the position to help themselves; the women are highly encouraged to save a certain amount from what they earn to live. Similarly, Aynalem Areja, gave evidence which proves there are individuals' assets, gifts, talents, capabilities. The expert narrated as follows:

Extraordinarily, one testimony blooms my mind always, whenever I think of it.

We had selected women for Kidmiya women empowerment project. At the end of the training, women were given 300 birr as a per diem payment and let to come on the next day. One of the trainees bought a sack of charcoal for 200 birr and has sold it with a certain amount of earnings, after broken pieces of charcoal taken for the home consumption. On the other hand, there were other trainees who consumed beers and had a motorbike ride for the same amount of money. We trained and organized women in different economic activities, like baking “*Injera*”, selling charcoal, processing cotton, and other petty trades. Some women used to go to rural areas to purchase at a cheap price and bought to the town to sell at a better price. (*Aynalem, April 08, 2019*)

In line with this, both Wudinesh Gezahegn and Aynalem Arja reported, concerning to women, since the last two years, in sponsorship of European Union, 200 women were organized and trained 55 days vocational training in Wolaytta Soddo poly technique Collage in selected business activities. Even some of the trainees who were qualified in leather production went to Hawassa for further training.

**Education:** Findings of this research revealed that there are lots of efforts are being done to produce competent human capital asset in the community. According to the culture expert,

elder, Desalegn Tanga, Wolayta is a people that is well-regarded in encouraging its children to engage in education. In this regards, despite the fact that boys were the ones who had supposed to access education, girls' enrolment in education becomes as equal as boys these days. Parents are more than ready to scarify everything to teach their children.

***Poly Technique College:*** As Emru Berata, working for Wolaytta Soddo poly Technique College as training and human development expert, the fundamental targets of the colleges are producing a middle level trained human capital asset; and linking with the market, and copying and modifying best technologies and transmitting to enterprises. The college is producing manpower in sanitary installation, building electric installation, machinery, metal works, automotive technologies, ICT support system, hotel and tourism, garment and textile, carpentry, water work structure, etc. The training and human development expert, Emru Berata, pointed out that the number of trainees in the college this year is as follows:

Though we planned to accommodate more than 4000 students this academic year, we have accepted only 2109 regular students due to failure of the contractor to meet the due date for the building of Construction Company. Besides, 712 students are now training in the evening class, and we are providing a short term training program for 12,000 trainees. Most of the short term trainees are training in housekeeping, child care, and food preparation, and most likely expected to go to Middle East countries. (Emru, April 12, 2019)

Also, the expert, Emru Berata, explained that the training is somehow different from other colleges or universities as: “our training is somehow different from University or other colleges that we deliver our program in a form of level. For our college is a poly technique college, we are certified to train up the fifth level which is closer to BA degree,

even higher in terms of payment than BA degree.” (Emru, April 12, 2019) In addition, the college has 167 trainers who are qualified for the COC test given by the college to train in the institution. The diploma is the lower qualification and MA degree in the higher for our trainers. Regarding the job opportunities and competence of the trainers, he openly said as follows:

With conviction, I can say that we are producing a competent human capital asset that most of the trainees are from Aroge Arada community. For instance, almost all Giligel Gibe III hydroelectric power project employees are our graduates who trained in the electric installation, construction, machinery, etc. (Emru, April 12, 2019)

**Primary School:** As Wache Wada Wabello, the director of Soddo Giories 1st and 2nd cycle school, the school was established in 1958 E.C; during that time the neighboring church i.e. St. Giorgies Orthodox church, particularly Abba Melaku played a significant role in instituting the school and in providing church’s land to build school nearby the church. Then and there, Soddo Giorgies primary school became a prominent school next to Ligaba Beyene primary school in southern Ethiopia. Thousands of students passed through this school system. Remarkably, the ex-students have been coming and visiting the compound and some of them are requesting how to support the school. On top of that, the director recounted what is being done these days as follows:

We are producing competent students both in theory and practice. For example, in a country level, our students were recognized for their innovation and received a praise from ex-prime minister his Excellency Halemariam Desalegn, in 2009 E.C. Most importantly, we give very much attention to science and technology; though

we are suffering from lack of resources, we managed to establish an innovation center in our compound that promotes students' creativity and practical learning. Furthermore, our students are happy to test what they have learned in the classroom in the laboratory setting. (*Wache, April 11, 2019*)

Moreover, Wache Wada reported that the school is supposed to share its experience for different schools and institutions, these days. Surprisingly, this research finds out that the students' innovations were recommended to be visited by poly technique collages. School directors and teachers have been coming frequently; even the school director reported that they are expecting visitors from Gambella and Somali national regions, on this week. Most importantly he mentioned some innovation of the students as:

Our students are being admired by different institutions for their innovation of bathing tools for people with disability, maize, “teff” and “enset” processing machines that help the farmers to easily produce maize. They are proven up to dated and effective in terms of time, cost, and energy. (*Wache, April 11, 2019*)

Afterward, I am told that the school management is planning to train the students on science, from the time when the students become fourth grade and technology and encourage their creativity since lower grades. Also, the teachers are encouraging the students to study the given innovation in every one to five groups. Above and beyond, the director, Wache Wada stated as:

We are supposed to work hard in improving our teacher qualification in science and technology for they are in charge of teaching the students. In addition, our library has a significant number of books to support our students to refer to

diverse sources. After all, we are planning to mobilize the community to promote the aforementioned innovations and delivering quality education. Besides, we need to build additional classrooms to expand science and technology. (*Wache, April 11, 2019*)

**Health:** According to this study until the time that the health extension program was launched, the community was suffering from different health-related problems, predominantly communicable diseases. Conversely, after the introduction of the health extension program, we are observing a dramatic change in the health status of the community. Sinafikish Dana, the community health extension worker, reported that as a health extension workers they organized different women groups like, one to five and one to thirty development groups which were a band together to have control and follow up. Each group is supposed to nominate its representative those we would train and expected to be able to share what they trained with their respective development groups. Besides, Sinafikish narrated how they organize women in the group to promote the health status of the community as:

One to thirty group leaders is very effective in promoting healthy delivery. They encourage mothers to give birth at the health center. All the women in the group are supposed to visit the pregnant women in the group and provide anything that she wants before and after the birth of a child. There is a significant change after the introduction of the health extension program that the community's consciousness has risen. Women are the most beneficiaries of this program; before they had a negative attitude and prejudice about vaccination, right now every mother brings her child for vaccination. (*Sinafikish, April 15, 2016*)

To supplement the aforementioned argument, Zebider Mitiku, a grassroots community leader of Koda menkeriya “*mender*” recited as: “as one to thirty leaders, we have a get-together or meeting session with the representative of all one to thirty groups, every two weeks.” (*Zebider Mitiku, April 16, 2019*) They are supposed to come up with a report on how has their group meetings been. Finally, they would discuss some issues that were somehow argumentative. Sinafikish Dana described the health extension program as follows:

Since the last two years, the health insurance policy is bringing about a significant change within our community. Every member of the community supposed to pay 305 birr per year to protect or his or her family from an accidental health problem. In this program, the government is responsible to take care of and cover the medical fees of the health insurance clients. (*Sinafikish, April 15, 2019*)

Remarkably, as a community, Aroge Arada community raised funds and covered 138 peoples who were identified the poorest of the poor among the community this year. Furthermore, some volunteer individuals were covered a health insurance fee of will to cover. However, these people are not assured to get the health insurance service next year, because, economically they are expected to get well and would cover the fee for health insurance and other related issues. Furthermore, Amina Ahmed has given her testimony as follows:

We are so flattered with the health extension program; the program rises our consciousness of how to manage our trashes. Moreover, we enabled to properly wipe away the liquid wastes, by hollowing out a fleabag within 50 cm width and 1-meter depth. Until that time we were discharging our trashes on the way, even sometimes within our compound, then after taking a training, we are able to

manage our trashes properly, in the help of health extension workers. (*Amina, April 16, 2019*)

**Urban Agriculture:** According to the information given by Dejene Woldegebriel, community development agent in Hibret kebele and working as urban agriculture expert, these days they are witnessing lots of improvements in the lives of the community members. Since 2006 E.C, urban agriculture program was launched at the national level; then after, Aroge Arada community enthusiastically engaged in urban agriculture activities, like puttering, gardening, rearing animals, etc. Dejene Woldegebriel further explained the effort made by urban agriculture expert as follows:

In environmental conservation, we managed to mobilize the community stands together to create a friendly environment. We were planting trees, digging the drainage system before the rainy season, cleaning our environment; community mobilization is the instrument how we enabled to achieve the given project. We do everything hand in hand with the community to bring any project into being. As a community development agent, my role is training, facilitating and mobilizing the community to engage in its development. (*Dejene, April 15, 2019*)

**Security:** Regarding security, especially in Geneme and Gottera “mender” there is a strong security system that the community is protecting itself from different kinds of harm. In this regards Tadesse Tilahun stated as follows:

In our neighborhood, we have a strong social security system that we organize a group of six men and circumnavigating our neighbor every night. Every man in our neighbor supposed to take apart according to his schedule. I am thankful that

no case of theft or robbery has been reported in our neighborhood this day.

*(Tadesse, April 16, 2019)*

Zemetu Alaro, who was ex-officer in the Ethiopian defense force, and a grassroots community leader of Gottera “*mender*”, told the experience of his neighbor as:

In our neighborhood, we have organized youth and facilitated a working place for parking and labor work; we were supporting displaced people from Sidamo zone by providing a basic needs; food, clothing, and shelter. In spite of our best effort we couldn't satisfy all the displaced persons for we have a little resource, however, we are planning to help more individuals in the near future.” *(Zemetu, April 16, 2016)*

Thoroughly, the human capital aspect of the community's asset is being developed. Promisingly, the community grassroots leaders are exerting their best efforts to bring about change in the community; and similarly, the community development agents are supporting the community's struggles, tirelessly. Both the community grassroots leaders and development agents are organizing and mobilizing resources in the community.

#### **4.2.6. Existing Communal Institutions**

The findings of this research indicated that the community has numerous physical capital assets; particularly in my field observation I have managed to observe valuable physical capital assets, such as: schools [Damot sore 1st cycle school, Soddo Giorgies 1st and 2nd cycle school, Betetebebat academy, Aba melaku Acadamy, etc], poly technique college, religious institutions [mosques, St. Giorgies orthodox church, St. Kidanmehret orthodox church, Yetentawit kale -

Hiwot church, Yetintu Ketema church, etc.], health centers and clinics, etc. also, Abdella Hussien has mentioned the physical capital asset in Asrawulet bere “*mender*” as follows:

The condominium blocks are the most important asset in our neighborhood that 105 households got access to housing. We observe a strong social connection between the condominium households; they do have their own ‘*Iddirs*’, ‘*Ikkubs*’, and another social support system within their compound. (*Abdella, April 16, 2019*)

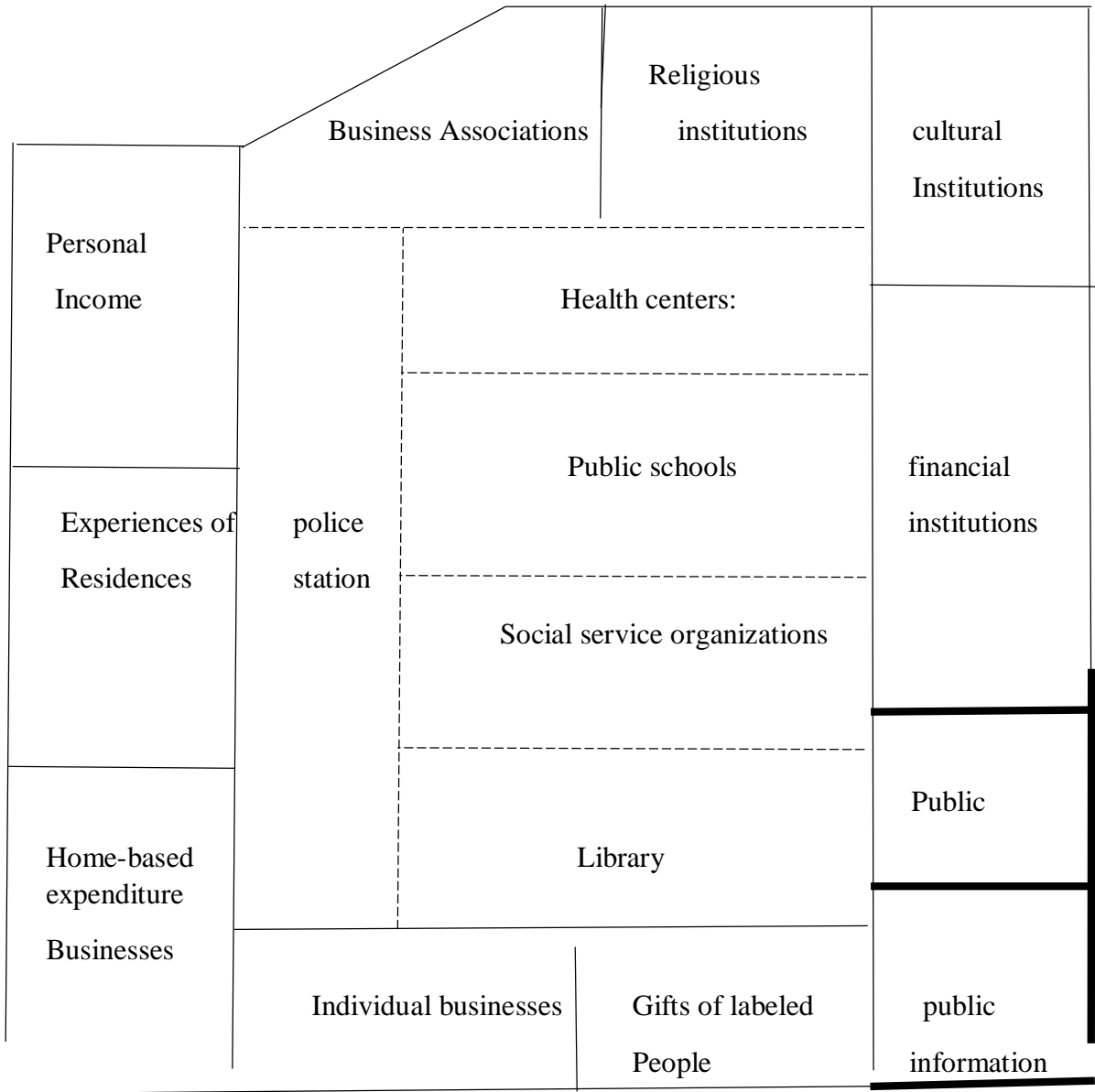
According to Tefera Churchko, recently, some institutions are being built in Aroge Arada, such as FM radio station, south rural roads authority, bureau of youth and sports affairs, health center, schools, etc. Most importantly, the community is engaging in different economic activities these days, and youth are getting organized in a group and employing different business sectors. He continued describing the physical capital assets as:

Despite there are numerous problems existing in our mender, we are accessing running tape water this year. We have access to drinking either individually or from five community-based water project sites in our locality. We consume “Bono” water a jar of 20 liters for 50 cents which is fair enough to cost and accessible for everyone. On the other hand, in one of the blocks, the households saved more than 10,000 birr and requesting the government for facilitating cable road construction. (*Tefera, April 16, 2016*)

According to McKnight and Kretzmann (1996), classified community assets into three, as: primary building blocks, secondary building blocks and potential building

blocks. Henceforth, I present Aroge Arada community’s physical assets in the form of a diagram that the study finds out during data collection below.

**Community Asset Map**



Primary building blocks
  Potential building blocks
  Secondary building blocks

#### 4.2.7. The Political Participation of the Community

As Wudnesh Gezahegn re-counted, at “*kebele*” [local government] level, there are community development packages: health, urban agriculture, saving, good governance; and respective community development agents. Meaningfully, the health extension program is more than effective in raising the consciousness of the community and bring about change in line with the health extension program. Moreover, no mother is giving birth at home, instead, they will go to the hospital or nearby health center for they know the importance of the health care system. Then, they are bringing their children for vaccinations without a campaign to address them. She directly said as follows:

In earlier times, our community had a dependency syndrome that most of the community members were expected aids from a governmental and non-governmental organization. Honestly speaking, we were anxious when the safety net and food security programs were withdrawn. On the contrary, the community enabled to survive those tough times, especially first days. Personally, I strongly support the discontinuity of these programs which were not successful in enabling people from poverty, rather made them dependent on the program to make their own life. These days, the only safety net project is women’s ecologically friendly program that organizes women in groups and work on keeping their environment like cleaning and planting trees. (*Wudnesh, April 08, 2019*)

People continued to strive more in order to bring about change in their life. The local level government officials are working hand in hand with non-governmental organizations to train, set mind, facilitate budgets, and so forth. With reference to this Aynalem Arja voiced as follows:

I am learning how people are exerting their maximum potential to make their life better. For instance, I was facilitating a women empowerment program with ‘*Kidmia*’ program of Beloved Ethiopia. We provided three days of training on entrepreneurship; then, they listed their interest area in which they thought they were gifted and would be successful. Finally, we facilitated a fund and bought the necessary equipment to enable them to work their own business. (*Aynalem, April 08, 2019*)

As Wudnesh Gezahegn, in Arada sub-city administration, they have been commissioning diverse community development programs, especially in Aroge Arada community. They have mobilized resources in the community, and have built three houses; Aroge Arada became the major focus because it is a village that consists of old and slum houses, and many elders and helpless people are living in. She directly reported as follows:

Our very target is being a role model for the community to help each other. Hopefully, youth in the community would copy our today’s activity and supposed to support a lot of destitute mothers. Most importantly, today’s target is constructing a strong bridge between the University and the community. It is noticeable that higher education institution students are being sidelined by the hosting community in different parts of Ethiopia. The rudimentary motive why the hosting communities are doing such things is they do not consider the students are belonging to them. Henceforth, we are not supposed to await something undesirable to happen here again. We would rather link the campus students with the community; to encourage the campus society to contribute at least touch in the

community development and to create a sense of ownership to the institution and to take care of the students. (*Wudnesh, April 08, 2019*).

### **4.3. Challenges of the Community in Carrying out ABCD**

In this section, the challenges that encountered the community in undertaking ABCD practices are articulated, these are: the existing wide ranged teething troubles in the community; loss of motivation; and lack of good governance.

#### **4.3.1. The Existing Wide Ranged Teething troubles in the Community as a Challenge to Apply ABCD**

The existence of wide ranged social problems in the community, such as deep-rooted poverty, HIV/AIDS, sanitation problem, unemployment, and other problems discouraged the community to think beyond their problem. Findings of this research, particularly during the field observation I have identified Arada sub- city, particularly Aroge Arada community is the most deprived community in Soddo Town. As Yonathan, Manager of Hibret “*kebele*” stated the social problems in the community as follows:

Aroge Arada community is a community that most of the people are suffering from deep-rooted poverty, HIV/AIDS, sanitation, shanty housing, financial problems delinquency, unemployment, and so forth. Especially, in “Gojjam” mender, the number of people in need is higher than other menders in the number of helpless elders, orphans, and other communicable diseases. Nonetheless, our community development agents are striving their best efforts to change these things, they ended up failing most of the time. (*Yonathan, April 15, 2019*)

Supplementary, Taddesse Tilahun recited that unfortunately, the community is known for its deep-rooted poverty, slum houses, and other severe socioeconomic problems. Even though there are a lot of promising business activities, only one commercial bank's outlet is found in the community. Most development activities, including infrastructures, are planning somewhere else in the city. Furthermore, the community is noticing that the government is mobilizing the community for road construction even inconvenient landscape, but the community is being left from accessing road facilities. Besides, Abdella Hussein, the grass root leader of Asrahulet ber "*mender*" explained how the business activities collapsed as follows:

After the market place is moved on elsewhere, the economic status of our neighborhood is fail to the ground, and many people lost their business without being involved in alternative activities. But, few individuals are still striving their best to make their life in different business activities. (Abdella, April 16, 2019)

The research findings find out that though the community is full of praiseworthy assets, gifts, and resources, thinking beyond survival used to be considered as a superfluity. Most of the community members were engaged in economical ineffective businesses due to various socio-economic problems.

#### **4.3.2. Loss of Motivation to Bring about Change as a Challenge**

Aynalem Arja, the women empowerment expert, is not satisfied with the level of motivation in the community. The women empowerment expert argued that: "still, there is a symptom of dependency syndrome that some of the community members expect something from either government or non- governmental organization to bring about change in their lives, which is never going to happen" (Aynalem, April 08, 2019). Also, as a woman and children bureau, she

has recited that their core target is enabling women to engage in different economic activities in order to make them self-sufficient and to increase their decision making role as equal as their counter partners that economic dependency is found the very reason behind disputes within the family. In spite of the aforementioned efforts by most community members, particularly grass root community leaders, sometimes some individuals are lagging from taking part in the community development activities. Wudnesh Gezahegn directly told as follows:

Awkwardly, from time to time, we observe reluctance in some members of the community that they hesitated to take part in the community development. For instance, we rose a fund for building a public toilet for eighteen households in Gojjam mender; there were some uncooperative persons who used to lag from any involvement in the process. I remember there was a guy who refused to contribute 10 birr. Basically, we raised money, not for financial purpose, rather in order to create a sense of ownership in the community. (*Wudnesh, April 08, 2019*)

In addition, according to Zebider Mitiku, a grass root leader of “Koda Menkeriya” mender, reported as follows:

Sometimes in the past, few of the community members were hesitated to get involved in any community development activities that they thought as we [the community grassroots leaders] remain nagging them because we are paid and have different good turns. Sporadically, sometimes we were recognized as political appointed cadres. (*Zebider, April 16, 2019*)

Alena Anja, an entrepreneur, in-depth interviewee, criticized the motivation of educated youth motivation to work and bring about change in their life. He stated as follows:

Sometimes, BA degree and diploma holders consider that they deserve better employment and higher payment in governmental and nongovernmental organizations. However, unluckily, they do not get employed for two-three years. I wish they have better jobs, however, they need to serve the community down to the ground despite the fact that the community is worthy of their quality service for raising and educating them till this time, and they are supposed to serve in turn. *(Alena, April 01, 2019)*

On the other hand, Abebe Koyra, entrepreneur, mentioned the significance of Ethiopian whether condition as a favorable condition for Community development regardless of lack of motivation as:

... Fortunately, we do have an advantageous weather condition in which we could access thirteen months of sunshine; and we do have a moderate temperature too. However, unfortunately, we [as a community] loss motivation to exploit our assets to bring about change to our life. *(Abebe, April 02, 2019).*

Abebe, the entrepreneur, mentions the weather condition as an asset for the community, in comparison to the Westerns weather condition. He stated the one and only reason behind the underdevelopment of the community is loss of motivation for development, in all level.

#### **4.3.3. Lack of ABCD Catalysts**

The findings from in-depth interviewees, with Mokonen Adare, Asrat Abegaz, and Abreham Bachore indicated that the “Aroge Arada” community has neglected by all power taken government administrations since Emperor Hailesilase till now in EPRDF. When the market place moved into its contemporary location, almost all the business activities and investment

were established over there. Mokonene Adare, a businessman in Aroge Arada said as: “we had an attractive business here in Aroge Arada; however, everything was gone with the market.”

(Asrat, April 04, 2019). Furthermore, Mokonene Adare, elder, spoken as:

When the center of the town shifted to somewhere else [to the place known as ‘Merchato’ this day], the government totally left the community to give attention for development requisites. I strongly suggest that any development program should be compressive and assure the beneficence of all part of the town.

*(Mekonen, April 04, 2019)*

Equivocally, they all argue that the government had not given adequate attention to the development request. Most importantly, Teklemariam Gebre (Harushe) reported a lack of good governance as one of the major cause of existing social problems that hinder community development. He has witnessed that lack of good governance is highly affecting positive things within the community. He stated that as: “laying an inappropriate tax, seeking for bribery, and embezzlement are some of the problems within the community. I strongly believe that working on promoting good governance is the critical instrument to address the deep-rooted poverty in the community.” *(Harush, April 01, 2019)*

Moreover, Pastor Wolde Tega reported that though some development activities, like cobble stone, condominium house, police station, health centers are being constructed in the community, he is hardly satisfied with these; rather, he wishes to see the construction of hotels, and other huge government infrastructures. In this course of development, Abrham Bachore suggested that there should be a community dialogue and discussions which the community would lead the development process, in spite of the economic limitation in the community.

#### 4.4. Coping Mechanism of the Community

In this section, the coping mechanisms that the community used to keep carrying ABCD practice is discussed, these are: strengthening the social tie in the community; fundraisings, generating job opportunities, economic empowerment/ facilitating debt, linking with potential building blocks, construction of better housing, maximizing the community enrolment- helping individuals who lost motivation to take a part in the development process, maximizing community participation, getting the most out of the grassroots community leaders.

##### 4.4.1. Strengthening Social Ties in the Community

Findings of this research indicate that Aroge Arada community values the social bonds that interlink the communities for more than a century. Most of the assets and ABCD practices are found in the social entwines of the community, and the study proven that they are the vital tools helped the community in undertaking ABCD practice. Shitaye Zara, the in-depth interviewee, reports as follow:

It would be very tough to imagine either our community exist without having social ties. For example, “*Iddir*”, as long as the social institutions interlock thousands of community members together. Whenever we think of bringing about community development, we would rather prefer getting organized under our social ties, because we believe we couldn’t bring any change without convincing our neighbors. (*Shitaye, April 13, 2019*)

#### 4.4.2. Strengthening the Community- Local Government Relation

Despite the fact that the community is passing through these all challenges, it enabled to manage the existing problems and striving to bring about transformation in the community. For instance, Amina Adem, the grass root leader of “wet madeya” “mender” [locality], said that as a grassroots community leaders, they are supposed to mobilize their community and working as brokers between government and the community. She stated as follows:

We communicate government information to the community and community issues for the local government. Besides, we actively involved in facilitating the social capitals within the community, like “*Iddir*”, “*Ikkub*” and other events. Sometimes, the community takes care of some helpless sick elders until death. We are thankful for our community members that they actively participate in community development actions. (*Amina, April 16, 2019*)

Above and beyond, the collected data in this study indicate that both community grassroots leaders [community leaders] and community development agents [government employees], mutually undertaking creditable works in strengthening community’s capacity to better level toward keeping ABCD practices in the community.

#### 4.4.3. Getting the Most out of the Grassroots Community Leaders

Likewise, the findings of this research discovered that the grassroots community leaders [*“mender meriwoch”*] are expected to identify the vulnerable and helpless people in the community; mobilize the community resource to address the problem of these members of the community. Further, Tadesse Tilahun, a grass root level community leader described as: “We do not look out for government and nongovernmental organizations aid to solve our problem, rather

we are managing to solve by ourselves.” (*Tadesse, April 16, 2019*). He continued his dialogue, and strongly recommend that the government is supposed to consult any project with the community before it’s implemented; we directly voiced as: “For instance we are not comfortable with the burial site in our neighborhood, if the government would have been consulted us, we were recommended a better place where this place should have been.” (*Tadesse, April 16, 2019*). Therefore, for the grassroots community leaders are the representatives of the community, and the ones who are at the gate to the community are leading the community in sustaining ABCD practice.

#### **4.4.4. Generating Job Opportunities**

According to Tigistu Tamene, coordinator of “*Siket maekel* “ [a center that organizes youth and facilitates budget in different sectors] in Arada Subcity, in 2011, in order to fight unemployment they have been serving more than sixty organized groups that most of the group members are fresh university graduates. Earlier, they have registered 11,612 unemployed youth in Arada sub-city, majority of these youth are found in Hibret “*kebele*” and Kidanemihret “*kebele*” of Aroge Arada Community. The groups contain three to nine members; in these groups, 45 newly graduated campus students get organized into six groups. The Coordinator directly voiced as:

In our center we do have five core development centered sectors, these are trade, manufacturing, construction, urban agriculture, service sector. The trade sector includes: textile, shop, crop business; while manufacturing sector lies: leather production, wood and metal works, food processing and preparation, tailoring; urban agriculture contains: nursing tree seeds, milk production, animal rearing, horticulture; construction sector holds construction works like: coble stone

making, blocket production, road construction, electric and plumbing installation, mining, etc.; service sector encloses: printing services, cafeteria, men and women beauty salons, cleaning cars, photography, and video, internet café, etc. We are in charge of identifying the unemployed, ensuring the legitimacy, providing training and support, facilitating production sites, and creating linkage with the market.

Regarding budget, we are allocating the maximum of our budget about 203, 700 birr for wood and metal works, and least budget for men's built salon, 50,000.

*(Tigistu, April 11, 2019)*

Moreover, the coordinator has reported that as Siket maekel they are proud of having numerous success stories. For example, in the manufacturing sector, a group of seven disabled youth working in processing leather around a specific place called selasa, become a role model that demonstrated youth how to be successful in small enterprises while working in a group. However, there are also failure stories in groups that predominantly be made up of members who joined the groups in family or peer pressures without bearing in mind their gifts, talents, and interest. The coordinator directly said that: "Most of the time, youth become successful when they got organized in a group of friends with whom they know each other and comfortable to work with, in their best interest." *(Tigistu, April 11, 2019)*

#### **4.4.5. Economic Empowerment/ Facilitating Loan**

Abreham Bachore, ex-mayor, has testified that he has been observing a strong fighting spirit in some people that they would able to improve their life status if they got a little support which could be a certain amount of seed money to start the business. Correspondingly, there are lots of people who got the seed money, but, still looking for shades- working place. The ex-mayor, Abraham Bachore, has put his suggestion as:

I strongly believe that we have to accept gifts, talents, and assets within the community. If we believe in their talents we would exert our potential in helping these people to exert their potential to bring about change in their lives.

Facilitating entrepreneurship training, providing credit funds, psychological motivation could be some of the mechanisms that we are supposed to provide these people in order to empower them. *(Abreham, April 07, 2019)*

Data obtained in this study reveals that the financing institutions, like Omo microfinance institution are backing the community by providing pieces of training and facilitating finance as startup capital/seed money.

#### **4.4.6. Linking with Potential Building Blocks**

During field observation, I have observed many people rebuilding a house of a destitute woman. According to Temesgen Bukatto, coordinator of Wolayta Soddo town youth league, they were mobilizing the Youths, Wolaytta Soddo University employees and students together. He directly spoke as follows:

These are Wolayta soddo university staffs and students with town's youth fellow, together. We had a lot of tasks today since early in the morning we were cleaning the town, donating blood, five km's running race, and finally, we are rebuilding these women's house. The program was launched by his Excellency Dr. Takele, president of Wolayta Soddo University, and other higher administration officers. *(Temesgen, April 10, 2019)*

The research findings indicated that, there is a strong social bond between Wolayta Soddo University and Aroge Arada community. As Bereket Afework, 5th year engineering

student and Wolayta Soddo university Peace forum president reported the purpose and activities in his team on the day of field observation as:

Our moto is “*Akababiyawi tisisisr lelake Sibeina*” [meaning social tie for excelled humanity.] The driving motive behind is the quote “*sewn lemerdat sew mehon beki new*” [meaning being a human is fair enough to serve humanity.] As a campus society we devoted our today’s breakfast to contribute for this construction; each of us contributed very little cost, however, it is meaningful when it comes to this woman. Also, we are not supposed to go anywhere, instead, if we mobilize the resource within us, we would address deep-rooted social problems such as helping vulnerable and helpless segment of the community.  
*(Bereket, April 11, 2019)*

Furthermore, Bereket Afework, recounted as youth they need to have a positive attitude and working spirit to bring about change in the community. As he boldly told me, youth need to adjust their mind that they are not supposed to work with a specific ethnic or political group, instead, the door shall be opened for anyone with a positive attitude. Additionally, he expressed about their future plan as follows:

It is known, we do have a university in our institution in our town, but still, there is a significant number of students’ dropped their education due to economic reasons. I believe these students have tremendous potential that could bring about change if they would have been given a chance to learn. Henceforth, as Wolayta Soddo university students we are planning to raise a fund from the campus society to facilitate educational access for these students. Moreover, we have also

developed a plan to build public toilets in different corners of the community.

*(Bereket, April 11, 2019)*

To end up with, the findings of this study showed that the community is exerting its best effort to tackle the challenging circumstances and to keep carrying out ABCD with the existing resources in and around the neighborhood.

## **Chapter Five: Discussion**

This chapter presents the discussion of the research findings with relevant literature. The first section encompasses community asset and Asset Based Community Development (ABCD) practice in terms of social capital assets, economic capital assets, cultural capital assets, human capital assets, physical capital assets, and political capital assets. In addition, the section deal with the description of asset building and community organizing. The second section presents the challenges of ABCD practices and coping mechanism of the community to keep ABCD practice, finally, the limitations of ABCD practices in the community are going to be discussed in this chapter.

### **5.1. Community Assets and ABCD Practices**

This section dealt with Aroge Arada community asset and practices; and it consists of description of assets in the community, physical capital assets, social capital assets, economic capital assets, cultural capital assets, human capital assets, and political capital assets.

#### **5.1.1. Descriptions of Assets in the Community**

Numerous sources indicated that assets could be divided into individual versus social, little versus big or other dichotomies each type of asset can be categorized (as in all matters of categorization, debatable) as either tangible or intangible; in addition, each type of asset can be viewed as generating a particular form of earnings. For instance, Ambler further divides assets into different types of capital: natural, social, human, physical, and financial. Furthermore, Mckernan & Sherraden, (2008) defined an asset as something that could enable and upholds the capacity of individual's or community's potential to the next level of improvement in terms of economic, social, political, cultural, physical, and help to think outside the box. In line with this,

in this section I present physical capital assets in the community from based on Green and Haines (2012) classification of capital.

**Physical Capital Assets:** Green and Haines (2012), describe that physical capital assets, particularly, in the case of urban communities' encompasses physical surroundings (capital) must be part of any assessment. A physical capital asset includes roads, buildings, infrastructure, and natural resources. In this regards, despite that fact that the community lacks modern facilities, numerous physical assets are existing in the community. Primary schools [Damot sore 1st cycle school, Soddo Giorgies 1st and 2nd cycle school, Betetebebat academy, Aba melaku Acadamy, etc], poly technique college, religious institutions [Mosques, St. Giorgies orthodox church, St. Kidanmehret orthodox church, St. Yohanness Orthodox Church, Yetentawit kale Hiwot church, Yetintu Ketema Mulu wongel believers church, etc.], health institutions [Geneme health center, Hadero medium level clinic, Soddo rural pharmacy, etc.], road facilities [asphalted road that crosses the community in its way to Areka, and several coble stone roads], Soddo town youth and sport bureau, south rural roads authority Soddo branch, Fana Radio station, Condominium houses, Police station, commercial banks outlet branch, tailoring shops, soccer houses.

### **5.1.2. ABCD practice with Social Capital Assets**

As the pioneer urban community in Wolayta, Aroge Arada is a community that sated its foundation on a strong social network. There are/ were abundant social institutions that tied the community, among these institutions: “*Iddir*” [a social insurance system], and “*shufuwa*”/ “*Ikkub*” [a saving system] are some of the well-known ABCD practicing social capital assets in the community. For instance, the community has built a strong saving habit of “*shufuwa*”/ “*Ikkub*” for more than a century in its different forms; besides, having these social institutions has been changing the life status of community members. Commonly, a single individual could

be part of two or more of the aforementioned social institutions. For illustration, Wro Shtaye Zara, an in-depth interviewee in this research reported that she is a member of seven “*Iddir*” and three “*Shufuwa*”/ “*Ikkub*”; also, she has been serving as a chairperson of four of the seven “*Iddirs*” and one of the “*Shufuwa*”/ “*Ikkub*”. Thus, this indicates that the community gives much value to social institutions.

By the same token, Gobosho (2017) Dejene (2001), and Tesfaye (2002) have conducted researches on the social capital assets. Taddesse Gobosho (2017) mentioned “*Iddirs*” as a homegrown local association, even durable and wide-ranged than other traditional self-support systems; he also classified, diverse types of “*Iddir*” formation, such as based on gender, age, neighborhood, religion, ethnicity, and so on. Above and beyond, Dejene (2001) indicated “*Iddir*” as the most egalitarian, broad-based, transparent, and accountable social institution in Ethiopia.

In addition to the aforementioned findings, the findings of the given research show that the community members who are involved in the social institutions, particularly, “*Iddir*” feel secured than those who are not. Most importantly, the social institutions are creating a robust social network among the member of that “*Iddir*” or “*Ikub*”. In addition, all the community member expected to be there for that family who lost their member or relative to make available psychosocial support whenever they need to. Although it is not a fortune incident, community members are still take advantage of such incidents as a good opportunity to deal with development issues. Moreover, during night times, the attendees are supposed to discuss how they are planning, organizing and mobilizing assets in their neighborhood.

Also, Kingslow and Horton (1998) proven that engaging in neighborhood associations is a very significant tool to build social capital assets. Such networks are very important since they

are strong, shared norms of mutually acceptable behavior; facilitate communication and information sharing; and regularly demonstrate the value of social cooperation. If the community has a strong web of horizontal social webs, there would be a strong sense of regulation for community development. In line with this, having such a strong social institution for about a century makes the community members interdependent on each other and live harmoniously. Each member is supposed to share the grief of the other member as it happens to it. When the community members organized and get together to support each other, it would lay a rigorous foundation for community development, particularly, for implementing asset-based community development (ABCD) approach. Correspondingly, the community also support each other in the times of joyful festivals or events.

Also, the social institution of “*Iddir*” incorporates almost all the community members together, and above all, benefiting the helpless members, as well. Most importantly, the pension system in “*Iddir*” may perhaps tell us how the community organized itself to help the weak and vulnerable members within it. When the “*Iddir*” member turns out to be old and unable to pay it’s the monthly contribution due to different factors, the pension system grants the membership benefits of this person. This points out the pension system is one of the praiseworthy communal assets that the community is insuring a strong social security insurance system to its members.

The research findings revealed that previously, it was quite common to find social institutions like “*Jigiya*” [a group of four to six neighbors working a specific task together], and “*Daguwa*” [a group of fifteen to twenty individuals working together heavyweight tasks, like: building a house, and cultivating the land together] that promote group work and partnership among the community members. The habit of helping each other created a strong sense of bondage that upholds and bring community development into being. Similarly, Mathie and

Cunningham (2002) proved that the community could drive the development process itself by identifying, organizing, mobilizing the existing praiseworthy but unrecognized assets, gifts, and resources; and supposed to create local economic opportunities.

Besides, the social networks that linked the urban community with the rural were played a significant role in the urban community development in Wolayta, particularly in Aroge Arada community. “*Jalla*” was a social system that Aroge Arada community used to form strong social ties with the neighboring rural communities. The relationship used to form based upon one and only criterion, trust. It was how the community has been easily accessing resources from the rural community and vice versa. However, the urban community is becoming self-centered and started to perceive things only from its own benefit instead of mutual benefit and partnership with the rural community. Also, loss of trust between one another is an essential factor that deteriorates the social bond between the two communities.

McKnight and Kretzmann (1996) stated that there are potential building blocks that resources which are found outside the neighborhood, but which nonetheless might be captured for community-building purposes. Accordingly, there are very crucial social networks in the community that the community bonded with resources found within and outside the community. For instance, the community tied with a strong bond with different governmental and non-governmental organizations. Wolayta Soddo University, as a potential building block, is stimulating and backing up miscellaneous appreciative works in the community. Activities like: awareness creation, facilitating training, promoting indigenous community’s assets under the motto of “*Akababiyawi tisisisr lelake Sibeina*” [meaning social tie for excelled humanity]; driven by the quote “*sewn lemerdat sew mehon beki new*” [meaning being a human is fair enough to serve humanity]. It is very vital to work hand in hand with different institution to take

a long development in the community. Furthermore, Bergdall (2013) stated that the purpose of the catalyst in ABCD practice is stimulating change. The looked-for change of ABCD is to see more building of communities from the inside out. The community is supposed to shift from passivity [waiting as clients] to become active agents of their own development. Nevertheless, despite the fact that the university is facilitating the development of undertakings in the community, the direct implementation of the given development activities solely left for community.

The aforementioned finding is congruent with Tessema Woldegiorgis (2018) report that ABCD practice [ as he stated - community-driven development (CDD)] would happen whenever the community is given transparent and crystal clear instructions, right to use information, appropriated capacity, and backed financially. As a result, deprived men and women could meritoriously organize to identify community priorities and solve local harms by employing in partnership with local governments and other supportive institutions.

In line with this the findings of the study show that the community is highly involved in development activities; and the existing local government system encourages the community to take responsibility and contribute its own role in the development process. Coble stone roads that are undertaking in the community demands at least thirty-three percent of construction cost from the community. Previously, the government was the one and only responsible body to cover the overall cost; whereas the community had a passive role in its own development affairs. Nevertheless, these days, the passive observation of the community in its own development process has changed; and the community transformed to lead the development actions by itself. In asset-based community development (ABCD) practice the community shall be involved in every part of its development from conception to implementation. Letting the community play a

significant role in its own affairs has two-fold connotation: one, it creates a higher sense of ownership within the community; and two, it highly supports the government finance for the construction sector.

### 5.1.3. ABCD Practice with Economic Capital Assets

Regardless of wide ranged social problems in Aroge Arada community, there are plenty of individual businesses, such as shops, stores, and big business that survives in low-income neighborhoods. In line with this, McKnight and Kretzmann (1996) reported that these small enterprises that owned and being operated by local businessmen have two-fold benefits: one, they are serving as an economic venture; two, they have been serving as a center of community life.

Also, data generated from this study shows that “*Shufuwaa*” or “*Ikkub*” has been serving as a saving mechanism that the community established a saving habit, both in cash and kind. “*Qorqoruwa Shufuwa*” [saving for buying roof cover], “*Oyisa Shufuwa*” [saving in kind of butter], “*Puttuwa Shufuwa*” [saving in kind of traditionally processed cotton] proven that Aroge Arad community had/has a well-established tradition of saving habit, even before the introduction of modern banking system; even some practices like: “*Shufuwas*” or “*Ikkubs*” are much better than the modern banking system for two reasons: (1) it is beyond finance, it upholds a strong social element too, (2) they could easily establish and access finance in their neighborhood.

Congruently, Amber (1999), defined an asset as Stocks (savings, credit provision) and regular inflows of money (e.g., wage labor, remittances, subsidies, transfer payments, other entitlements). As findings of this research, thanks to the community development workers

[catalysts of CD], particularly, the cooperative agents and saving and credit expert of Omo microfinance institution, the saving habit of the community is dramatically changing from time to time. Remarkably, the community is saving a certain amount of money at least from its daily consumption either individually or in well-organized groups. In line with this, Bergdall (2013) researched that deep-seated change take place when an established image is by totally new self-understanding. Whenever image changes, behavior keeps an eye on. He summarized in five points: (1) people live out of images, (2) images control behavior, (3) images are created by messages, (4) images can change, and (5) when images change, behavior changes. Accordingly, the efforts of community development agents, catalysts are comprehensively to change the image of the community towards saving and whereas the community's widespread undertakings in saving and credit association could be taken as ABCD practice.

According to Mathie & Cunningham (2002), asset-based community development focus on the instruments to assess and explore the community's resource base; and determinations to let the local community to actively involved in the development process rather than considering them as clients or passive service beneficiaries. In line with the above-mentioned statement, in Aroge Arada community, the community development workers are doing great jobs in raising the consciousness of the community members in order to bring about change in their lives. Likewise, the study at hand averred that the local government [*kebele*"] is playing a significant role as a catalyst of asset-based community development practice.

Grouping members in a form of one to five, one to fifteen, one to thirty and is strengthening the community's saving habit. These days, almost all community members become a member of at least one saving group. Besides, the saving groups are growing into

cooperatives and consumers cooperative associations that more than fifty and two hundred peoples respectively saving their money together; which is a huge amount of money.

Obviously, the cooperatives and consumers associations are powerful and supportive to the community. For instance, the community is consuming different items, particularly, basic items, such as oil, sugar, and soap from these associations for discount. It has three-fold benefit: first, the members of these associations save their money and at the end of the day they would share the profit among themselves; next, it has opened a job opportunity for at least three persons; and lastly, they provide some basic items for the least cost relative to other shops in the neighborhood.

The current research finding has also agreed with the finding from Mathie and Cunningham (2002) that ABCD practice is a development approach that community-based development created on the values of appreciating, organizing and mobilizing individuals' and community's talents, skills and assets instead of emphasizing social evils. Community is supposed to lead the development process instead of external bodies [either government or nongovernmental organizations]. In this regards, most importantly, "Yemender ikkub" [local saving] is emerging in Aroge Arada community as a saving system that organized among the neighbors who are living nearby. It is a mixed system of traditional and modern saving. Each and every "yemender ikkub" has fifteen members and of whom three of them are selected as chair, cashier, and secretary that would be accountable for the collected money of the members.

Furthermore, the findings of the given research revealed that Aroge Arada community has an ample of economic capital assets; and the community is working hand in hand with the local government to bring about change in the lives of the people. Both parties have been trying their best efforts to change the existing economic problems, by organizing and mobilizing the

community to the betterment of the community. Despite the fact that the community is full of assets, gifts, capacities, and resources, both governmental and non-governmental organizations mostly identify the community for its deficits, poverty, lacks, weakness, etc. they would rather focus on the half-empty part of the glass, instead of the half full part.

#### **5.1.4. ABCD Practice with Cultural Capital Assets**

Green and Haines (2012) band different aspects of cultural capitals together; it includes personal and group qualities and also material objects, such as the general cultural background, knowledge, disposition, skills that are passed from generation to generation. Also, cultural capital assets may capture spiritual/religious assets or artistic talent within a community. Regarding cultural terms, Wolaytta people, particularly Aroge Arada community found resourceful in cultural capital assets. Most importantly, it is so praiseworthy to establish Wolaytta peoples' culture and heritage guardianship association in 1992 by elders. The association is in charge of keeping and promoting, the culture and heritage of the people to the next generation an entire world. Having such institutions that work on culture and heritage would make easy to transfer knowledge and skill from one generation to the next.

As mentioned earlier, "*Gifata*" is the greatest carnival in Wolaytta that the people spend much to push the boat out in the festival. It is also a time for family and extended get-together that family members come up with their partners and children to celebrate the festival together. Most importantly, the festival is not only about eating and drinking, rather it is about sharing visions and consultation among the family members. Despite the fact that the community has a habit of consultation at family level throughout the year, very significant decision is expected to make during "*Gifata*" festival, because: (1) for a significant number of Wolaytta people are migrating all over the country, every family member is supposed during this festival; (2) since

“*Gifata*” festival is celebrated in the first day of the year [According to Wolaytta people calendar that is around September 27 GC.], it is enthralling to plan about the year.

Usually, for “*Gifata*” festival the community members organized in a group of ten to twelve persons, and save their money to certain programs, and this system is known as called “*Gifata ammuwa*”. “*Qoraphiya*” which is common in Wolaytta as a saving mechanism that the team’s money is collected either in a weekly or monthly basis. The system reduces the tension of the team members to have a good time during the festival. Moreover, the teams develop durable social ties; and it is common to keep the groups for a lifetime longer most of the time. In summary, the “*Gifata ammuwa*” has all rounded benefit for its members.

In addition, “*Chana*” is a system that the extended family members or close relatives [blood relatives and friends] come up with cereal crops to support the sorrowing family in taking care of guests for they may not have enough resources to afford different items. However, recently, “*Chana*” has a negative effect when it used to be extravagant in some cases; its basic assumption to help the sorrowing family is so awesome. It is a diffusion of resource from a place of availability to a place of need. Moreover, most of the time, the sorrowing family supposed to reestablishes its capacity in order to cope up with the existing challenges and enable to get back to the normal circumstance before the problem with the given “*Chana*”.

Remarkably, “*Guttara*” is a place where Wolaytta elders come together whenever they requisite for dialogue and discussion on certain issues. After gathering together, the elders were supposed to rise a given social problem that they were going to discuss on, and this way is called “*Lalaba*”. It is one of the indigenous, imperative, and meaningful cultures that Wolaytta peoples used to exercise public dialogue democratically. In “*Guttara*”, labeling someone was not permissible, instead, every conclusion prerequisites evidence as a premise. Most of the time,

issues concerning good governance rose; and elders in the community had room to evaluate their governors [“*Chika Shums*”] during that time. Whenever they [elders] found the corrupt governors in their locality they used to report and charge to a higher authority.

In practicing ABCD, I believe community dialogue is very important; because, the community is supposed to drive its own development. As long as, the community get together and discuss, it is likely to explore the assets in and around their neighborhood in order to address the given social problems [needs]. Then, it is very easy to generate ground-breaking thoughts to solve its problems with the gifts, assets, resources found within and around the community.

ABCD practices voucher for both governmental and non-governmental organizations to have a dialogue with the community and to start from where the people are, as a replacement for coming up with projects that the community members didn’t consult with. Genuine community development is not outside in, rather it is inside out. Either governmental or non-governmental organizations are supposed to be community development facilitators; leading the community development should be left for the community. Consequently, the community would own the development as its concern and this would guarantee the sustainability of the community development projects. Similarly, Bergdall (2013) stated that real catalysts from outside of the community are not anticipated to undertake any activity directly for the community; rather they are supposed to empower the community to do things by their own. Also, ABCD practice emphasizes that one leads best by stepping back; communities drive their own development, and catalysts facilitate the process. “This implies a number of practical activities that are far easier to talk about than to do.” (P.4)

To conclude with, in line with the above-mentioned research findings, Yeneabat & Butterfield, (2012) indicated that Asset-based community development (ABCD) recognizes and

put down its groundwork upon the strength and assets of the community and its individual members in order to satisfy their felt needs. Henceforth, the community and community development activity in the community should be founded on the best ABCD practices in the community to bring about change in the community.

### **5.1.5 ABCD Practice with Human Capital Assets**

According to Ambler's (1999) classification of assets, human capital assets are skills, knowledge, beliefs, attitudes, ability to labor, and good health in the community. In the same way, Sherraden (1991) described human capital assets as: intelligence, educational background, work experience, knowledge, skill, and health, but might also include energy, vision, hope, and imagination, with earnings in the form of salary or other compensation for work, services, or ideas provided. In this section, I am going to present selected aspects of human capital assets, such as education, employment, health, and security.

**The role of education for ABCD practice:** Regarding to education, McKnight and Kretzmann (1996) stated that private and public schools, colleges and universities that found in the community, but largely controlled by outsiders are known as secondary building blocks. Accordingly, there are numerous public and private academic institutions exist in the community that contribute for community development. Particularly, new technologies of Georgies 1st and 2nd cycle school are being promoted in bazaars and innovation shows in the community. New-fangled inventions, such as bathing tools for people living with disability; maize, "*teff*", and "*enset*" processing machines possibly make community life easy. First and foremost, coming up with innovative technologies that help the physically disabled person's shows that how the students are growing in technological know-how and exhausting the possibilities to increase the beneficence of people living with disabilities [it could be taken as promoting social justice].

Instead of focusing on the problems exist in the community, these students create things out of left-over materials that could solve the community's problems. Besides, ABCD practice is being employed as a process and as an outcome. As a social work student, I strongly appreciate the effort that is being done in Soddo Giorgies 1st and 2nd cycle school; inventions are inclusive and accessible to people who are living with disabilities. For the development should be inclusive and all rounded, technologies are supposed to guarantee the ease of use of people living with disabilities. Awesomely, new technologies would help people who are living in rural areas. Farmers could access the given technologies for a reasonable cost from the school and improve their production. For the given inventions are proven as up to date and effective in terms of time, cost, and energy, the demand for the inventions would be higher than ever before.

In addition, this research finds out that Aroge Arada community has been impacted by the existence of the college in its neighborhood. Thousands of youth passed through this college and making their business, whereas the significant number of youth are following their training in the institution. During the field observation, I have seen the poly technique graduates get organized and have been working in a group of five to eight persons and employing differ jobs based on their specialization.

**The Role of health for ABCD practice:** Glasgow Center for Population Health (GCPH) (2011) described asset as the collective resources which persons and a group of people have at their disposal, which protect against negative health outcomes and promote health status. Despite the fact that health assets are a part of every person, they may not necessarily be used purposefully or mindfully. Besides, it finds out that ABCD practices are given much attention concerning identifying the preventive factors that support the above-mentioned health assets and wellbeing of the community. Thus, assets promote the possible to improve both the excellence

and longevity of life by focusing on the resources that promote the self-esteem and coping abilities of individuals and communities.

Accordingly, the findings of this research congruent with the GCPH (2011) report; remarkably, thanks to the community development agent [the health extension workers] and community grassroots leaders, they are undertaking their role as a catalyst of ABCD practices and helping the community to bring a significant change in the Aroge Arada community. Beforehand, sadly, the community was vulnerable and used to suffer from communicable disease due to lack of consciousness how to keep clean its neighborhood. Sanitation problem was the riskiest factor and had been the reason for most of the problems in the community. As good luck would have it, things started to change dramatically after the introduction of the health extension programs. Particularly, as community development catalysts the health extension workers have exerted all their best to raise the consciousness of the community; and the community grassroots leaders are effective in changing the hazardous practices by organizing one to five, one to thirty, one to twenty those were endangering the health status of the community at risk.

Also, GCPH (2016) stated that health asset improves the ability of persons, communities, and populations to maintain and sustain health and well-being. It could operate at the level of the micro, mezzo, and macro level (individual, family or community) as protective and promoting factors to buffer against life's stresses. In line with this, the community grassroots leaders [*'yemender meriwoch'*] and community development agents, particularly, health extension workers are committing admirable works in organizing the community members in different development groups, such as: one to five, one to ten, one to fifteen, one to twenty and so forth. Most importantly, the obtained data indicated that women are benefiting out of the given program. The whole kit and caboodle stated with consultation and active involvement of the

group members; each and every group supposed to elect its representative who would facilitate the development programs with health extension programs.

Most of the time, government, as a catalyst of community development, facilitates the training of trainers (TOT) to the representatives of community development groups, concerning to health-related issues that would enable the community to uphold its health status. The trainees are also expected to share what they have learned with their respective groups; this is the strategy to develop the capacity of the community towards healthiness. In addition to the training, there is a monthly meeting session that some issues and concerns mentioned and discussed; but the meeting would call whenever some burning issue comes on. Hence, having a series of discussions with the community members and letting the community lead its own development is an activity being done by the local government. Consequently, the development groups are employing differ ABCD practices in their neighborhood, such as cleaning their environment and planting trees.

Mathie& Cunningham (2002) also discussed that the community has to drive the given development agenda by identifying and mobilizing resources in and outside the community to ensure the sustainability of the development. Also, In ABCD practice, community participation is a must to bring about change and to guarantee the sustainability of the development. In this regards, efforts undertaking in the community hand in hand with the local government upholds unpretentious community development, particularly concerning to health.

Moreover, remarkably, the findings of this research acknowledge that the community is benefiting from the health insurance program that protects itself from unpredicted health cost. The community's well-being is the basic component of community development. Harmoniously, some volunteer community members are raising funds to cover the health insurance fees of

helpless and vulnerable persons. Opportunely, Aroge Arada community raised funds and covered one hundred thirty-eight people who were identified the poorest of the poor among the community this year. Also, some volunteer individuals were covered a health insurance fee of will to cover. On the other hand, contrary to the need-based community development approach that consider the community as clients or service beneficiaries, Aroge Arada community do not grant poor people to get the health insurance service next year, because, economically they are supposed to be empowered to cover their own health insurance by themselves in the coming year.

Correspondingly, Neil (2016) proposed that community development should give much emphasis on human's capacity for self-actualization and personal development. The basic essence of human psychology is, every single human being was created with a gift, potential, ability, capability, and etc. It could able to come to end any problems which threaten it, without the aid of anybody else. Accordingly, despite the provision of aids for people in need Aroge Arada community is not granting a help for the helpless for a lifetime, rather volunteers cover a health insurance fee for a year and that person who got the health insurance supposed to cover the next year's health insurance. Empowerment is the predominant goal whenever the community lets people make their efforts to cover their health insurance fees.

**The role of urban agriculture for ABCD:** The collected data in this research reveals that since 2006 E.C. Aroge Arada community is being involved in urban agriculture, such as sputtering, gardening, rearing animals', etc. The ministry of agriculture and rural development initiated [provoked] the program of urban agriculture since 2006. This program enabled the community to produce foodstuffs within very restricted areas. In line with this, Butterfield, Kebede, and Gessesse (2009) researched that community development shall be built upon skills,

resources, and capacities within the given community. Similarly, according to Dejene, the community development worker, agriculture expert, the community started to improve its life after it has been engaged in urban agriculture. It has created job opportunities for unemployed, particularly women, and support the community with certain food items. Besides, urban agriculture facilitates to convert the specks of dust into ingredients for agriculture. This process has two significance: one, increases soil fertility; and enables to properly manage wastes.

Above and beyond, the urban agriculture experts, as community development catalysts, are working hand in hand with the community in facilitating training for the community how to produce efficiently within the limited plot of land. New-fangled technologies are being introduced and the community is working hand in hand with them. Urban agriculture experts are consulting on the nature of the land; and the diverse types of crops that persons shall produce on their land.

Congruently, Butterfield, Kebede, and Gessesse (2009) pointed out that in ABCD practice the development should recognize the strengths, gifts, talents, capacities of individuals and communities, and then helping communities to mobilize and build on these assets to bring about sustainable community development. Accordingly, the urban agricultural activities are based on the existing strengths, gifts, talents of individuals within the community which grants sustainability of the community development.

**Peace and security:** According to Tessema Woldegiorgis (2018) Asset-based community development approach [Community Driven Development (CDD) as he stated] is a development initiative that arranges for leader/driver of the development process, resources and decision making authority directly to groups in the community. Correspondingly, Aroge Arada community understands the worth of peace and security in its neighborhood. There is a strong

system of keeping peace and security in the community, particularly, Geneme “*mender*” and Gottera “*mender*”. The grass root community leaders [*“Yemender meriwoch”*] take the responsibility of organizing and mobilizing the volunteer community members [predominantly men] to keep the peace and security of the neighborhood. The volunteer does not expect any payment or reinforcement from somebody; because they understand that they are keeping their own safety.

**Employment opportunities:** Noticeably, unemployment is a critical problem in developing countries, mostly in sub-Saharan African countries. Concerning unemployment, though the government has been allocating a substantial amount of resources these days, still the problem remains on the front line in Ethiopia. Predominantly, different sources indicate that youth are the most affected segment of the community. Subsequently, simply in 2011 E.C, Arada sub city, registered more than eleven thousand six hundred unemployed youth that list of unemployed was dominated by youths who came from Aroge Arada community: Kidanmenhret and Hibret “*kebele*”. *Siket maekel* is supporting the youth in organizing the unemployed youths and facilitating government budget.

Testimonies of “*Siket-maekel*” confirmed that the organized groups in their own initiations, gifts, and talents are much more effective than those who were engaged in family and peer pressures. The success of the groups is predominantly based on its foundation that grounded on assets, gift, and strengths which could be: the talents of the group members, the trust on each other, and the motivation to change their life. Likewise, McKnight and Krezmann (1993) emphasis on the role of a local community association in the process of discovering and mobilizing the local asset as well. Associations are supposed to empower individuals and mobilize their capacities towards the common goal. Most importantly, I have learned a lot from

the group that was organized by people living with disabilities. They are one of the successful groups in Aroge Arada, and become a role model to the rest of the groups that are undertaking in different sectors. If the center [*“siket maekel”*] focused on the deficits and weaknesses [on their disabilities] the center wouldn't have been effective. Praiseworthy, the group members focused on their strengths, assets, gifts, and talents [e.g. leather processing] and come to be role models for their community and changing their life.

#### **5.1.6. ABCD Practice with Political Capital Assets**

A political capital asset is well-defined and operationalized as a power to bring in to being the political effect. It encompasses the aspects of its physical, financial, social and intellectual capital that have the potential to affect political outcomes. As Green and Haines (2012), stated community political capital or assets seek to tap a community's level of participation in a democratic process such as volunteering, decision making in community institutions, and management in social and recreational activities as components of assets. Also, Political capital is the ability of a community to influence the distribution and use of resources; and the capacity to change the structures of power, the ability to inspire policy, and the collective organization to hold political representatives to account.

Accordingly, these days, in line with Community grassroots leaders, the local government [Kebele] is also playing the role of stimulating the community development to enable the community to organize and mobilize the resources in and around the community. Most importantly, the community grassroots leaders [*“Yemender meriwoch”*] are playing significant role in planning, organizing and mobilizing the community in the direction of the given development actions and activities. Numerous charity works are being done in the community by numerous volunteers in the community, and a number of volunteers outside the

community, such as Wolayta Soddo university students and staffs, Soddo town Youths and Wolaytta Sodoo agriculture and rural development institute [formerly known as WADU] are stimulating the community by providing training and technical assistance. Furthermore, youth in the community are highly involved in voluntary works; for instance, during “*Gifata*” celebration, the youth took the responsibility of planning the event, raising funds, identifying the poorest of the poor, distributing the aids, and rebuilding the houses.

Moreover, the Aroge Arada community is actively involved in decision-making processes. According to the research findings, there are community assemblies at least one in a month that the community initiated by itself. Usually, significant decisions are being made concerning community development, and the community decides on its fate by itself, either directly or indirectly. Directly, whenever the public or the entire community called for gathering; whereas, indirectly, when the community grass root leaders [*“Yemender meriwoch”*], and or representatives of different groups are called to meetings. Development issues, like: road construction, building schools or health centers are some of those concerns that the community is being engaged in the decision-making process.

However, sometimes the government decide on behalf of the community that either community grassroots leaders of other community members do not take apart on the given decisions. If the community does not consult about their own development, we would hardly say it is community development. Likewise, ABCD practices, advocate for the community to take the lead in its development; and the external bodies either government or nongovernmental organizations shall remain facilitators or catalysts to the community development.

As the last point, as Ethiopian citizens, the community has been actively participating in elections, such as national, regional, and local level election. Markedly, Aroge Arada people’s

consciousness to politics brings into being alert starting from the local election which the community elects their local leaders who would work for the local government, up to the national election in every five years. This indicates that the community is actively undertaking on political capital assets as an ABCD practice.

## 5.2. Community Capacity/ Asset Building

Findings of this research agree with Malloch (2009), description of Asset building as a holistic approach that has an all rounded significance in the life of community and individuals too. Asset building is a process of encouraging peoples' effort to accumulate, develop and preserve different types of assets. Moreover, it has positive psychological, social, political and economic effects on people's life. After identifying gifts, talents, assets, capacities, and resources in the community the next step is building on these assets. In this regards, the findings of this research articulate that there are efforts that are being done by the joint efforts of local government [*“Kebele”*] and community's local grass root leaders [*“Yemender meriwoch”*].

The collected data indicate that the local government is catalyzing the development process, whereas the community development agents are exerting their best efforts in teaching, training, and guiding the local community; and facilitating the development agendas conscripted by the government. Besides, the local community's grass root leaders are encouraging people to accumulate, improve, and preserve various types of assets that lead to bringing about change in Aroge Arada community. Most importantly, community capacity development activities, like: trainings and awareness raisings given by community development agents regarding to health, agriculture, employment and saving; provision of technical and vocational trainings at poly technique collage; empowering the primary school students in innovation and creativity; are some community capacity development activities undertaking within the community.

Most importantly, this research finds out that promoting education is well-thought-out as one of the social responsibility of the church that the church serves the community without discriminating the community members in their religious status; rather every child is supposed to get equal access to education. Whenever there is a need for expansion, the community members mobilize [contributes money] the resources within and around the community. This indirectly related to McKnight and Kretzmann (1996) argument that the local religious institutions are powerful in organizing, mobilizing local and external resources to the community development.

Yeneabat & Butterfield, (2012) proven that ABCD focuses on indigenous assets as the primary building blocks of sustainable community development and grounded on the gifts, resources, and assets of the local community, the power of local associations, and the supportive functions of local institutions. Accordingly, to start with the primary education, the given research discloses that Soddo Glories 1st and 2nd cycle school is the renowned school that is recognized for science and technology, at the national level.

As well, the poly technique collage continues producing skilled human capital assets every year. The training has increased the creativity and entrepreneurship skill of the graduates. Some of the organized group of graduates are producing different items and providing to the community at a very reasonable cost. Besides the least purchasing cost of the materials, the community encourages the youth's effort to change their lives. Most importantly, trained graduates who are living outside the community are supporting their siblings to pursue their education.

### 5.3. Community Organizing

According to Kramer and Specht (1975), community organizing is different intervention approaches, whereby bring in to being by a community development work that helps a community accomplishment system collected of individuals, groups, or organization to take part in deliberate action in order to deal with community evils within an egalitarian structure of values. In line with this, in Aroge Arada community, the community development agents and grassroots community leaders [*“Yemender meriwoch”*] are working hand in hand to address the social problems by organized efforts, focusing on the strengths of the community, besides the existing social problems within the community. Numerous community organizing systems were established in the community in forming groups, like one to five, one to fifteen, one to twenty, and one to thirty development groups. Regularly, the group formation is based on the physical proximity and mutual agreement of the group members. The rudimentary purpose of the group formation is to organize the community in order to take along their best efforts in order to bring about change in their lives.

Meanwhile, the community is involved in the planning and decision-making process, I can say that there is a democratic and egalitarian value that the community is actively participating in ABCD practices. Likewise, Murphy and Cunningham (2003), described community organizing as a process in which local people get organized with the purpose of bringing a deliberate change in their neighborhood. It is a collective effort involved in mobilizing, planning, and negotiation of assets, gifts, and resources. In this regards, there are lots of ABCD practices in Aroge Arada community, such as: supporting the helpless during *“Gifata”* festival, construction of roads [cobblestone], creating job opportunities for unemployed youth are

some of the illustrations for the ABCD practices in the community that the community actively planned, organized and mobilized resource in and around the community.

Besides, community development workers and grassroots community leaders [“Yemender meriwoch”] are supposed to find out gifts, talents, capacities, and resources of individuals within the community and consult the given individuals where they would like to carry out or involved in. This is strongly congruent with Dela Costa-Ymson (1993), stipulated that community organizing is a process of unfolding the potentialities of persons to the level where they can exercise the abilities that will enable them to create, act and manage resources to live a decent life. In addition, both the community development agents and grassroots community leaders have been empowering, organizing and mobilizing assets of individuals and community, generally.

**Table: Summary of Assets and ABCD Practices in “Aroge Arada” Community.**

Types of Capital Assets	Examples of ABCD Practices in “Aroge Arada” Community
1. <b>Individuals capital assets</b>	<p>Factories: Plastic processing factory, soap factory, furniture workshops, wood and metal works, etc.</p> <p>Businesses: “<i>tej bets</i>”, “<i>tela bets</i>”, tailor shops, whole sellers, cars, collecting waste materials, other ideas to create employment, etc.</p> <p><b>Best practice:</b> A single entrepreneur created job opportunity for more than four hundred youth in the community</p>

## 2. Social Institutions

“*Iddirs*” [a social insurance system], “*shufuwa*” [a saving system]: “*korkorowa shufuwa*” [a saving for roof cover], “*ye alga libs*” [a saving for bedspread or coverlet], “*Puttuwas shufuwa*” [saving in form of processed cotton], and “*oyissa shufuwa*” [saving in a form of butter], and “Akababiyawi tisisir lelake Sibeina” [meaning social tie for excelled humanity]

**Best practice:** “*Ye Iddir tureta*”- the pension system in Iddirs that supports when the Iddir members become old or sick and failed to cover their payment.

## 3. Economic Undertakings

- “*Siket maekel*” [employment opportunity facilitating center] in identifying, organizing and facilitating funds and work places for unemployed youths;
- Mobilizing the community to share 33 % of cobblestone roads; awareness rising on saving and credit association by Omo micro finance saving and credit experts; and
- “*Yemender Ikkub*” [a group of about fifteen neighbors saving together].

**Best practice:** The establishment of two cooperative groups: the consumers’ cooperative association and cooperative.

## 4. Existing Communal Institutions

Religious institutions: - Mosque, St. Giorgies orthodox church, St. “*Kidanmehret*” orthodox church, “*Yetentawit kale Hiwot*” church, “*Yetintu Ketema*” church, etc.];

Education institutions:- poly technique collage, [Damot sore 1<sup>st</sup> cycle school, Soddo Giorgies 1<sup>st</sup> and 2<sup>nd</sup> cycle school, “*Betetebebat*” academy, “*Aba melaku*” Academy, etc

Health institutions: Geneme health center, Hadero medium clinic, Soddo rural pharmacy, etc.

Other institutions: - Fana FM radio station, south rural roads authority, bureau of youth and sport affairs, Wonta rural development association.

5. **Human Resources Development Activities**

**Women Empowerment**

**Best practice:** The condominium blocks is the most important asset in our neighborhood that 105 households got the access to housing

Women and children affairs experts are empowering women in teaching, training, guiding, consulting, and facilitating funds to engage in different business activities.

**Best practice: the “Kidmiya”** project is working with the community and the lives of many women is being changed.

**Education**

Poly technique collage: Producing a middle level trained human capital asset; and linking with the market, and copying and modifying best technologies and transmitting to enterprises

Soddo Giorgies 1<sup>st</sup> and 2<sup>nd</sup> cycle school: producing competent students both in theory and practice since elementary grades.

**Best practice:** the innovation center in Soddo Giorgies 1<sup>st</sup> and 2<sup>nd</sup> cycle school enhances the creativity of the students; the students are being admired by different institutions for their innovation of bathing tools for people with disability, maize, “teff” and “enset” processing machines that helps the farmers to easily produce maize.

**Health**

Introduction of Health insurance to the community; Organizing different development groups, Such as: one to five, one to twenty and one to thirty development which were band together to have control and follow up.

**Best practice:** the health extension workers are effective plus in teaching, organizing, mobilizing the community and upgrading the health status of the community.

**Urban Agriculture**

The community is engaged in urban agriculture activities, like: puttering, gardening, rearing animals

**Best practice:** the community is actively engaged in environmental conservation, and managed to

## Security

mobilize the community stand together to create friendly environment.

Keeping the community's security becomes the priority of the community that everyone is responsible to keep the security in its neighborhood.

**Best practice:** “*Geneme*” and “*Gottera*” neighborhoods the men organized themselves in order to watch over their village, and they also facilitated a parking place for unemployed youths in their locality.

## 6. Valuable cultures

Traditional social institutions, like: “*Jalla*”- [friendship based on trust], “*Jigiya*” [a group of four to six neighbors working together], “*Daguwa*” [a group of fifteen to twenty individuals working together], Giffata [holiday- the discovery of the truth cross (“*meskel beal*”) in “*Gifata ammuwa*” [a group of eight to ten individuals to slaughter an ox together], “*Qoraphiya*” [saving], “*channa*” [supporting a family whom lost their relatives in crops]

**Best practice:** “*Guttara*” - a place where the community, particularly elders get together and deal on socio, economic and political issues in Wolaytta.

## 7. The Role of Community in the Development Process

The community members are actively participating on: volunteering like supporting elders, decision making process

**Best practice:** the grassroots community leaders and the community development workers are working hand in hand in identifying, organizing and mobilizing community resources.

### 5.4. Challenges of ABCD Practices

As McKnight and Kretzmann, (1996), Asset Based Community Development (ABCD) practice accepts the community's potential to bring about change in its life as true; even the most deprived community in the world has a potential to overcome its poverty by its own effort without any external involvement. Contrary to this, the obtained data indicates that the concept so-called "*Yedeha deha*" [poorest of the poor among the community] that considered as unfortunate and left for being clients or service beneficiaries. The research findings point toward that these days, it has been serving "*Yedeha deha*" as an illegibility criterion to identify the needy people in the community. Whenever governmental or non-governmental helping organizations request for the needy people in the neighborhood, the legibility requirement to get the service is being the "poorest of the poor" that it's totally missed the basic postulates of ABCD practice.

Most importantly, John McKnight and Jody Kretzman, (1993) focused on the role of a local community association in the process of identifying and mobilizing the local asset, as well. Associations are the most important tools to assess gifts, talents, and skills of individuals and the community. On the other hand, contrary to the aforesaid finding, the collected data in this study indicates that there are no sufficient ABCD catalysts in the community. Moreover, NGO's exist in the community would rather prefer to employ need based community development practice over ABCD practice that the practice is simple, and doesn't take an extended time. Similarly, Aroge Arada community would have been mentioned for its resources instead of deficiencies. Assets [which could be physical, social, natural, economic, cultural, political, human capital assets] that could be found with either individuals or community shall be explored and promoted to bring about change in the community as a replacement for aids. However, the findings of this research indicated that the name of the community/ locality "*Aroge*" itself is has a derogatory

connotation that stands for old, ugly, a slum house, poor neighborhood, and other pejorative connotations that totally based upon needs of the community, not on the assets or resources. Basically, it was designed services to fill the gaps and quickly answer the given problems. Consequently, it had created a feeling of disempowerment and dependency; the community turns out to be a passive beneficiary of services rather than active agents in their lives. Fundamentally, the shift from using a deficit-based approach to an asset-based one requires a change in the attitudes and values of the community.

Although ABCD practice is chock-full of strong points, it doesn't escape from criticism. Stoecker (2005) discusses that ABCD approach as a right-wing approach to community development, which implies that the underprivileged and disadvantaged community has only itself to blame, therefore the state is not responsible for the community's problem rather community itself. In this regards, despite the fact that the community development agents are striving to bring to bear their efforts to improve the existing social problem, the findings of this research find out that the community is still supposed to blame itself, instead of the larger administration system. Moreover, some local government officers at Sub city level labels the community as a group of people who are sluggish.

Gobosho (2017) argues that ABCD practice doesn't give emphasis to the importance of other systems, like economic and political aspects that could affect the community from the outside in. In view of that, according to the collected data of the given research, although the ABCD practices in Aroge Arada community gives much concern on the resources inside the community; however, the community's consciousness to push and deal with the economic and political affairs outside that affect community's life either directly or indirectly, in the community found near to the ground.

Furthermore, Gobosho (2017) argues that the most pertinent and practical consideration for anyone considering the use of ABCD practice is its relative newness, which means that there is no long-term analysis of the approach within community development research. Likewise, Mathie and Cunningham (2008) state that the exponents of ABCD may possibly be overly enthusiastic about its benefits. In result, it lacks self-criticism in the literature on ABCD, which inclines to focus exclusively on its success rather than its limitations. Congruently, the collected data in this study indicate that the ABCD practice in the community: lacks self-criticism, focus on celebrating success instead of improving its limitations. Moreover, the study finds out that in practicing ABCD, the exponents [catalysts] of ABCD, the community development agents and community grassroots leaders are applying ABCD practice without having any know how about ABCD practice for the do not trained in ABCD, they are enthusiastic and immediately rush to bring a change as soon as possible. For example, concerning to agriculture, the community expect instantaneous production within a short period of time; and in health aspect, the health extension workers and community grassroots leaders have been frustrating too early when they get contests from the community.

Moreover, there is no tool for the community to evaluate the implications of ABCD practices, either the intervention was effective or not. The complexity of evaluating community-based interventions which may be experimental and evolve with learning about what works and what doesn't, making it difficult to assess progress towards goals. Evaluation should be approached as reflective practice and learning should be part of an integral to the evolution of the projects.

### 5.5. Limitations of ABCD Practices in Aroge Arada

Even though ABCD practice are bringing plenty of positive outcomes in the community, still the community is not fully practicing ABCD due to certain limitations in the community. Basically, the leading limitation of the community is that the community do not understand the basic elements of ABCD practices. Moreover, for the community development agents [catalysts] who do not well equipped in ABCD training, they have limitations in guiding the community to engage in ABCD practice. Most importantly, the finding of this study indicate that community's social institutions mostly focused on short and simple community development processes than well designed and time requiring ABCD practice. Thus, ABCD practices mostly lack communal support, since the community needs to quickly fix the current problem.

Chinyowa, Sirayi, and Mokuku (2016) stated the shift from an exogenous, 'top-down' or 'outside-in' approach towards an endogenous, 'bottom-up' or 'inside out' approach in contemporary development discourse has necessitated the search for more people-centered intervention paradigms. The 'endogenisation' of development discourse recognizes that processes of conscientisation, empowerment and transformation are internal to the mechanisms of social structures and cannot be entirely dependent on external interventions. Contrariwise, findings of this study show that there are still people who have already developed dependency syndrome and looking for aids to change their own life. Having such people had lags the community development process, i.e. identifying, organizing, and mobilizing community resources. As McKnight and Kretzmann, (1996) researched that most of the low-income generating urban areas are at the present turn out to be environments of service where behaviors are affected because residents come to believe that their good fortune would be determined upon being a client. They perceive themselves as individuals with special needs that solely to be

encountered by outsiders. As a result, in order to address the given problems Need based Community Development (NBCD) practice or traditional community development practice focused on identifying what the community lacks, where deficits are found, and so forth. In line with this, the existence of wide ranged social problems in the community, such as deep-rooted poverty, HIV/AIDS, sanitation problem, unemployment, and other problems discouraged the community to think beyond their problem. Besides, findings of this research, particularly during the field observation I have identified Arada sub- city, particularly Aroge Arada community is the most deprived community in Soddo Town. The community is known for its deep-rooted poverty, slum houses, and other severe socio economic problems. Having such big burden to some extent limited the community from fully practicing ABCD, and made the community powerless to recognize or aware of their strength. In addition, lack of awareness on how to get out of their problem with their own asset is causing them to remains in their current living status.

As a final point, personally, I believe that the community problem sometimes needs to be solved before expecting ABCD practices. I can support my conclusion with the following premises: (1) community members who do not have something to eat cannot think about ABCD; (2) a community under the “aid” syndrome may not focus on its asset for its change. (3) HIV positive people need to be healed from AIDS status in order to think about ABCD and capacity building for ABCD. Unless and otherwise, a person who is on the bed and if the family members are busy on caring HIV patients at home cannot work even for development. Therefore, sometimes existing deep-rooted social problems in the community need intervention first.

### **5.6. Coping Mechanisms to Put Up with ABCD Practices**

In spite of having the aforementioned challenges to implement ABCD Practices, Aroge Arada community still upholds the ABCD practices. Strengthening the social ties, maximizing

community participation, getting the most out of the grassroots community leaders, fundraisings, generating job opportunities, economic empowerment/facilitating debt, and linking the community with potential building blocks are some of the coping mechanisms that the community keep practicing ABCD.

Beyond and above the existing challenges in the community, this study revealed the community is full of praiseworthy individual and community assets, gifts, talents, and resources, which enables the community to keep practicing ABCD. Accordingly, Yeneabat & Butterfield (2012) stated that ABCD acknowledges and lays its foundation upon the strength and assets of the community and its individual members to address their felt needs. As well, McKnight & Kretzmann (1993) indicated Asset Based Community Development (ABCD) practice is based on the basic postulate that each and every community and its individual members have abundant resources, which if only facilitated and accessed, can provide the resources to bring about improvement to the given community. To conclude with, for “Aroge Arada” community is full of assets and resources, it wouldn’t have been that difficult to keep practicing ABCD.

Most importantly, Asset-based community development (ABCD) approach draws on: an appreciative inquiry; acknowledgment of social capital; full and active participation of the community in the development processes, which are based on the basic principles of empowerment and community ownership and collective economic development model. Also, Mathie & Cunningham (2002) believe that asset-based community development focus on the mechanisms to exploit the community’s resource base; and efforts to engage the local community as citizens rather than considering them as clients. Correspondingly, this research finds out that the community is actively undertaking in the development activities to its best, instead of being passive recipients of service. The local government and community

development agents are playing a significant role in catalyzing the development process, such as: letting the community lead their own development by themselves; facilitating and stimulating the undertaking development projects with training and providing debt and financial backup funds; generating extensive job opportunities, maximizing community participation. Also, Gobosho (2017) defined community development as a grassroots action that the community: leads the process, get organized and plans together; generates possible alternatives; empower themselves and having a social, economic, cultural, political, and environmental objective.

Tessema Woldegiorgis (2018) describes the traditional top-down, state-led development approach, such as the new NGOs legislation on right issues in development, the NGOs and development actors weak strategy of bottom-up approach are critical challenges to empower the citizen and poor society to design, manage, implement the community-driven development projects in the country. Conversely, this research proves the existence of ABCD practice in the community that the development process is led by the community itself [community driven development]. The grassroots community leaders [*“Yemender meriwoch”*] are organizing, and mobilizing the community to bring about community development, whereas, the community development agents are playing the role of catalyzing the community in supporting the community’s effort in the development process. Besides, the research findings also point out that whenever there is a call for development action by community development agents or grassroots community leaders, the community supposed to engage in the development undertakings, such as: to get organized in development groups [one to five, one to ten, one to fifteen...] in their neighborhoods, attending in public gatherings, planting tree, digging drainages, and other environmental keeping activities.

## Chapter Six: Conclusion and Implications

This chapter presents two sections, such as conclusion and implications for social work. The conclusion section is the first section of the chapter that deals with the conclusion drawn from significant findings. Afterwards, the implication section connects the findings of this research with evidences of other researches and their implications to draw appropriate recommendations for successive actions and activities; these includes: implications for education, research, policy, community development agents, and other concerned bodies.

### 6.1. Conclusion

This study aimed to assess assets and (ABCD) practices in Aroge Arada community that how the community identifies, organizes, and mobilizes resources in and around their neighborhood. Historically, the community existed since 1887 E.C; it used to be the first urban settlement in Wolaytta. Diverse ethnic groups who came from different corners and other foreign countries used to live in the community. study, for the purpose of this community refers to a group of people who are living one geographic location (named Aroge Arada) and having social interaction and networks with each other - Aroge Arada community. Whereas, community development is a community building processes that consists of actions to strengthen community's capacity, to identify the existing resources and opportunities in and around their neighborhood in order to uphold and sustain a positive change within the community.

According to Sheradden (1991), Asset could be generally defined as a stock of financial, human, natural or social resources that can be acquired, developed, improved and transferred across generations. Likewise, the study presents, the detail description of assets in its capital forms, such as: social capital assets, economic [financial] capital assets, physical capital assets,

social capital assets, cultural capital assets, political capital assets, and human capital assets; and the ABCD practices with the aforesaid assets. The findings of the research revealed that there are both individuals' and community's assets and ABCD practices in Aroge Arada community. As Individuals' assets, a single entrepreneur had created a job opportunity for more than 400 community members mentioned as a best ABCD practice in the community. Also, engaging in neighborhood associations is a very significant tool to build social capital assets; such networks are very important since they are strong, shared norms of mutually acceptable behavior; facilitate communication and information sharing; and regularly demonstrate the value of social cooperation. Accordingly the collected data shown: "*Iddirs*", "*shufuwa*"/'*Ikkub*" in its various forms [*"korkorowa shufuwa"*, "*ye alga libs*", "*Puttuwas shufuwa*", "*Oyissa shufuwa*"], "*Jigiya*", "*Daguwa*", "*Jalla*", and "*Akababiyawi tisisisr lelake sibeina*" are evidences for the existences of social capital assets and ABCD practices.

Regarding to economic capital assets, the research findings proves that there are small enterprises that owned and being operated by local businessmen that provides two fold benefits: (1) they are serving as an economic venture; (2) they have been serving as a center of community life. Also, besides being a social institution, "*Shufuwa*"/' "*Ikkub*" is an indigenous economic capital assets that upholds the habit of saving in the community; "*Yemender Ikkub*" is organized among a group of about fifteen neighbors to save a certain amount of money every week. Moreover, the community is sharing 33 % of cobblestone roads cost; established two cooperative groups: the consumers' cooperative association and cooperative, development associations in the neighborhood.

Concerning to cultural capital assets, the research findings indicates that Aroge Arada community found resourceful. For instance, "*Gifata*" is the most renowned holiday celebrated

once a year. Besides having a feast, the festival has two fold significance: (1) at family level, all the family members are supposed to come together to evaluate their last year, whereas, to discuss on the plans for the coming year; and, (2) at community level, it is an opportunity to support the most vulnerable and marginalized segment of the people. Likewise, the community had a democratic and egalitarian system at “*Guttara*”- a place where the community, particularly elders get together and deal on socio, economic and political issues in the community. In promoting, keeping, and transferring community’s culture, Wolaytta peoples’ culture and heritage guardianship association has been contributing a vital role since 1992 E.C.

Political capital assets is the ability of the community to influence the distribution and use of resources; and the capacity to change the structures of power, the ability to inspire policy, and the collective organization to hold political representatives to account. In this regards, the collected data of the study find out that the community is actively participating in: voluntary activities like supporting elders, and in making vital decision processes.

Moreover, the research findings indicate that human capital assets as: women economic empowerment, education [primary education and poly techniques collage], health extension workers and health centers [private and public], urban agricultural activities, keeping peace and security. The women economic empowerment projects are effective in building the capacity of women to engage in different economic activities such as baking “*injera*”, “*balitan*”, puttering, and other pity businesses. As well, Soddo Georgies 1<sup>st</sup> and 2<sup>nd</sup> cycle school, students are innovating different technologies, such as: bathing machine for people living with disability, and maize, “*teff*” and “*enset*” processing machines that helps the farmers to easily harvest maize production; and other tools that make life easy, and directly transforming the life of community. In addition, the poly technique collage is building community capacity through producing

thousands of competent youth, creating a job opportunities to the community, copying and modifying new technologies in the community's context such as wood and metal works machineries, plumping tools, automotive modifies Also, the community's health status lifted after the government stimulates [catalyzes] introduced the health extension program; and recently, the health insurance program guaranteed community's health; Then grassroots community leaders organized numerous development groups, such as: one to five, one to twenty and one to thirty played critical role in boosting community's health status.

The findings of this research imply that the grassroots community leaders [*“Yemender meriwoch”*] and community development agents are undertaking significant role in identifying, organizing and mobilizing resources in and around the community to address the existing social problems. In spite of the community grassroots leaders that directly lead the development process, the community development agents remain as catalysts in: creating awareness, guiding and facilitating resources.

Most importantly, the study evaluated the strengths and limitations of the community in undertaking ABCD practice. As best ABCD practice findings of the research claims that the ABCD practices found as an alternative and better approach for the deficit practice that would rather hunts out for the strengths of the community as a means of sustainable community development and it could help the community to organize and mobilize itself to change the existing social problem; the ABCD practice in Aroge Arada community is based on the existing assets, gifts talents in and around the community. On the other hand, ABCD practice has been facing challenges, such as the wide ranged social problems in the community, lack of sufficient ABCD catalysts. Besides, it blames the victims; it doesn't give an emphasis for other systems [economic or political] that could directly or indirectly affect the community; whereas,

limitations like, lack of understanding of the community on ABCD, loss of motivation, dependency syndrome; furthermore, the community development agents and grassroots community leaders do not have a knowhow on implementing ABCD practice, most of the time, they found rushing to bring about change immediately that cause premature failure of the development projects. Nevertheless, despite of these all challenges and limitations, the community keep carrying out ABCD practices. Strengthening the social ties among the community members, rising funds, mobilizing potential building blocks, generating job opportunities, maximizing community enrolment, and getting most out of community grassroots development workers, are some of the coping mechanisms helped the community to keep to carrying ABCD practices.

## **6.2. Implications to Social Work**

The findings of this research pointed out that Aroge Arada community is endowed with assets: individuals' [gifts, talents, capacities] and community assets in different capital forms, such as: social capital assets, economic capital assets, physical capital assets, cultural capital assets, human capital assets, and political capital assets. Despite the fact that these assets and ABCD practices exist in the community, the community still facing limitations and challenges in carrying out ABCD practices. Henceforth, I suggest the following implications should be placed to keep and promote the assets and ABCD practices in the community as follows.

### **6.2.1. Implication for Social work Education**

The study proven that Aroge Arada community is full of recognized/unrecognized praise worthy assets and ABCD practices that could bring about a significant change in the lives of the community. The finding of this study will serve as a platform for policy makers, experts and

other organizations who are working on community development. It will further educate the community as well as other concerned bodies on how to explore assets and ABCD practices in the community.

Moreover, Indigenous assets and ABCD practices in the local communities given insignificant attention this day, by Ethiopian higher education institutes' curriculum, though it would have been contributed substantial change in the lives of people. Thus, the school of Social Work shall revise and develop its curriculum based on indigenous local assets that promote ABCD practice, instead, of lectures exclusively based on the Westerns theories and experiences that are pole a part from our context.

### **6.2.2. Implication for Future Research**

I do strongly believe that research is a vital tool to bring forth unrecognized but praiseworthy assets and ABCD practices in the community. However, the findings of the study showed that there is still a need for more researches to be conducted on exploring assets and ABCD practices in Ethiopia. Henceforth, I suggest the following topics to be studied in the future: (1) comparative study on the ABCD practice with NBCD practice in Ethiopian context, because almost all community development programs are executed based on NBCD approach, therefore, I am curious to know the exact trade off the approaches in Ethiopia. (2) Participatory action research on implementing ABCD approach in the community, for participatory research directly intended to bring about change by the active and full participation of the community. (3) The perspective of the community in Implementing ABCD practice: the readiness and determination of communities to carry out ABCD practice in the community. (4) A series evaluative study on ABCD practice that the positive and negative aspects of the practice in the

community, it is very important in Ethiopian context that the country has preliminary efforts to undertake the practice.

### **6.2.3. Implication for Social Policies**

Findings of this study revealed that Aroge Arada community has numerous challenges and limitations in carrying out ABCD practices. The policy implication is related to the Social workers to advocate for the community. MoLSA is the organization stands to support and promote community development, there are lots of areas that need intervention. Therefore, to address the given challenges and limitations in the community, the organization is supposed to set proper policies and strategies: to revise the development model that the organization is being led; to empower the community's capacity to the level that the community lead its own development; developing the capacity of community development agents and grassroots community leaders that are the front line community development workers; planning, monitoring and evaluating the ABCD practice.

### **6.2.4. Implication for Community Development Agents: Practice and Intervention**

The challenges and limitation that had been identified in this study need intervention in order to strengthen community's capacity in carrying out ABCD practices. In this regard, the study indicates that assessing assets and ABCD practices in the community grantees concrete well founded community development that is based on active and full participation of the community in the development processes. Having this in mind, the community development agents who work hand in hand with the community to bring about a planned change, and supposed to promote indigenous assets and ABCD practice in the community. Above and

beyond, Social workers shall play their role to ensure that the community owns the development in order to sustain its outcomes by their active participation.

Besides, the findings of this study will be used by numerous organizations that concerned on bringing about real community development, to develop a manual or strategic plan on how to map community assets and ABCD practices beyond the existing social problems in the community. In addition, the finding could be used for teaching and advocacy concerning on assessing indigenous local people's assets and practices in Ethiopia by the concerned body and other stakeholders.

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## Appendix A: Glossary

### Definition of Local Terms

***Budenna/ Injera***- A local bread that commonly consumed in the community.

***Channa***- A culture that the community members were responsible for providing cereal crops and support each other whenever one member loss its family members or relatives.

***Chika Shums***- Local governors during early times.

***Daguwaa***- A group of fifteen to twenty individuals working together heavyweight tasks, like: building a house, and cultivating the land together.

***Gifata ammuwa***- A system in which the neighboring people get organized in a group of ten to twelve individuals, and save their money for the purpose of slaughtering an ox for “Gifatta” festival.

***Giffata***- A holiday of Wolaytta people celebrated around September 27 that is considered as the day that the true cross found.

***Guttera***- A place where the community elders get together and deal on socio, economic and political issues.

***Iddir***- A social security system that the community members contribute a certain amount of money every month with a purpose of supporting each other during sorrow times.

***Ikkub/ Shufuwaa***- A saving system that the neighboring people contribute money and share the money turn by turn in lottery system.

***Jalla***- A social system that community used to form strong social ties with the neighboring rural communities

**Jigiyaa-** A group of four to six neighbors working a specific task together.

**Kawo-** A title for a king in Wolaytta kingdom.

**Kebele-** Local government that is the lower level of administration in the country.

**Lalaba-** An investigation of the existing social problems at “Guttera”

**Mado-** To point somewhere across a river

**Melekiya-** A small cup that measures the amount of local drinks.

**Mender-** Locality.

**Qoraphiya-** A saving system that the local people save their money for a certain purpose on a weekly or monthly basis, mostly for “Gifatta” festival.

**Tela, Tej, Areke, Borde, Shameta-** Local drinks

**Yedeha deha-** Poorest of the poor among the community

**Yemender Ikkub-** Local saving stimulated and supervised by the community development agents that ten to fifteen community members save their money together.

**Yemender meriwoch-** Grassroots community leaders who represent the community anywhere

**Yetentu ketema-** Early settlement

## **Appendix B: An In-depth interview: Guideline**

First of all, I have appreciated the interviewees' commitment to take part in this research. During this you are going to share me about interviewees to narrate their life stories based on the following themes: personal background: their names, failures and successes, gain and loss, opportunities and challenges, and strategies of managing problems in their past life as well as their current needs and their existing assets, their future vision, objectives, plans, risks, and suggestive solutions. Precisely the questions will be:

### **In-depth interviewee 1: Entrepreneurs in the community**

#### ***1. Personal background:***

- 1.1. Could you please tell your name?
- 1.2. Could you please tell your age?
- 1.3. Could you please tell me your marital status? Married, single or divorced?
- 1.6. What is your current job status?

#### **2. Existing assets and practices**

- 2.1. Can you please tell me about your childhood aspirations and your current achievements?
- 2.2. Do you think that you have achieved early childhood dream or vision?
- 2.3. Can you please tell me what your future vision is and how do you think to realize your vision?

- 2.4. Can you please tell me what assets or resources do you have and how do you see these assets? (Which could be Social capital assets, environmental capital assets, human capital assets, economic capital assets, cultural capital assets, and political capital assets)
- 2.5. Can you please tell your individual effort to benefit the community from your assets or resources?

### **3. Challenges**

- 3.1. Would you please tell me the unforgettable challenges that you ever faced in your life?

### **4. Cope up mechanisms**

- 4.1. Would you please tell me how did you manage the problems as well as needs and how you solved your problems and satisfy your needs?
- 4.2. Would you please tell me the activities in which you were successful in your past life and how you became successful?

## **In-depth interviewee 2: Elders, “Iddir” leaders, intellectuals**

### ***1. Personal background:***

- 1.1. Could you please tell me your name?
- 1.2. Could you please tell me your age?
- 1.3. Could you please tell me your marital status? Married, single or divorced?
- 1.4. Could you please tell me for how long you know the community?

1.6. What is your current job status?

## **2. Existing Assets and Practices**

2.1. May you please tell me about what assets, gifts and talents the community has?

2.2. May you please tell me about the existing assets, gifts and talents in the community?

2.3. May you please share me how the community should have been employed the existing Assets and practices to bring about change in the community?

## **3. Challenges**

Would you please tell me the unforgettable challenges that the community ever faced in your life?

## **4. Cope up mechanisms**

4.1. Would you please tell me how did the community manage the problems as well as needs and how it solved its problems and satisfied needs?

4.2. Would you please tell me the activities in which the community was successful in in overcoming its problems?

## Appendix C: Key Informant Interview (KII) Guide Line

### *1. Personal background*

- 1.1. May you please tell me your name?
- 1.2. May you please tell me your age?
- 1.3. May you please tell me what your marital status is? Married, single or divorced?
- 1.4. May you please tell me what your role in the community is?

### **2. Existing Assets and practices**

- 2.1. May you please tell me the existing community and or individual assets within the community?
  - 2.1.1. What are the existing community's physical capital assets?
  - 2.1.2. What are the existing community's social capital assets?
  - 2.1.3. What are the existing community's Human capital assets?
  - 2.1.4. What are the existing community's economic capital assets?
  - 2.1.5. What are the existing community's cultural capital assets?
  - 2.1.6. What are the existing community's political capital assets?
- 2.2. May you please tell me either the Asset based community development (ABCD) practices have ever existed in the community? If yes, could you please describe some?
- 2.3. May you please tell me how the community identified, organized and mobilized assets or resources that exist in and around?

### **3. Challenges**

3.3.1. May you please tell me the challenges that limited the community in carrying out ABCD approach?

3.3.2. Would you please tell me the unforgettable challenges that the community ever faced in practicing ABCD?

### **4. Cope up mechanism**

4.1. May you please tell me how the community sustain asset Based community development practices?

4.2. May you please tell me that what measures would have been taken by the major stake holders to promote Asset based community development (ABCD) practice?

## **Appendix D: A Guide for Focus Group Discussion**

Questions that will be presented during a focus group discussion will be shaped during an ongoing research process. The focus group discussion will focus on things that mostly important and available as well to bring about change within the community. Also, existing social conditions; attempts to implement ABCD; the gained opportunities and facing limitations shall be considered throughout the discussion.

In this regard, the following questions will be presented to the research participant of focus group discussant:

### **1. Existing Assets and practices**

- 1.1. What do you think are the existing assets do the members of the community have?
- 1.2. Are/ were there the Asset based community development (ABCD) practices exist/existed in the community? What are they?
- 1.3. How the community identify, organize and mobilize assets or resources that exist in and around?

### **2. Challenges**

- 2.2.1. What are the challenges that limited the community in carrying out ABCD practice?
- 2.2.2. Would you please tell me the unforgettable challenges that the community ever faced in practicing ABCD?

2.2.3. What are the challenging factors those limit the community from being in apposition to employ Asset based community development (ABCD) approach?

### **3. Cope up mechanism**

3.1. May you please tell me how the community sustain asset Based community development practices?

3.2. May you please tell me what measures should have been taken by the major stake holders to promote Asset based community development (ABCD) practice? (What should be the next step to promote asset based community development practice within the community?)

## Appendix E: Field Observation Checklist

1. What the Physical setup of the community looks?
2. What are the existing assets, such as: formal/informal, governmental/nongovernmental; and individual/community assets?
  - 2.1. What are the physical capital assets?
  - 2.2. What are the social capital assets?
  - 2.3. What are the environmental capital assets?
  - 2.4. What are the human capital assets?
  - 2.5. What are the economic capital assets?
  - 2.6. What are the cultural capital assets?
  - 2.7. What are the political capital assets?
3. How the community organized itself to combat its limitations and to the betterment of the community.
4. Is the information gathered by interviews and focus group discussions confirmed through the observation? (Triangulation)

## Appendix F: Informed Consent form

**Date:** \_\_\_\_\_

My name is Kassahun Aman Sube. I am graduating class student of social work Master's program in Addis Ababa University. I am undertaking my research on "*Assessment of Community Assets and ABCD Practice: A Case Study of Aroge Arada Community, Wolaytta Soddo.*" For the purpose of this study, I am asking your voluntary participation in the study. Your participation depends on your personal will and you can withdraw from the study as a participant at any time. Your information will be used for the study purpose and your name will also be mentioned.

**Research title:** "*Assessment of Community Assets and ABCD Practice, challenges and Coping mechanism: A Case Study of Aroge Arada Community, Wolaytta Soddo Town.*"

### Dear Participant:

You are invited to participate in a research study that will attempt to assess assets and practices of Aroge Arada community from the perspective of asset based community development (ABCD) approach. As above mentioned you can decide not to participate. The following information is provided in order to help you make an informed decision whether or not you would like to participate. If you have any questions please do not hesitate to ask. You are eligible to participate in this study because either you are the member of this community or you do have significant knowledge about the given community.

**Project:** Assessing Assets and practices of the community with the special reference to Aroge Arada Community, Wolayta Soddo Town.

**Purpose:** The basic purpose of this research is conducting community mapping or assessing community assets from the perspective of asset based community development (ABCD) approach. Exploring the existing assets would enlighten the community to understand their potential, organize, and mobilize these assets/ resources in the future.

**Procedures:** as a research participant you will be asked to participate in an interview and focus group discussion and allow me to observe you during a time when an interview and focus group discussion will be going on. The interview will take approximately one hour to one

hour and a half of your time. The interview will also be audio and video recorded and will take place at your home or somewhere else. During this interview, you will be asked a series of questions. These questions are designed to allow you to share your experiences as an individual and as a member of the community. Additionally, the observation will take place at your home or where the assets exist and will be video-recorded or photographed by camera.

**Risks and/or Discomforts:** There are no known risks or discomforts associated with this research.

**Benefits:** The information gained from this study may help us to better understand the experiences of asset building within this community and its individual members and how these existing assets of this community and the individuals within it.

**Compensation:** You will not receive any type of compensation for participating in this study.

**Opportunity to ask questions:** You may ask any questions concerning this research and have those questions answered before agreeing to participate or during the study. Or you may call Kassahun Aman Sube at any time, (251) 926464420 or email [kassahunaman1912@gmail.com](mailto:kassahunaman1912@gmail.com). If you have any question about your rights as a research participant that have not been answered by the investigator or report any concerns about the study, you may contact the Addis Ababa University, College of Social Science, School of Social Work, telephone (251) 111239650.

**Freedom to withdraw:** You are free to decide not to enroll in this study or to withdraw at any time without adversely affecting my or your relationship with the investigator or the University Addis Ababa. Your decision will not result in any loss of benefits to which you are otherwise entitled.

**Consent:** If you wish to participate in this study, you will be interviewed, observed, tell me about your family's demographic information and provide a document that shows your associations or your own assets. You are voluntarily making a decision whether or not to participate in this research study. Your signature certifies that you have decided to participate having read and understood the information presented. You will be given a copy of this consent form to keep.

Signature of Participant \_\_\_\_\_ Date \_\_\_\_\_

I hereby give consent to audio record my interview.

\_\_\_\_\_

Participant

Date

In my judgment I am voluntary and knowingly giving informed consent to make research

Participants feel confidence to participate in this research study and to keep research ethics.

\_\_\_\_\_

Signature of Investigator

Date

Kassahun Aman Sube, Mobile: (251) 926464420

School of Social Work

Participant Informed Consent Form

## Appendix G: Wolayttato Donna Birsheta: Izawatu Oyshaa

### Izawatu Oyshaa 1: Aquwaraa Diya Izawatu Oysha

#### 1. Izawu onatetta

1.1. Ne suntta yoota?

1.2. Ne layttay woqqe?

1.3. Geladi/ekadi?

1.4. Ne oosoy aybe?

#### 2. Niyo de'iya aqoy aybee

2.1. Ne natatetta amuwane ha'i negakkidosa odute?

2.2. Ne natatta amuwaa gakkxa gaada qoppay?

2.3. Ne sintana ajjutay aybee? Waatiyako ne ajuta polana dandayays gaada qoppay?

2.4. Niyo de'iya eqota odana danddayay?

2.5. Neheera asa ne eqotta go'ettada maadanawu aykena baaxetadai?

#### 3. Barcheyiyabata

3.1. Ne de'o layttan nenan gayttida dogettena barcheta oda

#### 4. Metota pagaliyo ogeta/ coping mechanisms)

4.1. Nena gayttiya metota ay ogiyan pagaladi?

4.2. Niyo hiratidabai aybakone ay ogiyan hiratidako yotute?

**Izawatu Oyshaa 2: Cimma Asatu Oyshaa**

1. Izawu onatetta
  - 1.1. Ne suntta yoota
  - 1.2. Ne laytta yoota
  - 1.3. Gelada/ ekkadi/?
  - 1.4. Heera asa ay keena eriyako yootute?
  - 1.5. Ne oosoy ha'i aybee?
2. Aquwa xeelliyagan (Existing assets and practices)
  - 2.1. Ne heera asawu de'ya aqotay , imotay aybako odute?
  - 2.2. Ne heera asayo de'yaaaqotanne imota ay ogiyan go'ettiyako lame yaana gaada qoppay?
3. Barcheyiyabata/ challenges/
  - 3.1 Ne heera asan gayttida dogettana barcheta yootute?
4. Bachtu pagaliyo ogeta/ cop up mechanisms
  - 4.1. Ne hera assay ay ogiyan metota pagaliyako yotute?
  - 4.2. Meetota pagaliyo ogiyaan hiratidageta yootute?

## Appendix H: Key Informants Interviews

### 1. Izawa onatetta/ personal background

- 1.1. Ne suntta yootute?
- 1.2. Ne laytta yootute?
- 1.3. Geladi/ekadi?
- 1.4. Ne heeran niyo de'iyaa aawatettay aybee

### 2. Aqota

- 2.1. Heeran de'ya buzonne deriyaa aqota yootute?
- 2.2. Heeran de'ya dola deriya aqotati aybee?
- 2.3. Heeran de'ya deretetta aqoti aybee?
- 2.4. Heeran de'yaa asuma aqoy aybee?
- 2.5. Heeran de'iyaa aqoy aybee?
- 2.6. Heeran de'yaa wogaa aqota aybee?
- 2.7. Heeran de'yaa potolika aqotay aybee?
- 2.8. Deriyayo de'yaa aqota baaso ootida deriya dichaa oosoy de'i? de'iko amaridageta yoota?  
  
Aqotata dere ay ogiyan shaaki eridaako, maraydakkonne qattidaako yootude?

### 3. Barcheyiyabata/ challenges/

3.3.1. heeran de'iyaa aqota baaso oottida heriya dichu oosuwan peeshenadan  
teqidabata yootute?

3.3.2. hametotuppe dogetennageta yootute?

#### 4. Barcheyyabata pagalio ogiyaa/ cop up mechanism

4.1. Aqota baaso ootida deriyaa dichu oosoy waani gam'idako yoota

4.2. Hashetiyaagetuppe aqota baaso ootida deriya dichu aassanawu aybi  
naagettes gaada qoppay?

## Appendix I: Citta Tobuwaa

### 1. Aqota? Existing assets and practices

#### 1.1. Heeran de'ya buzonne deriyaa aqota yootute?

1.1.1. Heeran de'ya dola deriya aqotati aybee?

1.1.2. Heeran de'ya deretetta aqoti aybee?

1.1.3. Heeran de'yaa asuma aqoy aybee?

1.1.4. Heeran de'iyaa aqoy aybee?

1.1.5. Heeran de'yaa wogaa aqota aybee?

1.1.6. Heeran de'yaa potolika aqotay aybee?

#### 1.2. Deriyayo de'yaa aqota baaso ootida deriya dichu oosoy de'i? de'iko amaridageta yoota

#### 1.3. Aqotata dere ay ogiyan shaaki eridaako, maraydakkonne qattidaako yootude?

### 2. Barcheyiyabata/ challenges/

2.1. Heeran de'iyaa aqota baaso ootida heriya dichu oosuwan peeshenadan teqidabata yootute?

2.2. Hametotuppe dogetennageta yootute?

### 4. Harcheyiyabata pagalio ogiyaa/ cop up mechanism

4.1. Aqota baaso ootida deriyaa dichu oosoy waani gam'idako yoota

4.2. Hashetiyaagetuppe aqota baaso ootida deriya dichu aassanawu aybi naagettes gaada qoppay?

### Appendix J: Lists of Research Participants

**Table 1: Lists of in-depth interviewee – with entrepreneurs in the community**

No.	Name	Sex	Age	Asset, gifts, talents	Role in the community
Interviewee 1	Teklemariam Gebre (Harushe)	M	54	Plastic processing factory, soap factory, cars, other ideas to create employment opportunity	Entrepreneur, elder, active involvement in church
Interviewee 2	Ato Alena	M	52	West metal collecting firm, cars	entrepreneur
Interviewee 3	Mokonen Adare	M	81	Shoap, Tej bet, Tailor shop	Distribution of basic goods, Iddir leader, elder
Interviewee 4	Asrat Abegaz	M	76	Shaop, tej bet,	Elder
Interviewee 5	Abebe Koyra	M	46	Metal and wood working firm	Iddir leader, role model to youth

**Table 2. Lists of in-depth interviewee – with elders in the community**

No.	Name	Sex	Age	Role in the community
Interviewee 1	Shitaye Zara	F	57	Elder, Iddir leader
Interviewee 2	Wolde Tega	M	71	Elder, church leader
Interviewee 3	Gebremichel Kuke	M	81	Elder, Wolayta history researcher, para journalist
Interviewee 4	Gebremariam Kotecho	M	61	Elder, ex teacher, Iddir leader
Interviewee 5	Desalegn Tanga	M	79	Elder, Wolayta people's culture and heritage expert
Interviewee 6	Abreham Bachore	M	72	Ex- mayor of the town, elder
Interviewee 7	Tadele Tadesse	M	64	Elder, mechanic, Iddir leader

**Table 3: Lists of Key informants from different institutions**

	Name	Sex	Age	Institution	Position
Key informant 1	Wude Gezahegn	F	30	Arada sub-city	Director of women's and children's affair
Key informant 2	Temesgen Bukato	M	28	Soddo town youth league office	Director of youth league office
Key informant 3	Bereket Afework	M	22	Wolaytta soddo University	Student, president of peace forum
Key informant 4	Siket Maekel	M	32	Siket maekel	Manager of siket maekel
Key informant 5	Emru Barata	M	31	Soddo poly technique and vocational collage	Training and development expert
Key informant 6	Wache Wada	M	45	Soddo Giorgies primary school	Director of the school
Key informant 7	Aynalem Arja	F	29	Arada sub-city	women's and children's affairs expert

**Table 4: Lists of Focus group discussants- community development workers in the community**

No.	Name	Sex	Age	Institution	Position
Discussant 1	Yonathan	M	27	Hibret Kebele administration	Kebele manager
Discussant 2	Sinafikish Dana	F	26	Hibret Kebele administration	Health extension worker
Discussant 3	Tezerash Dejene	F	28	Hibret Kebele administration	Cooperative agent
Discussant 4	Desalegn Dawit	M	27	Hibret Kebele administration	Social worker
Discussant 5	Genet Kebede	F	25	Ommo microfinance institution	Community mobilizer

Discussant 6	Zerihun Tushe	M	28	Hibret Kebele administration	Youth empowerment mobilizer
Discussant 7	Dejene Weldegebriel	M	35	Hibret Kebele administration	Urban horticulture expert

**Table 5: Lists of focus group discussants – community grass root leaders (yemender-meriwoch)**

No.	Name	Sex	Age	Role in the community
Discussant 1	Amina Adem	F	50	Wetet madeya mender meri
Discussant 2	Abdella Hussen	M	47	12 ber mender meri
Discussant 3	Taddesse Tilahun	M	50	Geneme Mender meri
Discussant 4	Tefera Churko	M	52	Gottera mender Meri
Discussant 5	Zemetu Alaro	M	40	Gottera mender Meri
Discussant 6	Zebider Mitiku	F	35	Koda menkeriya mender meri