



**Ethnic Identity as Social Capital for Community
Development: the Case of the Wolaytta
Community of Ethiopia since the Year 2000**

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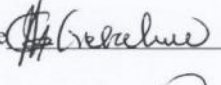
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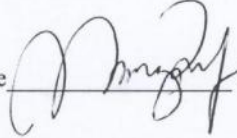
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Abstract

It is a common proposition that social capital unquestionably results in progressive community development. Such a proposition or social capital theory in general suggests about the existence of social capital in any kind of community in general, be it of political, religious, ethnic, geographic, and so on. However, more specifically, the ethnic social capital perspective obtained from the study among the Wolaytta would propose that social capital interweaved in ethnic identity is a stronger one in maintaining the ethnic unity as well as in promoting community development, particularly for such specific community. The study among the Wolaytta of southwest Ethiopia, through qualitative data collection of interviews, focus group discussions and observations with various community members shows that there are several elements of social capital, especially bonding social capital, which have direct contribution to community development, despite the discovery of some of them which can also hamper desired development. The findings were analyzed through grounded theory method. Since Ethiopia is home for several ethnic communities, their socio cultural resources with strong implication for community development can be utilized. The finding of social capital from this community can fit to the contexts of other ethnic communities in Ethiopia.

Key words: social capital; ethnic social capital; community development; ethnic identity.

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Acronyms

ABCD	=	Asset Based Community Development
AIDS	=	Acquired Immunodeficiency Syndrome
CBO	=	Community Based Organization
CCC	=	Children Cross Connection
DIWDC	=	German Institute of Economic Research, Washington DC
E.C.	=	Ethiopian Calendar
EPA	=	Environmental Protection Agency
EPRDF	=	Ethiopian Peoples' Revolutionary Democratic Front
ESMAP	=	Energy Sector Management Assistance Program
FGD	=	Focus Group Discussion
FM	=	Frequency Modulation
GO	=	Governmental Organization
HIV	=	Human Immunodeficiency Virus
IMISCOE	=	International migration, Integration and Social Cohesion (Europe)
KI	=	Key Informant
KII	=	Key Informant Interview
NGO	=	Non-governmental Organization
SIM	=	Society of International Missionaries
SNNPRS	=	Southern Nations, Nationalities, and People's Regional State
UN	=	United Nations

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UNDP	=	United Nations Development Program
UNESCO	=	United Nations Educational, Scientific, and Cultural Organization
UN OCHA	=	United Nations Office of Humanitarian Affairs Office
USA	=	United States of America
USD	=	United States Dollar
USDA	=	United States Department of Agriculture
Wo.Ga.Go.Da.	=	Wolaytta, Gamo, Gofa, and Dawro
WODA	=	Wolaytta Development Association
WZCTGACO	=	Wolaytta Zone Culture, Tourism, and Government Affairs Communication Office

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Chapter 1: Introduction

1.1. General Characteristics of the Community under Study

The Wolaytta are mainly found in Wolaytta Zone of SNNPRS in Ethiopia. The zone is located between $6^{\circ}4 - 7^{\circ}1$ N latitude and $37.4^{\circ} - 38.2^{\circ}1$ E longitude. Wolaytta zone is bordered in south with Gamo Gofa, in west with Dawro, in east with Sidama, in north with Kambata Tambaro and Hadiya zones, and in northeast with Oromia Regional State. Wolaytta zone covers the lowest point of 1,200 meters high above sea level in Humbo Woreda at Abaya Chawkare Kebele to the highest one of Mount Damota, 2,950 meters high above sea level. Regarding agro-ecological zones, 35% is lowland, 56% midland, and 9% highland. Wolaytta zone has a total area of 4,511.7 square kilometers. Based on the projection of the 2007 Population and Housing Census, the population of Wolaytta Zone is about 1.65 million, out of which 50.73% is female and 49.27% male (Wolaytta Development Association, 2012).

1.2. Statement of the Problem

The core issue which initiated the researcher to choose the research topic is the customary trend of thinking in Ethiopia that has continuously insisted merely on the political facet of ethnicity and the low weight given to other important elements such as socio-cultural and economic capitals having strong contribution to community development. Although there should be a need to promote the political aspect of Ethiopian ethnic communities, the relevance of the socio-cultural elements within them for development has to be researched and utilized for addressing human problems.

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Since Ethiopia is a multi-ethnic state with a dwelling of more than 80 distinct ethnic groups (Ethiopian Culture and Tourism Ministry, 2014), the government's efforts in facilitating the empowerment of ethnic-regional-based development associations like the Amhara Development Association, Oromo Development Association, Southern Ethiopian People Development Association, Tigray Development Association, and others, is well noted. However, the potential power of the social capital within ethnic communities, which can be a vehicle for community development, has not been exploited as needed.

In Ethiopia, instead of seeking outsiders' assistance, why is it not possible to exploit people's values of ethnic identities and the related social mobilizations for the purpose of community development? This must be so because the issue of social capital is a subject of study by scholars. Moreover, ethnicity is an integral part of social capital, facilitating social development. Such a social fact among the Wolaytta ethnic community in Ethiopia is what the study discovers.

The researcher's reason for being interested to study the Wolaytta is his familiarity with the community, which made him see the socio-cultural resources within the Wolaytta. These resources need to be studied to know how they are worthy for community development. The rationale for focusing on the study in the period after the year 2000 is that since then the Wolaytta ethnic community has got the opportunity to administer itself at zonal level, and also confirmed the protection of the Wolaytta language and ethnic identity. The protection of the language and ethnic identity of the community was from the local government officials' attempt of intentionally blending

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with the languages of the resembling communities (Wanna, 2002; Turton & Clapham, 2006).

Thus, the major knowledge gap to be filled by this research is the failure to widen the boarder of ethnic issues from inherently political to economic, social, and cultural dimensions. This means, in addition to being cognizant of the political rights of ethnic minorities, it is possible in social work research and practice to exploit socio-cultural resources within the community.

1.3. Scope of the Study

The study specifically focuses on the period since the year 2000, which is the benchmark of the Wolaytta's self-administration at zonal level as has been mentioned in the above section. This research tries to limit itself in Wolaytta Zone of the SNNPRS. However, it has jumped the boundary of Wolaytta so as to include some important informants who are ethnically Wolaytta and who can richly provide the required information. Such participants of the research did not deserve disregard for the only reason they live out of Wolaytta. For the qualitative data useful for the research question, the importance of cultural community is superior to that of geographic community. Among the many characteristics of community development, this study concentrates on the socioeconomic and cultural aspects. Hence, the social, cultural, and economic parts of development to be considered in this study are further divided into development due to inherited cultures, service progresses in sectors of food security, road infrastructure, educational service, health service, potable water supply, sport and others in the study area after 1993 E.C. Although bonding social capital and bridging social capital generally

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constitute the two forms of social capital, the emphasis of this research is the Wolaytta community's bonding capital.

1.4. Research Questions

The research questions are:

- a. What elements of ethnic social capital are found among the Wolaytta?
- b. How do the social capital components within the Wolaytta promote community development? and
- c. How can significance of the building blocks of ethnic social capital lead actors towards drawing strategies for community development?

1.5. Research Objectives

Based on the research questions above, the research objectives are:

- a. To explore the key elements of social capital in the Wolaytta community,
- b. To see how social capital has contributed positively to community development in Wolaytta Zone, particularly after the year 2000, and
- c. To recommend how practitioners should consider the significance of social capital within ethnic communities as strategies in the progress of other Ethiopian communities.

1.6. Significance of the Study

The research will have a capacity to influence several development endeavors in two ways. First, the study of social capital and its important role in catalyzing community development interventions is of paramount. Thus, the first significance of the study is its effort of digging out components of social capital, which has become a contemporary

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study in the field of social work. Second, the structure of the Ethiopian government is ethnic federalism, out of which any kind of social policy and strategies are derived. This helps the research to be vital in understanding community development in Ethiopia from the political, social, and cultural contexts that prevail in the country.

1.7. Organization of the Paper

The paper starts with an introducing chapter, which includes basic items in the research such as the defining characteristics of the Wolaytta, that is, information about the global, national, and geographical location, as well as about the administrative areas. It also introduces the reader with problem statement, the very important articulation of the research topic. As another sub part of the introduction, scope of the study has been mentioned in the paper to show within which spatial boundaries, time period, and specific situation the research is undertaken. The other three sub sections of the paper's introduction part are research questions, research objectives, and significance of the study. Then, as the second chapter, literature review follows. In this chapter, other scholarly works that relate to the topic of the research are reviewed, mainly from libraries, websites, and archives of governmental and non-governmental offices. The third chapter is research method. This part mentions the methods of research used to answer the research questions, meet its objectives, provide the rationale for employing those methods, show the tools applied while following the specific research method, and describe procedures followed while undertaking the research. It is presentation and analysis of findings that proceeds as the fourth chapter. The chapter puts the results of the study in an organized way. It also shows the analysis of those results in detail. Following the fourth chapter, discussion as the fifth chapter comes. The ways how the findings

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presented and analyzed in the previous chapters responded to the research questions along with the objectives are discussed in this chapter. Also, how the findings link to the literature review part are well seen in this discussion chapter. The other aspects the discussion chapter includes are social work implications, theoretical frameworks, challenges, and limitations of the study. The final chapter of the thesis is recommendations. In this chapter, based on the findings, the researcher tries to recommend on the importance of further research and policy formulations, recommendations on program and project interventions, and on social work education.

Chapter 2: Literature Review

Instead of directly showing what the data in the ground inform about the study community, it is necessary to review the literature about the research topic. Thus, the chapter presents sources about the general characteristics and socio-cultural backgrounds of the Wolaytta. It also gives document reviews about the link between ethnic social capital and community development.

2.1. Background

There are widely noted present-day works of research and practice of discovering social capital of societies as one of the entrance gates into community development process. Literature confirms that the role of social capital in devising development policies should be given payable attention (Woodhouse, 2006; Dillard, Dujon, & King, 2009; Samson, 2010). The common reality shared is that sustainability in community development becomes true when the community's social networks and trusts are strengthened. Similar to communities in several parts of Africa, Ethiopian communities have momentous potential of social capital, which can either create or accelerate change (Wassie, 2006; Wassie, Melesse & Dessalegn, 2011). Accordingly, elements of Asset Based Community Development are widely experienced by strong traditions of various Ethiopian ethnic groups. The studies have also shown that there are ethnic social networks even among residents of urban communities such as Addis Ababa to some degree.

Regarding the study community, as a young administrative zone founded in 2000, Wolaytta Zone has shown profound improvements in social services such as expansion of

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infrastructure, construction and supply of educational and health facilities, clean water accessibility and the like (Wolaytta Development Association Yearly Bulletin, 2013). WODA has studied and found that the period after 2000 (1993 E.C.) enjoyed considerable situations of community mobilization for positive socioeconomic changes in the lives of people in Wolaytta. In addition, WODA and other agencies have reportedly revealed that most of the significant indicators of development observed during the aforementioned period have to do with the fruits of the people of Wolaytta to initiate themselves for developing Wolaytta. To say this in other words, individual members of the Wolaytta community were holding the perception that because of their belongingness to Wolaytta ethnic group, they had to contribute much to the development of their community.

2.2. Operational and Conceptual Definitions of Terms and Concepts

2.2.1. Community Development

Broadly speaking, development is all about betterment in human life. A related concept, community development entails the same meaning, but the later is narrower in that it affixes to the former by lowering the level to community.

There is great diversity in the definition of community development as its goal differs across time. Besides, community development goes far from holding a single component to include several sub concepts. Citing each and every definition by various sources is not worthy, but for the convenience of starting with grasping what it is about, the very common definitions by recognized authors and international agencies are the following. The United Nations defined it as "a process designed to create conditions of

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economic and social progress for the whole community with its active participation and fullest possible reliance upon the community's initiative" (Head, 1979, p.101; as cited in Ontario Health Communities Coalition, 2014). Another definition is:

Community development is both process and product. The practice of community development is not one focused solely on material resource development, nor is it devoted exclusively to systems for addressing community needs. Jones and Silva (1991) consider an integrated model of community development that includes problem solving, community building, and systems interaction. Stated another way, they posit that a truly integrated approach assesses the problem, goes on to build community capacity, and importantly, addresses the problem (Wise,1998, p.1.).

It may also be necessary to look at the definition by World Bank:

Community development is the process of increasing the strength and effectiveness of communities, improving peoples' quality of life, and enabling people to participate in decision making to achieve greater long-term control over their lives. Sustainable community development programs are those that contribute to the long-term strengthening of community viability (ESMAP, 2005, p.7).

Important and common themes can be drawn from the above three views. First, community development is about gradual transition of a community from one state to another. Simply stated, it means change in more than one dimension. Second, this change

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is maintained through participation of the community. Here, we have to understand that it is not enough for effective development to ensure the participation of the community, but that initiation by the community itself comes prior to participation of its members into the development intervention induced by outsiders. Third, the term ‘process’ characterizes community development to show that it is not spontaneous, or to indicate that it should never be conceptualized as if it is only outcome. Social work scholars have been widely arguing that community development is both a process and outcome, and that it is generally about building strong community that can take responsibility of transforming it by strengthening the psychosocial links within them (Phillips & Pittman, 2009).

In summary, a better picture of community development becomes clear when we see that it is the initiation as well as the *participation* of community members in the *process* towards desired *change* or *improvement*.

2.2.2. Social Capital

In simple terms, social capital is conceptualized as a social and cultural network among the members of a community, which, if utilized properly, can bring enhancement for the community’s power to resolve its problems.

One of the pioneers in using and widening the concept of social capital is Robert Putnam, who defined it as “the networks, norms, and trust that facilitate coordination and cooperation for mutual benefit (Putnam, Leonardi, & Nanetti, 1993; as cited in Samson, 2010). Community development is made possible through the utilization of what is known as ‘social capital’, which is conceptualized as “...the abilities of residents to organize and mobilize their resources for the accomplishment of consensual defined goals” (Christenson and Robinson, 1989; as cited in Phillips & Pittman, 2009, p.6). After

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analyzing all theoretical backgrounds of social capital, Cherti (2008, p.44) put his own conceptualization of social capital as an issue with main components as “social networks and relationships, social support and control, and shared obligations”, which together “create social norms within the network which ‘regulate’ interactions within the same network”. He also elaborates that “the trust element is incorporated in all the levels of social norms and oscillates, depending on the type of network and the nature of the relationship developed within the network”.

Most social scientists categorize social capital into three (Dillard, Dujon, & King, 2009; Putnam, 2000; as cited in Jones, 2013; Radcliffe, 2006; Cherti, 2008). The first type is “bonding (localized) capital” – social capital that bonds members of homogeneous social groups be it of ethnic, religious, economic status, etc. The second type of social capital is “bridging capital”– social capital connecting people in more than one group, or members of heterogeneous groups. The third category is “linking capital”, which can be referred to as “networks among groups unequal in the governmental hierarchy” (Dillard, Dujon, & King, 2009, p. 269). Though it is possible to discuss the three types of social capital in the study community, this research primarily sees only the first type, bonding capital, for the purpose of focus.

Social capital has also been viewed by other researchers in four approaches (Woolcock & Narayan, 1999). These are the “communitarian view, the network view, the institutional view, and the synergy view” (p. 14). In the communitarian view, according to the researchers, social capital is understood simply as associations among the community in forms of clubs, interest groups, peers and all that. The network view illustrates social capital as interactions or ties within a community or among different

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communities. While the tie within the community is known as “bonding capital”, the tie among various communities is referred to as “bridging capital”. The institutional view describes social capital that it is dependent for its strength on the strength of institutions or organization formed by communities. The fourth one, the synergy view, takes into account both the network view and the institutional view. In other words, it argues that networks among and within a community and relations between state and society do best define the characteristics of social capital. For convenience of study focus, this research sticks to the fourth, the synergy view, because the research’s aim is to explore the established bonding capital (network), which has been enhanced by indigenous associations.

It compels us to admit that social capital is a contested notion. However, based on the consensus on the above trend of the literature, one reaches to a view that social capital has much to do with a pattern of cultural bonds, interrelatedness, and interdependence among entities of a given community, which can drive them to achieve a new state of affairs.

2.2.3. Ethnic Identity

Ethnic identity is a cultural characteristic with which a group of people identify itself. “Ethnicity is a term that describes shared culture—the practices, values, and beliefs of a group. This might include shared language, religion, and traditions, among other commonalities” (OpenStax College, 2012, par. 5). From this and other sources it is possible to view that ethnicity is generally defining a group of people with respect to their essential characteristics such as culture, rather than their supposed biological differences.

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2.2.4. Ethnic Community/Ethnic Group

A related concept, ethnic groups, is a social group sharing the same socio-cultural and historical characteristics. As Rodney Stark (2001, p. 290) defined, ethnic groups are “groups that think of themselves as sharing special bonds of history and culture that set them apart from others”. He clarifies this definition by explaining that for a group to be said ethnic group, it is not only their distinct culture which identifies them, but also the bond which integrates them together. Thus, to precisely put it, an ethnic community or ethnic group can be seen as a group whose members feel to share similar cultural and historical characteristics.

2.3. Qualitative Measurement of Social Capital

2.3.1. Measuring Social Capital

As it is known in the study of social capital, a difficulty exists not only to measure this broad term “social capital”, but also to agree on its appropriate conceptualization. Nonetheless, various scholarly works tried to show its measurement in a qualitative approach. For study convenience, three such works have been analyzed in the following section. It should be noted that putting the constituents of social capital in a way easy to understand or measure doesn’t imply that the notion is rigidly scientific, but that the major social circumstances in a community can be studied systematically.

2.3.2. Elements of Social Capital

Some of the written sources try to specify social capital by looking at its components such as “generalized norms”, “togetherness”, “everyday sociability”, “neighborhood connections”, “volunteerism”, and “trust” (Woolcock & Narayan, 1999, p.49). There are also others who use five frameworks in the measurement of social capital

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– “participation, social engagement and commitment”, “control-self efficacy”, “perception of community-level structures or characteristics”, “social interaction, social networks, and social support”, and “trust, reciprocity, and social cohesion” (Harper & Kelly, 2003). Others (Dudwick, Kuehnast, Jones, & Woolcock, 2006, pp. 11-25) use the phrase “dimensions of social capital” to measure social capital or to narrow its concept. These dimensions are six, consisting of “groups and networks”, “trust and solidarity”, “collective action and cooperation”, “information and communication”, social cohesion and inclusion”, and “empowerment and political action”. All frameworks of qualitative measurement used by different researchers are vital to uncover the concept of social capital into its parts, but in the context of this thesis, the researcher selected eight core measuring components among the three literature sources, which will also be the bases for the in-depth interviews and focus group discussions. The first of these is *generalized norms*, which in turn embraces people’s indigenous cultural practices, their helpfulness, their trustworthiness, and their fairness. The second is *togetherness*, whose elements are how well people get along and, their appearance in group. *Volunteerism* is the third component of measuring social capital, which includes individual’s volunteerism, expectations of volunteering, criticisms due to failure to volunteer, good contribution to neighborhood, and individual’s help of someone. The fourth one is *trust*. The trust part of social capital consists of family trust, trust of people in neighborhood, kinship trust, trust on other ethnic groups, trust on business owners, trust on government officials, trust on the justice system, trust on government service agencies, and trust on local government. Fifth, *the perception of community-level structures or characteristics* is also a key in understanding social capital specifically. In other words, the view of individuals towards

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the social environment or towards the community is an asset and sub-part of social capital. The sixth measuring component that is thought to fit the research is *participation, social engagement and commitment*. This is defined in terms of an individual's active participation in local and community affairs with his/her capability to influence. More importantly, the seventh measuring element is *information and communication*. When community members get access to information and when they also use communication technology, this is again part of social capital. This dimension also includes the indigenous African mechanisms of information and communication. Finally, the eighth component of social capital in this thesis comes as *social cohesion and inclusion*. As their names indicate, social cohesion and inclusion focus on the tendency of bond within an ethnic community on the one hand, and on the likelihood to include or exclude community members into such ethnic or cultural group on the other.

2.4. Conceptualization of the Research

In order to draw the obvious picture of what the research wants to investigate about, the way how social capital and community development link together should be stated. The model follows the conceptualization by various authors on five to seven types of community capital, among which social capital is one (Department of Sociology at Iowa State University, 2008; Phillips & Pittman, 2009; Flora, Emery, Fey & Bregendahl, 2012). This common model categorizes community capital into five forms – natural capital, cultural capital, human capital, social capital, and financial capital. The focus of this thesis is on the fourth form, social capital, but also with great emphasis to the second, cultural capital. One should not get confused by rigidly categorizing the above types of community capital. The difference among them is not sharp. In fact, some scholars wrote

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that the concepts of “social capital” and “community capital” are similar (Jones, 2013). As mentioned in the problem statement sub section of the paper, community development may be described as a sum of social, cultural, economic, political, and physical advancement of life. So, the broader aspect of community development under which the notion of social capital falls is socio-cultural factor. Though Ethiopian communities can be grouped in terms of different characteristics, for the convenience of this study they are grouped into many ethnic communities, in which social capital prevails. The Wolaytta community is therefore one of such communities, on which the study is conducted.

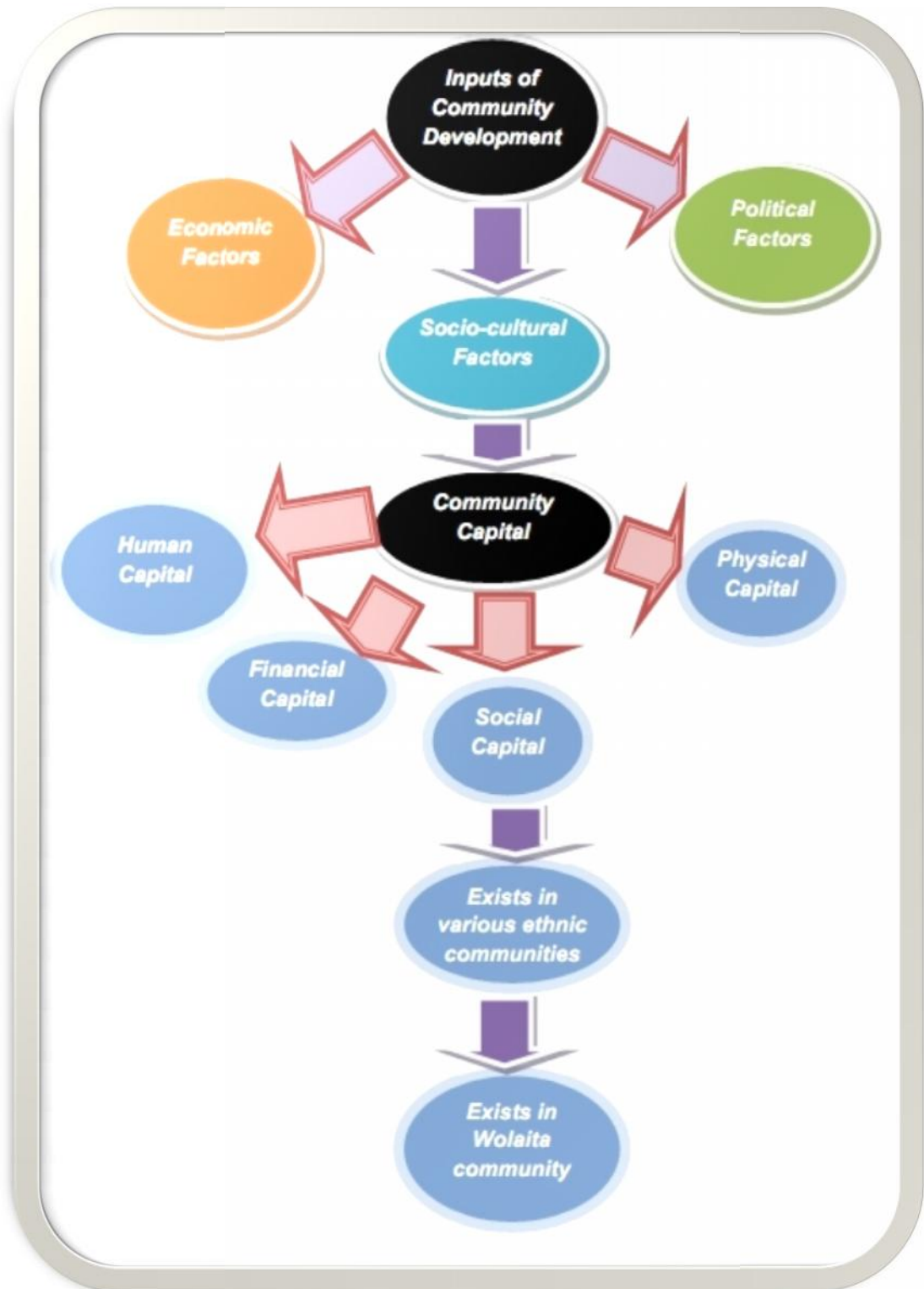


Fig. 1 Diagrammatic Conceptualization of the Research

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In the diagram, the circles show the various concepts including community development and the sub-concepts which further describe community development. The arrows indicate the link among the encircled concepts. For example, the three arrows joining the concept “inputs of community development” with “economic factors”, “socio-cultural factors”, and “political factors” inform that the later three concepts are the components of the broader phrase or concept “community development”. The other meaning of the arrows is showing simply the relationship of a concept in a circle to the next one or inclusion of the next encircled concept to the above encircled concept. For instance, “social capital”, which is found in third circle from bottom to up, is a concept in which the concept in the next circle “exists in various ethnic communities” (ethnic social capital) is included.

2.5. Historical Background of the Wolaytta

The term “Wolaytta” designates more than a single item; it stands for the language, the people, and the region (Adams, 1983, as cited in Belay, 2007). The historical accounts by Fancho, Eyob and Wolaytta Zone Culture, Tourism and Government Affairs Communication Office (2011) indicate that the Moche and Borago caves in Wolaytta were studied by foreign anthropologists that they might have been the homes of several migrant people from around the world, some 70,000 years ago during the Ice Age. They insist that those migrants might have recovered starting from such places, and that the Wolaytta history begins from there. According to this account, the Wolaytta are identified by a number of social, political and economic identities, such as bartering with metal currencies even before Iron Age, manufacturing of clothes with indigenous technology, establishment and kingship of three dynasties with 56 kings (the

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Kawos) even before Christ's birth, foundation of the Damot Kingdom, which according to legendary sources ruled half of the present day Ethiopia, strong warring culture of the people against their enemies, attractive artistic traditional music with their dances (more than 800 songs), various indigenous musical instruments such as *Cacha-zayyiyaa*, *Dinkiyaa*, *Imbiltaa*, *Pulaliyaa*, *Poororisiyaa*, *Ulduuduwaa*, *Kambaa*, *Anduraa*, and *Suluusiyaa*.

Writer of another book of the history of Wolaytta put that like many other Ethiopians, the Wolaytta people's migration pattern is from Southeast Asia (Wanna, 2002). The book continues to inform that among the previously migrated people to Ethiopia from Southeast Asia were the Sibu, Wolabo, Bartuma, and Boran. Other ancient and modern historical accounts of the Wolaytta are reviewed below.

2.6. Socio-cultural Background of the Wolaytta

2.6.1. Language

Among the various language families in Ethiopia, Wolaytta is grouped under the Omotic family, spoken in the Wolaytta Zone and in its neighboring areas in the SNNPRS. (Yama Ethiopia, 2012). Yama has also revealed that people started to use the Wolaytta language in written form since the 1940s, with the effort of the SIM, after which Dr. Bruce Adams and his team members amended the writing system. Then, the source indicates, during the Dergue Regime, the language was selected for the Literacy Campaign (1979–1991) as a pioneer to any other south Ethiopian language. Currently, the Wolaytta language has become a medium of instruction in primary schools, especially after the year 2000 (Tamirat, 2012).

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In their book entitled *The Wolaytta Language*, Lamberti and Sottile (1997) mentioned that Wolaytta language is grouped under West Cushitic sub-branch by the name *Ometo*, which makes it the most northern representative in the group. According to these scholars, the language of the Wolaytta is similar in dialects and other characteristics to its neighboring *Ometo* cluster languages such as Zala, Dawro, Konta, K'uc'a, Gamo, Gofa, Malo, etc.

2.6.2. Culture

Anthropologists categorize Wolaytta as Enset Culture area, though there are other crops produced in the area such as maize, potato, bean, and taro through mixed agriculture (Freeman & Pankhurst, 2003). There are several cultural traits among the Wolaytta such as that of ceremonies during wedding, circumcision, funeral, *Gimuwaa* (traditional feast of a woman to show her economic prestige), *Daalaa* (ceremony held by men to show the large number of their heads of cattle), traditional calendar, traditional religion called *Baawaa Xoossaa* (lit. "One's Father"), music, dancing, feeding, drinking, material exchange or marketing, dressing, agricultural group works, house constructions, traditional medicine, and others (Fancho, Eyob, & WZCTGCAO, 2011). However, the above source gives stress on the *Gifaataa* (somehow similar to the Ethiopian Orthodox Tewahido Church's *Meskel* or Finding of the "True Cross") Holiday celebration ceremony is the notorious tradition in Wolaytta. It has been mentioned that the *Gifaataa* is considered as the New Year in Wolaytta, whose celebration is started three to four months earlier to the exact date. According to the source, the traditional Wolaytta songs, dances, feeding of meat, blessing by elders, camp fires (*Guuliyaa*), exchange of field flowers, and other cultural activities are held.

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2.6.3. Clan and Lineage System

Referring to Wanna Wagesho (2002), Wolaytta has several clans and tribes. His historical account shows that in an ancient time when King Metolome brought the mother of Saint Abune Teklehaymanot from a place in North Ethiopia called Bulga, the Amhara clans came with him to Wolaytta. The source identifies such Amhara clans as Fetigara, Angara, Zentela, Angotia, Kesiga, Urga, Damota, Melegna, and Kalicha. It has also been mentioned that those from Tigray were also called Tigre clans, and those from Hadiya were called Mareko clans. Wanna Wagesho's book of the Wolaytta History also gives details of 113 various clans among the Wolaytta with the major classifications under two categories – *Maallaa* and *Dogolaa* (2002, pp.14-16). Wanna admits the diversity of Wolaytta in terms of clan, but insists that despite the classification, the people maintained its ethnic unity for years and generations.

2.6.4. Religion

Although the influence of modern religions in Wolaytta has been noted for successive periods of time in history, the Wolaytta have their own traditional religion (Lamberti & Sottile, 1997). In addition, “according to the Wolaytta tradition, they had possessed churches and holy scriptures for their religious practices. These were, however, all destroyed during Menilik II's conquest (1893-97)” (p.17). Lamberti and Sottile also reviewed that the Wolaytta ethnic community had supreme god personified by *T'oossa* which functionally corresponds to the *Waak* (i.e. the “sky-god”) of other Cushitic-speaking peoples. The Wolaytta used to sacrifice cereals such as barley and wheat, and meats of domestic animals such as ox, sheep and chicken to their *T'oossa* (Cerulli, 1929, as cited in Lamberti & Sottile, 1997). We understand from the account by the above two

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writers that after being Christianized, by means of the Amharas, they started to personify *T'alahe* as evil spirit.

Other writers' (Fancho, Eyob, & WZCTGCAO, 2011) accounts have indicated chronologically about the religious history of the Wolaytta that the ancient traditional religion was *Baawaa Xoossaa*; then the Ethiopian Orthodox Christianity was introduced first through King (*Kawo*) Metolome and then through the Amharas; then the Evangelical Christianity through western missionaries such as Dr. Lambe and SIM; and recently Islam by means of merchants.

2.6.5. Social Stratification

Like any other ethnic community in the world, the Wolaytta are socially stratified ethnic groups, as studied by scholars (Freeman & Pankhurst, 2003). In some cases, the stratification is socioeconomic, which discriminates the occupational minorities such as potters, tanners and smiths having rich skills of handcrafts (Cancellieri, 2011).

In Wolaytta, to ensure the passing from one social status to the other individuals hold various ceremonies such as circumcision, marriage, *Gimuwaa* (to show economic prestige of a woman), *Gaannaa* (to ensure the marriage ceremony is confirmed), *Kawotettaa* (kingship ceremony), *Gadaawaa* (to show braveness in wild games), *Woyshshaa*, *Gocha*, and the like (Fancho, Eyob, & WZCTGACO, 2011).

Other studies also show that farmers enjoy prestigious social and economic statuses in Wolaytta, while artisans and the so-called "slaves" are despised by them (Tsehay, 1991). This has been described as:

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To the observer, the Wolayta distinction between farmers, artisans and descendants of slaves is immediately apparent. Farmers, known as *goqa* enjoy a higher status by virtue of their ownership of land; this descendants of slaves lack. Artisans, called *chinasha*, are said to have been “given” land grants by war leaders and kings in return for their warriorhood; they lack freedom of access to land which they “do not work” anyway. They survive on income from their craftsmanship in pottery, tanning, blacksmithing and, occasionally, singing. *Goqa* and *chinasha* do not intermarry; nor do they mix socially or otherwise. *Goqa* despise *chinasha* and hold various derogatory beliefs about them; their attitudes towards slaves, *ayele* is even stronger. Everybody shows deference to the clan of the traditional rulers, and, on the surface, the society is rigidly hierarchical, this being on the basis of occupational and access to political positions and land. (Tsehay, 1991, p.342).

We get evidence from this about the rigid social stratification of the Wolaytta, which has its own implication in the life sphere of the people.

In contrast to some scholars who classify the Wolaytta social strata into three to five structures (Chiatti, 1997), others (Fancho, Eyob and WZCTGACO, 2011) group the major social classes in Wolaytta into three – the ruling class or *Maallaa*, the commoners (*Goqaa*), and the *Xoomaa* (“slaves”). The later source further categorizes the three major classes as follows: *Maallaa* into *Kawotiyaa Maallaa* (the ruling *Maallaa*), *Yeda Maallaa* or *Wonbeeetuwaa* (the common *Maallaa*), and *Care Maallaa*; the *Goqaa* into *Bayra Goqaa* (the Senior *Goqaa*), *Toora Goqaa* (the Warrior *Goqaa*), *Shocha Goqaa*, and

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Dogalaa; and *Xoomaa* into *Aylliyaa* (“slaves”), *Degelaa* (tanners), and *Cinashshaaa* or *Manaa* (potters).

2.7. Previous and Current Development Interventions in Wolaytta

2.7.1. Livelihood Improvement Efforts

We can see the efforts of community development in Wolaytta from two scenarios. The first is the effort of development from the community its own. With this we may consider the community capital that the people own. In his study of livelihood adaptation, risks and vulnerabilities in rural Wolaytta, Ayele (2008) developed a model called “the Livelihood Process in Rural Wolaytta” (p.3). He also disclosed the deep rooted traditions of social involvement among the Wolaytta, like wedding and burial ceremonies, which are much helpful in coping risks and vulnerabilities if handled wisely, but which might also be a cause for loss if practiced extravagantly (Ayele, 2008). In accordance with this model, rural Wolaytta community has various resources such as natural capital (land and livestock), human capital (labor power), economic capital (savings and community property), and social capital. For effective utilization of these resources to yield the best livelihood status, two things are important: community activities (income diversification, risk/vulnerability adaption, accessing to resources, improving land quality and etc.) and mediating factors (environmental, policy, infrastructural, technological and socioeconomic). It is vital to draw from this that social capital is one of the major resources among the Wolaytta to promote livelihood betterment. Looking at the model also informs us that social capital is again one of the mediating factors in achieving good livelihood outcome, if we take one of the mediating factors “socioeconomic” factors. This is to mean social network, which is part of the social capital is included under the

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socioeconomic factors that mediate between the resources and livelihood outcomes in Wolaytta. Ayele's investigation in the area was not only to distinguish the good dimension of social capital among the community, but he also found that if the rural households and individuals don't get wary of the high costs for social relations during wedding and burial ceremonies, their livelihood is more likely to be negatively affected. However, social capital is primarily established within every community not for such purposes. So, it demands us to bear in mind that for positive community change to come, its members should avoid the drawbacks of social networks and stick to the useful ones.

The strategy used in Ayele's research to conduct the above study was a collection of quantitative and qualitative data. In the qualitative methods less structured interviews, which aimed at understanding the interviewee's point of view, were applied. In the quantitative methods, interviews were designed to answer research questions reflecting the researcher's concerns. Additionally, focus group discussions were held as the other part of the qualitative method.

Coming to external actors of development in Wolaytta, a review of the general trend of livelihood or development activities in Wolaita would give lessons from both the failures and the successes. In the 1960s and 1970s, efforts of development, especially in the agriculture sector by the Ethiopian government can be said exhaustive, but not effective as was attested by the intensive projects of the Wolaita Agricultural Development Unit (Wolaita Agricultural Development Unit, 1979). In its annual Crop Sampling Survey, the report of WADU shows lower yield per hectare of the major crops since the inception of phase II. Furthermore, the report also admits that the yield from the application of fertilizer and improved seeds got decline in the reporting period. The

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survey report also discovered other problems of degenerating of the reproducing capacity of improved maize seeds. In summary this survey and other documents proved that the agricultural development interventions in Wolaita were not satisfactory as desired.

An evaluation research in Damot Gale Woreda of Wolaytta Zone showed that an international humanitarian organization called OXFAM has been requested by the community and the government and intervened on the serious scarcity of water in Wolaytta since the 1985 Ethiopian Famine, which was especially called the “green famine” in Wolaytta (Program Support Unit, 1994). According to document prepared by the Program Support Unit, from the period of 1985 to 1990, more than 90 hand dug wells were established and became functional. As the impact assessment by the organization stated, many socioeconomic impacts were obtained, among which were the better awareness on personal hygiene and community sanitation, significant reduction of women’s burden of traveling to longer distances and carrying water, decreased incidences of diarrhea and skin diseases of children and adults.

Together with the rehabilitation programs by the Program Support Unit, it can be said that OXFAM’s intervention in water services in 32 Kebeles of Wolaytta registered valuable improvements in development components.

Ato Wanna Wagesho mentioned in his book of the Wolaytta history that Ato (later *Dejazmach*) Woldesema’et Gebereweld was a governor of the Wolaytta *Awraja* (province) in 1954 E.C. Since that time the governor started his works of administration and development with commitment. *Dejazmach* Woldesema’et enhanced the activities of development. Holding the motto of Girmame Neway and insisting on the affairs of

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development rather than on the security affairs only, he motivated the workers and continued to discharge his responsibilities, without failure to meet any of his expectations. He commenced the establishment of clean water supply projects through pipes to the Wolaytta Soddo people; could secure fund from the World Bank and launched large scale agricultural development project in the province; had bridges constructed on Omo and Bilate Rivers (which created social and economic link between Wolaytta, Sidama and Kafa, and which also saved many lives which would have been lost in attempt to cross the rivers during rains seasons) (Wanna, 2002).

2.7.2. Resettlement Programs and Food Security

Resettlement and relocation of people is mostly a strategy by Ethiopian governments of different regimes. The United Nations Office of Humanitarian Affairs, in its report of emergency report (UN OCHA, 2003) showed that among the 100,000 heads of households planned by the SNNPRS government in 2003, there were several Wolaytta farmers, along with others from Eastern part of the region such as Sidama, Konso, Gedeo, Tambaro, Kambatta, and Hadiyya to be hosted in the western part of the region such as Kaffa, Sheka, Bench Maji and Konta areas. The report also gives details of the plight of the Wolaytta farmers in terms of food insecurity. In addition, the situation of food insecurity in the densely populated Wolaita area of North Omo has deteriorated, due to the failure of the *belg* (spring) rains, says the report by UNDP (UNDP, 1994).

2.7.3. Efforts of the Wolaytta Development Association (WODA)

Wolaita Development Association (WODA) has been established in 1950s, and reestablished in 2000 after the zonal recognition of Wolaytta (WODA, 2012). Annual

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bulletin of WODA (2012) shows that it has planned and accomplished several development interventions, among which the major are the establishment of the well-known Liqa School with outstanding students and teachers in it, promotion of the Wolaytta culture and history through the establishment of the Wolaytta Cultural Center (*gutaraa*) through the allocation of millions of birr, publication of the Wolaytta social, economic, and political history book, engagement in several agricultural development, water and sanitation, and advocacy activities.

Investment on youth is considered as one component of community empowerment. Part and parcel of such investment in the context of Ethiopia is sport, especially football. The high enthusiasm to the success in football sport in Wolaytta community is public and participatory. A short history of foot ball in Wolaytta (Wolaytadamota, 2012) reveals that in 1960s, the people of Wolaytta, by virtue of their whole heart support and ownership of their first strong sport club “Wolaytta Damot Sport Club”, they went to establish a newer one called “Wolaytta Tussa Sport Club”, which was very famous in international championships too. After Tussa, again another club called “Wolaytta Pepsi” was established, which eventually laid foundation for the current club called “Wolaytta Dicha”. According to the history, Wolaytta Dicha Sport Club was founded in 2010. In 2013, Wolaytta Dicha became so competitive, won the Cup of the National Football League and joined the Ethiopian Premier League. At the day of this cup hundreds of thousands of its home land supporters waved streets of the area as well as other places, especially of the SNNPRS. This public support and the contributions of the Wolaytta Development Association, which is the major funding agency of the club, continued, indicating the presence of high social bond among the community.

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2.8. Ethnic Social Capital Promoting Community Development

2.8.1. The Global Context

Dimitria Giorgas' (2000) study signifies the importance of ethnic community formation in combating with social and economic problems faced by immigrant ethnic groups in the USA. In his article entitled "Social Capital within Ethnic Communities", Giorgas totally depended on document review as his method of study to investigate how ethnic social capital and economic and social development in a community are related. He cited the work of Coleman to demonstrate the essence of social capital within both communities and families. Accordingly, the social capital within communities and families can create human capital, which in turn can maximize economic opportunities for such a community and family. To attest the positive impact of an ethnic community's social capital on the opportunity of upward social and economic mobility, Giorgas also refers to Portes and Zhou, who made studies on the subject. These American sociologists showed the extent of such social capital within immigrant ethnic communities in the USA.

Similarly, American Sociologists Portes and Zhou (1993) consider resources within an immigrant's [ethnic] community as the [*sic*] most important factor in improving the chances of upward mobility. This is where immigrants can protect themselves from discrimination and the threat of vanishing mobility ladders. Moreover, for the second generation, the ethnic community can be the means by which they obtain both the economic and moral support. For example, values regarding the importance of educational attainment and economic success can be maintained and transferred to the second generation (Portes ad Zhou, 1993, pp. 85-87, as cited in Giorgas, 2000, p. 3).

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Examples of ethnic communities provided in the same source are immigrant Greeks and Italians, who have capacities to pool moral and material resources from the ethnic communities themselves as a result of common goals and shared feeling of identity. Consequently, “this propensity fostered community development” (p.8).

For Giorgas, who insisted mainly on the work of Portes and Zhou, social capital is generally more important than human capital for the second generation of immigrant ethnic communities to achieve economic success. Particularly, Portes hypothesized and proved that when social network gets denser among such communities, social capital becomes stronger, and that this in turn impacts the first generation to have more social control on the second, and the second generation to access scarce resources controlled by the community. The sum effect, according to the hypothesis, is a lessened probability for the second generation to go down the prosperity ladder, or higher probability for upward move. Giorgas concludes by stating that “social capital and social distance are important factors in explaining differences in the social and economic outcomes of post-war first generation of immigrants” (p. 7).

Another fact that ethnic identity serves as a capital to economic success is explained by Professor Constant and Professor Zimmermann (2008) in DIWDC Policy Brief. Their study suggests that migrants from less developed nations to countries of European Union possess culture-specific capitals strongly useful for success in the labor market. According to these scholars, ethnic capital among immigrants has been ignored by countries like Germany, recognized as potential resource by Canada, and deliberately made to be assimilated to the host country by France. At the heart of the study is the finding that for immigrant people to European and other western countries, both of the

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following scenarios are advantageous. In the first scenario, identification of immigrants with their ethnic identity is essential in expanding their access to involve in the labor market. Second, the action by the immigrants of getting assimilated to the host cultural and linguistic identity is not necessarily a disadvantage, as far as their objective is to contextualize the economic environment of the country receiving them.

In their study, Constant and Zimmerman used a new research method called *the ethnosizer* to probe culture-specific capital among ethnic groups (p. 5). In their view, *the ethnosizer* is more appropriate than other methods such as various types of interview. Hence, *ethnosizer* was defined by these scholars as an index to measure the strength of a person's ethnic identity through the combination of six important aspects. These aspects include language, culture, social interaction, ethnic networks, migration history, and ethnic self-identification. Characteristics of each member of an ethnic community are measured along with two-dimensional *ethnosizer* – dimensions including information on the host country and dimension including information on the home country. Furthermore, there are four “identity regimes or states (assimilation, integration, marginalization and separation”) (p.6), with which each individual member of the ethnic community is identified. Then, each of these regimes can have a value between zero and five in the increasing intensity of ethnicity.

The research was finalized by providing advice to the governments of host countries of ethnic immigrants to consider the economic importance of integrating capitals peculiar to immigrant ethnic communities.

The above scholars argued so far on the social and economic changes facilitated by ethnic social capital. As community development also entails betterment in political

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participation of individuals, the significance of ethnic social capital for betterment in engagement of political decisions was also analyzed. Basing his reference to the sociological research of Fennema & Tillie (1999, 2000), Jacobs (2008) summarized six distinct points about the issue. First, ethnic communities with high associational bond have well-built political trusts and involvements. Second, in the case of individuals, a member in an ethnic based association is more trustful and has stronger political involvement than a non-member. Third, members in cross-ethnic associations are more trustful and more active participants in political affairs than non-members. Fourth, individuals who are inactive in associations but who are participants in an ethnic group in which there is a high degree of associational involvement are more likely to have better trust and political participation than those members in ethnic groups with a lower level associational engagement. Fifth, voluntary associations of ethnic groups experiencing high connection with other organizations bear more social trust as well as political trust and political involvement than those loosely connected to external organizations. Sixth, larger ethnic associations have more trust than smaller ones. The message is that for booming political participation of citizens of a nation, utilizing the social and political capital in ethnic associations is more effective than any other strategy. The research type used here is a blend of both quantitative and qualitative in a research design integrating survey, network analysis and in-depth organizational studies.

2.8.2. Social Capital among African Communities in General

Global development institutions such as the World Bank have recently come to emphasize on social capital by signifying the link between culture, economic growth and development (Radcliffe, 2006). Studying for the World Bank among communities in

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coastal areas of Ghana through two rural case studies of group-based development interventions, Radcliffe refers to Putnam's scrutiny that there are differences in the intensity of social capital from space to space, mainly as one goes from one ethnic society to the other. For Putnam, social capital is concentrated within local ethnic-based populations. In other words, social capital in ethnic communities is much stronger than social capital in other forms of community. So, the World Bank's finding showed the reliance of building social capital on the spatial variations of the social capital within a given community. An interesting review of social capital literature by the World Bank here is that there are two sorts of literature. While the first stresses on the social aspect of social capital as the essential part and its cultural aspect as secondary, the second view gives central place to culture or ethnicity, and embeds the social interaction in the ethnicity or culture. The focus of the study is on both of the strands of social capital. Making many sources such as Simmel and Sombart its starting point, the research on coastal Ghana reveals that ethnic social capital is rooted far in the past and has persisted until our era. The author tries to show why social capital-based development interventions in coastal Ghana failed by mentioning that such specific area in the country is not the appropriate region where rich features of social capital are observed for development interventions to make use. Instead, he advised to implement those donor projects in northern Ghana, where the willingness to work in groups is by far better. Therefore, any multiethnic country should not be taken for granted in such a way that every ethnic group in it has equal potential of social capital that can be utilized for community development. Instead, contextual factors appear as differing measures.

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2.8.3. Social Capital among Other Ethiopian Ethnic Communities

A release of an article has shown that each ethnic group in Ethiopia is able to establish social capital (Socio-cultural and Relief Association of Tigrayan Ethiopians in Alberta, Canada, 2007). The article extends this thought that not only for the ethnic communities, but also for Ethiopia as a multi-ethnic nation, such social capital within the ethnic groups is vital for prosperity. It has been pointed out there that the association provides major services of showcasing Tigrayan and Ethiopian history and culture, family and youth counseling, information service on employment and entrepreneurship, psychosocial help, and relief and rehabilitation. Thus, at the center of the article is that the above community development components are performed with the foremost principle of using the social capital underlying communities such as Tigray and others.

A study made on the relationship between business ownership and entrepreneurial success and ethnic identity in Ethiopia has shown that Guraghe owned businesses are more successful than businesses owned by other major groups and minorities (Taye, 2001). Taye's research has found strong relationship between economic success and ethnic identity.

Through the use of quantitative survey of different Ethiopian ethnic groups, Taye revealed that despite the increasing focus of researchers on entrepreneurial success of Asian and European minority ethnic groups in African countries, African minority groups such as Guraghe also showed high success in business ownership. Moreover, he started the study by posing a question why businesses owned by ethnic Guraghes became the most successful among other sample Ethiopian ethnic groups. The partial reasons provided were because Guraghe owned businesses start-up bigger, and because these

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businesses grow faster. He also raised another question why businesses owned by such ethnic groups remain more effective despite the lower educational performance of the owners while compared with academic statuses of business owners from other major ethnic groups in Ethiopia. Taye studied and could reach on the conclusion that effects of ethnicity to some extent reflected inter-ethnic differences in the abilities of the size and growth rate of businesses, which is not observable to researchers. He also admitted the fact that the effects need not be permanent, since it would vary based on the variation on the investment in education of owners and other stakeholders of the business.

Bearing in mind that the socioeconomic contexts of each ethnic group is unique to the group and cannot necessarily be copied to the other, the lesson from the study is still the importance of ethnic capital in economic betterment.

2.8.4. Asset Based Community Development among Ethiopian Ethnic Communities

Assessments were conducted with outcomes supporting the propositions of this research. Of the pioneering works in Ethiopia is the one by the School of Social Work at Addis Ababa University, in collaboration with Oxfam Canada/Ethiopia Program Office. As research design, the study by Wassie, Melese and Desalegn (2011) employed a cross-sectional comparative and qualitative design, through individual depth interviews, focus group discussions, observations and reviewing of secondary sources. The Southern, Central and Northern regions are the areas where the study has been conducted. Target groups drawn from public and private universities, community groups and NGOs working closely with community groups are included. Regarding the size of targets, 25 departments/schools, 12 community groups and six agencies (NGOs/GOs) participated in the study. The total number of study participants is 190 (109 male and 81 female). The

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study applied content interpretation techniques as qualitative data analysis and presentation method.

After presenting the finding, the research has put six short term and eight long term recommendations mentioned as alternative community development approaches.

Among the long term recommendations is the one stating:

There is a need for conducting a comprehensive study of cultural values and practices among the different Ethiopian ethnic groups in order to create knowledge to enhance community development approaches that can be customized and contextualized for specific community development initiatives (Wassie, Melese & Desalegn, 2011, p.69).

The main point to be marked is not this single long term recommendation. However, the study's focus is on Asset Based Community Development (ABCD). While assessing Ethiopian communities (most of them being ethnic groups), the researchers have found ABCD components among the Oromo (*Dabare, Eeba Ogdi, Jige-Debo and Idir*), Amhara (*Debo, Idir, Jemia and Senbete*), Guraghe (*Gaze, Idir, Kicha, Gurda, Moher, Shango and Debo*), Sidama (*Afini*), Kambata (*Gezma, Magaba, Goggota, Hera and Hera Dana*), and others. They have mentioned that social capital is the core element of Asset Based Community Development, which they conceptualized as, "relational and shared" (p.27), though they have admitted the lack of consensus on its definition. Here, the connection between social capital and ethnic social mobilization for community development comes.

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2.9. Gaps in Information from the Literature

One of the discrepancies in the available literatures is that they are mostly about the social capital among immigrant ethnic communities in foreign countries. Though some knowledge can be obtained about social capital of Ethiopian ethnic groups in their home country, most of the literature, especially by Dimitri Giorga, Constant and Zimmerman, is on foreign immigrant and other ethnic communities residing in North American, European, or African countries. The other is that even in the Ethiopian context, the issue of social capital is not well studied in the literature, which otherwise could have enriched this study. A third gap observed in the written sources related to this thesis is the junction point of social capital and ethnic identity. This means, the research aims to see the worthiness of social capital within ethnic communities. However, previous studies mostly revolve around the two issues (social capital and ethnic identity) separately.

So, this study takes a different form from those still conducted, in three ways. First, unlike others, the research focuses on the social capital of ethnic groups within their country of origin, not of those abroad. Second, Ethiopian literatures have used the conceptual framework of social capital in an embedded way (except the work of Dr. Wassie, Dr. Melesse and Desalegn). To make this clear, few or no writers about social capital within communities in Ethiopia have explicitly stated the theoretical framework of social capital. In this research, however, the concept and related elements of community development are dealt. Third, this thesis considers social capital and ethnic identity by linking them together, not separately.

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Chapter 3: Research Methodology

This chapter describes what type research is used in the study and the ways how the inputs of research were obtained. In addition, it also informs the reader about the research setting, research targets, way of selection of research participants, number of the participants, timeframe of the research, and the way ethical issues in the research were managed. The chapter also mentions how the data gathered in the research were analyzed.

3.1. General Overview about the Methodology

Research in social science is broadly categorized into quantitative and qualitative approaches (Dillard, Dujon, & King, 2009). Quantitative approach is used when application of numeric measurement in a research is easy, while qualitative research is used when topic of a research is abstract and turns tough to quantify, but easy to employ subjective understanding (Walliman, 2011). The study was undertaken in a qualitative approach in general. The first reason for selecting qualitative approach is that the topic of the research is about social capital, which is an intangible aspect, meaning that an issue that cannot be directly measured with quantitative tools. The second reason for preferring the qualitative approach to the research is the researcher's perspective preference about reality. He is much tilted towards the fact that social reality can best be understood by subjective method. This means it is the perceiver, who shapes and reshapes reality through continuous understanding of the changing world. Hence, ways of getting knowledge through only conforming to objective reality would limit the human mind from playing the role of creativity. It is therefore with this thought that the study methods are designed.

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3.2. Major Methods of Data Collection

Next to the initial problem formulation, selecting the appropriate research design is the second stage in conducting research (Monette, Sullivan, & DeJong, 2011). As stated above, this research has followed qualitative research approach. Thus, it has also employed research methods pertinent to the qualitative approach. According to Quinn and Cochran (2002), the qualitative research has two well know methods in primary data collection, in-depth interview – sometimes referred to us individual interview – and focus group discussion. As John Creswell (2009) recommended, there are four major methods of data collection in qualitative approach, which are observations, interviews, documents, and audio-visual materials. Hence, the three key methods of research used in this thesis are key informant interview, focus group discussion, and document review, with observation as a supplementary method.

Some scholars identify five types of research methodology or inquiry of research – narrative, phenomenology, ethnography, case study, and grounded theory (Creswell, 2009). Creswell recommends researchers to use narrative and phenomenology to study individuals, case study and grounded theory to explore about processes of events or activities, and ethnography to study about human culture. Based on this, grounded theory method has been chosen as the method in this thesis. This is because the researcher has found desirable to allow the abstractions to be grounded in data, since the research topic has abstract or non-material notions, whose facts have to be grounded in the fact. Grounded theory has been understood as “a strategy of inquiry in which the researcher derives a general, abstract theory of a process, actions or interactions grounded in the

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views of participants” (Charmaz, 2006; Strauss & Corbin, 1990, 1998; as cited in Creswell, 2009, p.13).

3.2.1. Key Informant/In-depth Interviews

In-depth interviews are interviews that are “used to explore in detail the respondent’s own perceptions and accounts” (Quinn & Cochran, 2002, p.11). Instead of simply using structured questionnaires, in-depth interviews are more advantageous, because it enables the researcher to get richer data in a flexible way from respondents (Neumann & Kreuger, 2002). So, it is with this merit that key informant interview method was preferred in this research.

3.2.2. Focus Group Discussions

A focus group discussion or a group interview is “any discussion with a group of people...this could include informal, spontaneous ‘chats’ with groups as they are waiting for services, or meeting at a social event” (Quinn & Cochran, 2002, p.16). As mentioned by these two scholars, certain topics fit more to a group discussion than any other, provided that everyone in the group shares experiences. According to them, focus group discussions also appear more advantageous in informing us about a community’s social structure and giving a researcher a more in-depth insight of the context of the community, as well as how opinions and knowledge are shaped in social circumstances. That’s why the researcher of this thesis preferred focus group discussion as the second major method of data collection for the research.

3.2.3. Observations

Observation of major phenomena in the study setting, which is also one of the informal ways of data gathering method (Quinn & Cochran, 2002) is also used in the

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research in addition to the two methods stated above. The researcher has visited *idir* meetings, funeral ceremonies, and the *xikke zayyiyaa* traditions in the study areas to add to the data got through interviews. The researcher's role was complete observant (Creswell, 2009).

3.2.4. Document Review

In addition to the primary data collected through the above three methods, review of related literature has been made. These secondary data originated from books of research results, articles, journals of government and other organizations, official websites, and magazines. To the extent feasible, it has been tried to relate the sources from the literature with the field data gathered through individual and group interviews and observations.

3.3. Instrument Development

For two of the research methods, key informant interview and focus group discussion, separate instruments of data collection have been developed, though there are some similarities both share.

Regarding the instrument or guiding interview questions for key informants, ten questions have been set, which are based on the research topic, research questions, research objectives, and literature review. All the questions are carefully designed to aid informants clearly understand what they are intended to mean. The guiding questions start with a simple and general question like asking the informant to tell their occupational roles in the community. Then it continues to ask a question relatively more relevant to the first research question, "what elements of ethnic social capital are found

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among the Wolaytta?” and to the first objective of the research, “to explore the key elements of social capital in the Wolaytta community”. The third question proceeds by asking how the cooperation traditions mentioned by the informant can contribute to community development, aiming to respond to the research question “how do the social capital components within the Wolaytta promote community development?” and to the research objective “to see how social capital has contributed positively to community development in Wolaytta Zone, particularly after the year 2000”. The fourth item tries to explore about an event special to Wolaytta in the year 2000, the contribution of such event to community mobilization, and its contribution to social and economic changes. This item is intended to jointly address the research topic, the second research question “how do the social capital components within the Wolaytta promote community development?” and to the research objective “to see how social capital has contributed positively to community development in Wolaytta Zone, particularly after the year 2000”. Fifthly, the research tool tries to know if there is any difference in development outcome between participation of the ethnic Wolaytta and that of the non-Wolaytta in the Wolaytta community. The purpose of this question is also to understand whether or not it is the case that ethnic identity is the biggest and the only aspect of social capital that should be given emphasis. Question items six to eight are derived from the literature review on the part that discusses the qualitative measurement of social capital. Among the major eight elements or measures of social capital summarized by the researcher from the literature review are “trust”, “participation, social engagement, and commitment”, and “information and communication”. So, the three questions have the purpose of digging out the strength of trust among the Wolaytta, their participation, social engagement and

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commitment in community development, and the way how they use information and communication in improving their community. It is the ninth question of the key informant interview that demands the informant to mention as an example in his/her area that represents the integrated effort of the Wolaytta people after the year 2000. This question is so comprehensive in that it encompasses together the topic, the questions, the objectives, and related literature reviews of the research. In other words, it has tried to explore the presence of desired changes since the year 2000, and the fact that such changes are the results of ethnic cooperation. Finally, respondents are given an opportunity to supplement if they have anything to say more about the research issue in general. This has also given opportunity for the respondents to suggest on what has to be done from now onwards. Such a question is also intended to obtain data for the third research question, “how can significance of the building blocks of ethnic social capital lead actors towards drawing strategies for community development?” and to the third research objective, “to recommend how practitioners should consider the significance of social capital within ethnic communities as strategies in the progress of other Ethiopian communities”.

In the case of the instrument development for focus group discussions, the number of the questions set is reduced to nine. In the same manner like those of the key informant interview, the questions in this category are based on the research topic, research questions, research objectives, and literature review. The issue of clarity of questions has also been given due attention. The starting point of the questions is asking a question pertinent to the first research question, “what elements of ethnic social capital are found among the Wolaytta?” and to the first objective of the research, “to explore the

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key elements of social capital in the Wolaytta community”. The way and purpose the researcher developed the rest questions in the focus group discussions follows similar patterns like those of the key informant interview tools.

3.4. Selection of the Research Community

As revealed in the problem statement part of the research, the rationale for selecting the Wolaytta community among other ethnic groups in the country is the researcher’s exposure to the socio-cultural traits of such community. So, interest in discovering what underlies the Wolaytta community in terms of socio-cultural life aspects is the reason for selection of the area for research.

3.5. Selection of Research Participants

Although the Wolaytta are found in many parts of Ethiopia, they are abundantly located in their homeland, Wolaytta Zone of the SNNPRS. Consequently, most of the targets for both KII and FGD were from within the Wolaytta Zone, with only two of the key informants from Addis Ababa, because these individuals have much closer acquaintance with the study community.

3.5.1. Selection of Key Informants

It is recommended by scholars to use eight to 12 key informants for interview, but even more than 12 based on need and resources (The Access Project, 1999). Thus, the size of the key informants was 15, who were participants of the in-depth interview. While 13 of the key informant interviewees were all from Wolaytta ethnic group, the rest two were non-members with the aim to avoid ethnic bias in the research. Thirteen of the key informants are selected from different Kebeles of Soddo Zuria Woreda, which is one

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among the 12 Woredas of the Wolaytta Zone, because the researcher perceived that most of the resource persons of the Wolaytta community who can provide rich information on the research topic are concentrated in such area. Furthermore, the required informers would be similar in types if such type of informers were selected from other Woredas in the zone. Since key informants are those with expertise about the specific knowledge and experience of the topic, the group of key informants included for the study consisted of community elders, religious leaders, youths, government office community development practitioners, non-Wolaytta individuals who lived for more than 20 years in the area, and community development practitioners from human service organizations. With regard to the size distribution of the interviewees, two community elders, three religious leaders, three middle-age youths (aged 25 to 30), three government office community development practitioners, two non-Wolaytta individual who lived in the area for more than 20 years, and two community development practitioners from human service organizations were recruited (for more detail of the information of key informants, see Appendix C).

3.5.2. Selection of Focus Group Discussants

Coming to the focus group discussions, many researchers suggest different size of focus groups. We understand that it is contextual; meaning the number of focus group discussants depends on the time, context and resource availability. A maximum number of eight and a minimum number of three for typical focus group are recommended (Adams & Cox, 2008). Other scholarly sources (Krueger, 2002) mention that the minimum number of participants in a focus group is five, while the maximum is 10. In accordance to this, four focus groups were formed, three having five members and one

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group six members. Thus, a total of 21 respondents participated in the FGDs (For more detail of the information of focus group discussants, see Appendix D). It has been found necessary that the structures that may best represent the study community among others are CBOs, religious leaders, zonal government office community development practitioners, and development practitioners in NGOs. That is why four focus group discussions were held. They were selected in the following sampling stages.

For the CBO group, *idirs* (traditional mutual self-support groups) were mainly taken as representatives. Then, all registered *idirs* in the Soddo Zuria Woreda (district) were listed and among these, five *idirs* were selected using simple random sampling technique. Then, the chair persons of each *idir* (five persons) formed the first focus group, using the purposive sampling method, which is a kind of sampling that gets “all possible cases that fit particular criteria, using various methods” (Neumann & Kreuger, 2002, p.209).

Regarding the religious leaders group, the Wolaytta community has religious diversities, where traditional religion, Christianity and Islam are the four major religious groups (Fancho, Eyob & WZTGACAD, 2011). The researcher made strong effort to select representatives of the FGD from all religious groups, but the representation of the two religious groups, the traditional and Islam religious groups was not successful because of two reasons. In the case of the traditional religious followers, no organized institution and a person identifying themselves boldly with such religion could rarely be found. In the case of the Islam religious group (Muslims), the religious groups were informed frequently to participate in the discussion, but they failed eventually. Then, the researcher was forced to conduct the focus group discussion among Protestant, Orthodox, Catholic,

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and Apostolic Christians. The willingness of all participants was asked to add a single person to the group formed through the representation of one person from each, which were four. After consensus with all members, one person was added from the Orthodox group, and the total number of the group, five was maintained. Since sampling is not appropriate way of selecting a single person from each of these groups, the religious institutions were contacted to give one person for the focus group discussion. This constituted the second focus group.

For the zonal government office development practitioners group, six zonal offices relevant to the study topic were selected. These are Wolaytta Zone Administration Office, Soddo Zuria Woreda Administration Office, Wolaytta Zone Finance and Economic Development Department, Wolaytta Zone Rural Development Department, Wolaytta Zone Education Department, and Wolaytta Zone Health Department. Development practitioners assigned by the respective office were made to hold the discussion, constituting six members of focus group, which is the third group.

Finally, the government structure with a mandate to govern charitable organizations and societies at zonal level, Wolaytta Zone Finance and Economic Development Department, was contacted to know the five major humanitarian organizations operating in the area, in terms of budget, target coverage, impact and other requirements. Accordingly, the non-governmental humanitarian organizations that represented their practitioners in the FGD were Wolaytta Development Association, Terepeza Development Association, Ethiopian Kaleheywet Church Development Program, and CCC Ethiopia. Therefore, a group containing five development practitioners, that is, one from each of these organizations, with an addition from the

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Wolaytta Development Association – because others reached on consensus – is the fourth group of discussion.

To the extent possible, gender balance was maintained in the composition of all focus groups, that is, size of male and female was tried to be balanced as far as feasible both in the KII and FGD. However, only two female participants among the key informants were interviewed and only two female respondents participated in the focus group discussion. The researcher was eager to raise the number of female participants in both categories of data collection, but lack of volunteerism and failure by the respective organizations compelled the researcher to maintain as planned.

3.6. Data Collection Procedures and Steps

Before getting involved into the actual data collection, it was mandatory for the research undertaker to bear a letter of support from the Addis Ababa University School of Social Work. After having been written by the school and signed, it was held by the researcher to distribute to various relevant individuals and agencies. Some of the letters were shown directly to the participants, while another copy was submitted to Wolaytta Zone Administration Office. In response to the support letter, the Administration Office also wrote another letter of cooperation to its subordinate offices to cooperate with the researcher (for more detail on the letter of support, see Appendices D and E).

Persons assisting the researcher in data collection have been recruited based on their familiarity to social research. Then, they have been provided with the necessary orientation by the researcher. While the researcher was interviewing the key informants, moderating the focus group discussions, and observing what was happening among

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respondents as well as in the environment, his assistants were playing the roles of facilitators, recorders, and performers of logistics. The total number of direct assistants was three. A master's degree candidate and a program manager in an agency was co-moderating and facilitating focus group discussions; a first degree holder and a worker in an agency was helping the researcher through contacting all the people and organizations needed for the research; and a community worker was also assisting the research work through coordinating logistics.

Time was an important factor in undertaking the key informant interview and focus group discussions. As some sources (the Access Project, 2009) indicate, the recommended time length for key informant interview is 30 to 60 minutes per individual. Accordingly, for the in-depth interview, each of the 15 informants was interviewed for not more than 40 minutes. In most cases, focus group discussions are held 90 minutes to three hours (Seymour, 2004). The length of most of the three focus groups in this research was 90 minutes, that is, an hour and half. In some of them, such as with leaders of the community based organizations, it took up to two hours, since the researcher's domination is not recommended to quit their discussions in a fixed time length.

3.7. Ethical Considerations

Participants were interviewed after being provided written informed consent by the researcher. They were explained about the purpose and significance of the study and informed verbal consent were obtained. They were given further explanation about the confidentiality of all the information during notes, transitions and wrap-up and also exercised the right to refuse to answer any question whenever they felt uncomfortable. Interviewees were compensated for their time lost with the researcher in various ways,

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starting from thanks and appreciations. Although members of both groups of people who gave information to the researcher were expected to be friendly and cooperative in many respects, they were made to refresh through coffee, tea, cookies, soft drinks, and so on. (For more detail of the consent of research subjects, see Appendices A and B).

3.8. Data Analysis

The basic methods of analysis in qualitative research were applied in this research. The procedures, steps, and other aspects of analysis techniques were followed. Raw data were also analyzed based on such techniques as follows. Several authors prefer their own ways of qualitative data analysis. This research has used mainly the methods recommended by Neumann and Kreuger (2002) in their book, *Social work research methods: Qualitative and quantitative approach*. Side by side, other references have also been used. According to Neumann and Kreuger (2002) and many other scholars, analysis of qualitative data, unlike that of quantitative data, begins right from the first incidence of data collection and permanently proceeds throughout the research process. Such a principle was also adopted by this study. On the other hand, Monette, Sullivan, and DeJong (2011) in their book entitled, *Applied Social Research: A tool for the human services* mentioned that for qualitative data analysis method, theories have to be grounded in the data collected, rather than arising from a certain generalized one.

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3.8.1. Data Transcriptions

The data gathered are recordings and notes taken during interviews and discussions. The audio data obtained through both methods were kept in folders for transcription into text or written form. The researcher was playing and replaying those audios and converted every piece of conversation to written form. Hence, the data were fully transcribed as large as 183 pages. This transcription was kept in a word document for further use.

3.8.2. Concept Formation

Next to writing every piece of information from the key informant interview and focus group discussions in the data transcription, certain common themes or concepts were formed. In qualitative data analysis concepts have to be formed from the data collected as an important part of the analysis (Neumann & Kreuger, 2002) through data coding, which are of different types.

3.8.3. Open Data Coding

By open coding we mean a “coding system used as an index for interpretive ideas – reflective notes or memos, rather than merely bits of text” (Walliman, 2011, p.133). To elaborate this, it is a first level type of designating codes or wordings to themes formed from the raw data. The researcher has started such process right in the beginning of the data gathering until completion. While doing so, he was taking notes at the margins of the response sheets and giving his own codes. It is these codes, which were gathered to form open codes. In the open coding stage, 17 concepts were formed. The concepts obtained are of various forms, some of them are new terms logically coined by the researcher, some others sociological terms, some others psychological terms, some others similar to

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elements of social capital mentioned in the literature review and the rest terms of community development practice.

3.8.4. Axial Data Coding

As research scholars (Neumann & Kreuger, 2002) have reviewed, axial coding is a second stage data coding next to open coding. They suggest that in an open coding, the focus of the researcher is directly on the original data so that he or she could assign codes for themes. They also contend that the case of axial coding contrasts that of open coding by allowing the researcher to start with a set of initial codes or concepts and focuses on the initial coded themes more than on the data. Hence, through axial coding, the 17 concepts or themes formed in the open coding stage were recoded into eight new concepts. The rationale for devising these new concepts was similar to that of the codes formed in the open coding.

3.8.5. Selective Data Coding

The third stage of data coding used in the research to analyze data is selective coding, defined as follows.

Selective data involves scanning data and previous codes. Social work researchers look selectively for cases that illustrate themes and make comparisons and contrasts after most or all data collection is complete. They begin after they have well-developed concepts and have started to organize their overall analysis around several core generalizations or ideas (Neumann & Kreuger, 2002, p. 439).

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Accordingly, the codes obtained after axial coding were recoded and general concepts formed. The results of the selective coding led to high level concepts that linked to the research questions and objectives. Accordingly, three core concepts were formed.

In all of the above coding processes, the “codes have five parts: a one- to three- word label or name, a definition with a main characteristic, a "flag" description of how to recognize the code in the data, any exclusions or qualification, and an example (Neumann & Kreuger, 2002, p. 437).

3.8.6. Analytic Memo

Writing analytic memo is an integral part of qualitative data analysis, which helps as a reference to code all the data (Monette, Sullivan, & DeJong, 2011). The researcher has used a separate memo in electronic and hard copies. Especially, reference to analytic memo was made to follow the way of the link between the data and the codes obtained through the axial and selective coding (in addition to the analytic memos, table 1 shows in brief the concept formation and data coding processes).

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No.	Type of data coding	Number of concepts	Type of concepts	Procedure or steps for coding	Source of reference
1	Open coding	17	Researcher's own, sociological, psychological and social work practice	Writing analytic memos at the margins of notes and gathering the notes	Response sheets and analytic memo
2	Axial coding	8	Researcher's own, sociological, psychological, literature-based, and social work practice	Grouping similar concepts (among the 17) into new codes (8)	Analytic memo and open data codes or concepts
3	Selective coding	3	Research questions, objectives, and literature-based	Selecting only codes or concepts relevant to the research questions and objectives	Analytic memo and axial data codes or concepts

Table 1 Procedures of concept formation, data coding, and analytic memo summarized

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Chapter 4: Findings

This chapter of the research presents the major findings from the gathered data in an analytic mode. It also displays tabular data to make them clear and short. Starting by describing the respondents' characteristics, the chapter proceeds to mentioning the major findings with their analyses. Finally, it provides chapter summary.

4.1 Respondents' Socioeconomic Backgrounds

Here, the important characteristics of respondents are presented. Among all others, the site from which the respondents were selected, age, gender, and occupational statuses of research participants have been described.

Type of Respondents	Wolaytta Soddo		Addis Ababa		Total	
	Number	%	Number	%	Number	%
Key Informants	13	86.67	2	13.33	15	100
Focus Group Discussants	21	100	0	0	21	100

Table 2 Sites of the Research Participants

As has been stated in the previous chapter and in table 2 above, the key informants and focus group members were selected dominantly from the Wolaytta Administrative Zone (86.67% of the key informants and 100% of the focus groups). Only two informants are from Addis Ababa (13.33%), whose involvement would mean much importance for the research. None of members of the focus groups are from areas other than Wolaytta. This is an indication that the study focused in the home land of the Wolaytta ethnic community.

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Age Category	Type of Respondent		Number	%
20-30	Key Informants		4	26.67
	Focus Group Discussants	CBOs (Idirs)	0	0
		Religious Leaders	0	0
		Government Development Experts	2	40
		NGO Development Experts	0	0
Total FGD (20-30)		2	10	
31-40	Key Informants		1	6.67
	Focus Group Discussants	CBOs (Idirs)	2	40
		Religious Leaders	0	0
		Government Development Experts	2	40
		NGO Development Experts	2	40
Total FGD (31-40)		6	28	
41-50	Key Informants		4	26.67
	Focus Group Discussants	CBOs (Idirs)	3	60
		Religious Leaders	2	40
		Government Development Experts	1	20
		NGO Development Experts	2	40
Total FGD (41-50)		8	38	
51-60	Key Informants		2	13.33
	Focus Group Discussants	CBOs (Idirs)	0	0
		Religious Leaders	1	20
		Government Development Experts	1	20
		NGO Development Experts	1	20
Total FGD (51-60)		3	14	
61-70	Key Informants		2	13.33
	Focus Group Discussants	CBOs (Idirs)	0	0
		Religious Leaders	2	40
		Government Development Experts	0	0
		NGO Development Experts	0	0
Total FGD (61-70)		2	10	
71-80	Key Informants		2	13.33
	Focus Group Discussants	CBOs (Idirs)	0	0
		Religious Leaders	0	0
		Government Development Experts	0	0
		NGO Development Experts	0	0
Total FGD (71-80)		0	0	

Table 3 Age Distribution of Respondents

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With regard to the respondents' age distribution in table 3, majority of the key informants (nine) are aged 20 to 50, while there is also a good number (six) of those aged 51 to 80. In the case of focus group discussions, the dominant age category is 41 to 50, which is 8 in number and 38% of the total. The next majority is age category of 31 to 40, which is 28%. The least of focus group discussants in terms of age category are those of 20 to 30 and 61 to 70, each of which comprises 10% of the total. Hence, it is understandable that the research was undertaken predominantly with adults. The share of the youth and the elderly is less in the study.

Type of Respondent	Male		Female		Total	
	Number	%	Number	%	Number	%
Key Informants	13	86.67	2	13.33	15	100
Focus Group Discussants	19	90.48	2	9.52	21	100

Table 4 Gender Distribution of the Respondents

It seems that the research has not significantly included female members (13.33% of the key informants and 9.52% of the focus group members). However, since it is an interview, the researcher gave much opportunity for female participants to reflect their views in different issues raised.

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Type of Respondent	Community Elder		Religious Leader		CBO (Idir) Leader		Middle Aged Youth		Government Office Development Practitioner		Non-Wolaytta Community Member		NGO Development Practitioner		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
KIs	2	13.3	3	20	0	0	3	20	3	20	2	13.33	2	13.33	15	100
FGDs	0	0	5	23.8	5	23.8	0	0	6	28.57	0	0	5	23.8	21	100

Table 5 Roles (Statuses) of Respondents

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Roles or statuses of respondents in the community are also vital characteristics for the study. Among the key informants in table 5, the number of religious leaders, youths and government office staff relatively exceeds that of community elders, non-Wolaytta community members, and NGO development practitioners. In the case of the FGD, except the number of government office development practitioners, which is 6, that of others (CBOs, religious leaders, and NGO development practitioners) is 5. One can derive from this that the representation of members of the major institutions in the community in this study is almost alike.

4.2. The Major Elements of Social Capital in Wolaytta

4.2.1. Mobilization Tendency among the Wolaytta

Research participants revealed that Wolaytta people are known for their unique mobilization for development requests, particularly by the government, whenever they are convinced. The community must first believe on the importance of an issue of mobilization. If they believe on the subject of mobilization, it would hardly be problematic to mobilize them. They have also the capacity to initiate each other for change. For this to be successful, it demands strong coordination and leadership for the potential mobilization power of the Wolaytta for development. Based on the above facts obtained from respondents, a concept can be formed – ***mobilization tendency***. Based on the data, mobilization tendency can briefly be defined as the potential within a group or a community to act together for the purpose of achieving a goal. It is manifested or becomes high when a favorable ground such as public agitation or large scale convincing is created. The definition of mobilization tendency for convenience of this study does not include mobilization potential for destructive goal. It only means mobilization for

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progress. Let's once return to our data and quote to more clearly understand mobilization tendency.

Despite the relatively lower population size of the Wolaytta, the outcomes of the mobilization are so momentous. The reason behind this accords the Wolaytta proverb, which says, “baassa giin baacay uncaa qanxees” (literally, “for the sake of itself, a sickle chops ‘uncaa’”). “Uncaa” has an Amharic meaning “kocho”, which is a fibrous food item made from the root of an Ethiopian plant “enset” and is chopped finely with a sharp knife to make it edible. Thus, the meaning is that despite the difficulty of “uncaa” to chop with a sickle, it is still possible if a determination is there (a key informant from an NGO).

Accordingly, it can be said that the mobilization tendency among the Wolaytta is strong, provided that they are convinced on the subject on which the mobilization would be undertaken.

4.2.2. Confirmation of Self Determination

Data collected indicate that the ensuring of the Wolaytta community to promote their own language played a very important role in the development of the community. Since this theme relates to the idea of self determination, the appropriate theme for this is *confirmation of self determination*. In this context, self determination means the ability of a person or a group to determine about their destiny by their own. From the respondents' point of view, confirmation of self determination can be expressed through the commitment in staying resistant for prolonged period of time against outsiders trying to decide on the fate or identity of a group. Here, confirmation of self determination does not necessarily refer to the violent actions people would take if they are denied attention, but, it is basically the issue of assuring the maintenance of defining characteristics of a

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group despite the attempt by others to ignore or deliberately to blend. To give an example that supports this concept of confirmation of self determination, a young key informant said,

As the officials of the previous Semen Omo Zone agreed to standardize the languages of Wolaytta, Gamo, Gofa and Dawro into a single blended language abbreviated as Wo.Ga.Go.Da., Wolaytta people got so angry. Eventually, the people endured with the protest, while many lives and wealth lost, many crises seen. Then, the government recognized Wolaytta as a separate zone, not a part of the Semen Omo Zone. The unity of the people in 1993 was shown through the successful protest by stopping education. So, there was identity question at that time. The result/impact was that the Wolaytta people appeared as a single person and stood up for development in unity. I can say that it is from that time onwards that the Wolaytta history begins. From then onwards, several individuals were motivated in the feeling of independent identity. Individuals have come to feel ownership sense of development efforts in their community.

4.2.3. Community Empowerment

It was found that there appeared many community development outcomes in Wolaytta due to the integrated effort of the community itself and with minimal role of the government. In fact, the researcher has found that engagement or participation in development among the Wolaytta is a culture. The construction of more than 12 kilometers quality and standard concrete asphalt and several kilometers cobblestone roads from 1998 to 2003 E.C in Wolaytta Soddo and other towns of the zone appreciably symbolize the change of Wolaytta in terms of infrastructure after Wolaytta has enjoyed its new zonal status. Especially, the connection of the Soddo Hospital to the Soddo town with asphalt road rolled out the miseries of patients and other clients walking on the rough and hilly road. According to informants and discussants, this community

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development outcome is the result of integrated effort of the whole Wolaytta community in the zone, all over Ethiopia, and all over the world. Wolaytta Development Association takes large credit in facilitating the success through public mobilization. Establishment of the *Gutaraa* (grand cultural center and meeting hall) of the Wolaytta community is one and mentionable result of the reintegration of the Wolaytta after 2000 (1993 E.C.). it was also found that the emergence and successes of the Wolaytta Dicha Sport Club marked highly an important image of the cooperation of the Wolaytta. The enthusiastic support to the Football Club in every part of the country by the Wolaytta youth is an indication of the strong bond among them and feeling of ownership of the sport project. The combination of the two phrases *Wolaytta Dicha*, meaning *the development of Wolaytta* by itself links ethnic identity to development. As was mentioned by three respondents, Wolaytta Soddo is the most famous town with many kilometers of concrete asphalt in SNNPR Next to the regional capital Hawassa. When combined, the above scenarios lead us to the concept of ***community empowerment***. Simply defined, community empowerment is the effort of capacitating or enabling a community to stand for planned development goals.

So, community empowerment means deciding to make the community itself to be the holder of development processes and outcomes. Focus group discussants of government development practitioners told the researcher that numerous requests of new projects by the community in their localities, influencing the leadership of local governments in accelerating the on-going projects and strong control of the success are a few characteristics of the flag of community empowerment. An instance of the status of community empowerment can be seen as follows. When asked about the share of the

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contribution to the progresses in various sectors of development in Wolaytta, an informant:

It is only through mobilizing the community, although there are a few other donations, that the Wolaytta Dicha Sport Club, the Wolaytta Soddo concrete asphalt road construction, the Wolaytta “gutaraa” project, successes of the Liqa Educational Center, and other projects became achievable. The WODA has established membership for the sport club. So, each person/member has to contribute money for the club. From these experiences, one may refer Wolaytta Development Association as a “government”, since there are no activities that the association failed to achieve that the government achieves (Key informant from an NGO).

4.2.4. Attainability of Integrated Community Development

Interview and discussions showed that countless successful community development projects (in food security, health, education, sport, culture promotion, water supply and sanitation, road infrastructure, capacity building, disability mainstreaming, and others) by the Wolaytta Development Association, which was re-organized in 2000, are surpassingly recognized by the community and government, and brought significant life changing results in the area. It is probably one of the development associations in Ethiopia with members nearly half a million. Interviews and discussions indicate that the construction of a special standard school called Liqa School, which is a winner of award from the SNNPRS every year, is also another outcome of the development association. The study also showed that students are the most competitive all over the region, with the minimum score in the grade 10 National Examination 3.80 out of the 4.00 grading system (See appendix G). The researcher’s interview results also indicate that the Liqa School has also granted scholarships to students based on their higher performances. To what

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theme can the pattern of these data lead us? It will most appropriately be *attainability of integrated community development*. It has been summarized that community development can be viewed as the initiation as well as the participation of community members in the process towards desired change or improvement. The study reveals about the integration of more than one or two sectors of development, which, in the Ethiopian context are mostly the common projects or components of an integrated community development program are food security, health, HIV/AIDS prevention and control, education, water and sanitation, and capacity building.

4.2.5. Social Solidarity

The major cooperation traditions of the Wolaytta mentioned in key informant interview and focus group discussion are,

- Support during mourning/funeral ceremonies,
- *Iddiriyaa* or Amharic, *idir* – a mutual self help association usually for comforting a mourner and for supporting in funeral activities.
- Carrying a sick person on mats to health institutions, and lots of others.

Community based organizations in Wolaytta; especially *idirs* are potential machines to accelerate development, according to focus group discussants of the Idir group. They take several needy orphan and vulnerable children and support in education, health, nutrition, and other livelihood spheres. There are also some *idirs* under transition process to cooperatives. *Idirs* in Wolaytta are of many forms such as family *idirs*, neighborhood *idirs*, church *idirs*, *idirs* on same economic status, community *idirs*, and many others.

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It is important to ask a question – what concept can fit the above realities? It is most probably a sociological term *social solidarity*. Social solidarity can be operationally defined as the social glue that holds members of a community through social supports and norms. As was seen in Wolaytta during the study, large gatherings and ceremonies of the community members during events of happiness or sadness of individuals can be taken as a flag or emblem of social solidarity. An example of social solidarity can be given from the raw data.

Life in Wolaytta is full of social support. It is difficult to exist without such support (a member of the religious focus group discussion).

4.2.6. Reciprocity

There are also other types of social cooperation traditions among the Wolaytta during various social events, reported by informants, discussants and from observations.

- Weddings (preparing list of the amount of money on notebook and contributing money to cover the costs of the mourner),
- House construction (in the case of tin roofed house, contributing raw materials such as iron sheets, nails, wall wood and labor),
- Support during agricultural activities (*daguwaa*),
- *Xikke zayyiyaa* (farming together in rounds),
- *Uqqubiyaa* or Amharic- *iqub* (in kind for *Meskel* or *Gifaataa* holiday, and in cash) – a traditional money and material saving group, “one-to-five grouping”,

It has also been mentioned by the respondents that currently some of the famous cooperation traditions are weakening as a result of “modern” life style and population pressure. For instance, in rural areas, most of the *daguwaa* traditions are being changed to

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hired-laborer based works instead of cooperating for free. The focus group discussants in the religious group insisted that to the possible extent the original tradition must be restored. If one searches for a concept to fit to the realities above, the best alternative seems to be *reciprocity*. Then, what is reciprocity? It may be understood as the informal exchange of materials, money, or norms among a social group or a community in the expectation of return.

Reciprocity does not refer to the formal economic exchange of goods and services as prevalent in the urban settings or in more industrialized communities. It only means traditional exchange of items or services. In the case of Wolaytta, cooperation norms such as *daguwaa* (house construction for a person by many people), *Xikke zayiyaa* (cultivation of land for a person by a small number of friends or neighbors), and *yessaa* (financial contributions during wedding, mourning and circumcision) are some of the reciprocity examples found during data collection.

4.2.7. Psychosocial Support

Most of the informants and discussants informed the researcher that helping someone in trouble is still another kind of cooperation tradition in the Wolaytta ethnic community. *Psychosocial support* is the concept that defines this form of cooperation most conveniently. Though psychosocial support is mostly made to people in serious health situations like HIV/AIDS, it can also consider psychological and social support to those in various natural calamities and man-made catastrophes. Still it becomes important to quote a respondent's statement on the issue of psychosocial support.

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When a person's house falls or if he gets some trouble, the community is much concerned, maintains the house, and supports likewise (female member of the government development practitioners focus group).

Another respondent's view is also important:

During a person's sickness, the presence of his visitors may lead him/her to think that he or she is already healed psychologically" (a non-Wolaytta key informant).

4.2.8. Participation in Community Development

The participants of the research were so rich in knowledge of the cooperation traditions among the Wolaytta. They mentioned as follows.

- Construction of rural roads by man power,
- Afforestation,
- Very strong in the three dimensions of participation, social engagement and commitment,
- Contribution in cash for development efforts by the Wolaytta people.

What concept or theme matches with the sum of the issues of community cooperation stated above? It almost equates to the theme of *participation in community development*. This is a clear notion, since the concept of community development has been clarified in the previous sections. The only additional concept is *participation*, which can further be translated as *engagement*, or *involvement*, bringing the combined meaning for participation in community development as engagement or involvement in the process towards desired change or improvement. An informant from an NGO said,

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Members of the Wolaytta community are very strong. Participation, social engagement and commitment grow when unity is needed for some shared goal. For example, there are 12 Woredas in Wolaytta zone. Each Kebele of the Woreda is connected to one other through wide rough roads, which help them in marketing, daily interaction, human and materials carrying vehicles, for movement and so on. Such roads are constructed by the people themselves. This indicates that the community is participant in road and bridge constructions, environmental protection and the like. This kind of participation makes development sustainable. It also breaks dependency on outside sources for development.

Together with other members of the key informant interview, this person put his idea that the people of Wolaytta exhibit intense community participation in development.

4.2.9. Ethnic Solidarity

Among the responses found on the cooperation traditions of the Wolaytta, one important point was frequently mentioned. It is the cooperation and high unity during the defense against threat to their identity in historical events such as the combat to challenge the incorporation of the ancient Wolaytta State to Ethiopia by Emperor Menillik II, and also against the blending attempt of the Wolaytta language with other neighboring languages without the people's consent, and related scenarios. From the researcher's summarization of related concepts and own imagination, no better concept than *ethnic solidarity* was found to accommodate such strength of the people's cooperation. Ethnic solidarity can be viewed as the strength of the bond among an ethnic group. It is possible to give ethnic solidarity a flag such as resistance against assimilation. As a qualification, ethnic solidarity includes only the positive aspects an ethnic community owns and promotes. It does not include ethnocentric views that might be intentionally or

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unintentionally existent in the ethnic community. The above conceptualization is grounded in the following data:

There was identity question at that time. The result/impact was that the Wolaytta people became a single unit and stood up for development in unity. I can say that it is from that time onwards that the Wolaytta history begins. From then onwards, several individuals were motivated in the feeling of independent identity (a middle aged female key informant).

4.2.10. Social Expectation

The flow of data continued and picked out the other forms of mutual aid among the Wolaytta. According to the discussions obtained from idir representatives, some traditions like mourning are so strict that missing them without a convincing reason is shameful for an individual in Wolaytta, whereby using such social setting highly benefits to the components of community development. Since this is about expectation of engagement in social interaction, it is represented by the concept of *social expectation*. To understand simply, social expectation is a social fact in which members of a social group anticipate certain ‘appropriate’ action or value from one another.

When we see the above definition and if we also examine the context of the Wolaytta community during data collection, social expectation becomes manifest through other people’s surprises, anger, or neglect of a person who could not meet as expected in the social interaction, especially in important life events such as funerals, wedding, or visiting a woman who gave birth. A focus group discussant from the religious leaders group described such social expectation that

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Absence from mourning or funeral ceremony for an unconvincing reason is highly condemned in Wolaytta. Even if a person is in quarrel with the mourner, he or she is still expected to attend the ceremony.

4.2.11. Extent of Social Involvement

Among the cooperation traditions of the Wolaytta, the researcher also found aspects which negatively affect the socioeconomic life of the people, for example, the time extremely wasted during wedding, funerals, graduation ceremonies, circumcision, and others. How can we conceptualize this scenario? We can coin a newer concept, *extent of social involvement*, which means the degree to which a person involves or interacts in a social relationship. When the degree or extent of the involvement is extremely high, extravagance occurs.

The bad side is that people mostly ignore their other daily activities due to their prolonged stay in a mourning home. This culture has to be avoided and only the useful parts should continue. During funerals, mourners abandon their regular works and sit longer for the sake of mourning. This has to be avoided. Most people also wait longer period of time in the burial place, and this may cause absence from work (a middle-aged female key informant).

How about the wedding and other ceremonies? Another respondent said,

There are also hypocritical behaviors among people. For example, a person with less affording financial power struggles to be visible with many cars during their wedding ceremony. For graduation with even a certificate or diploma, very big feasts are held. That is extravagancy, rather than cooperation. Given these adverse effects are avoided, the people/community in general has well-developed culture of cooperation (a key informant from an NGO).

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A lot of other key respondents and focus group discussion participants mentioned that wasteful social involvement have negative contributions to development, while upon improvement on the extent of involvement, better change can be realized.

4.2.12. Trust

Another scenario from the primary data is that there is no significant difference in outcome in the development of Wolaytta provided that there is equal participation between a person with Wolaytta ethnic identity and a non-Wolaytta person living in the Wolaytta community. Responses show that in some cases even the outcome by the outsiders may exceed those of the natives because the Wolaytta give more priority in their area to an outsider than a member of their community. In other words, the Wolaytta are hospitable to other people coming to their area.

In some other areas of the country, key informants viewed, ethnic discrimination regarding the investment effort of a person in a community different from his/her own ethnic background is prevalent. However, in Wolaytta, they responded, that is not the case. According to the key informants and focus group discussants, the atmosphere is conducive. The example they gave for this is a person by the name Dejasmach Woldesema'et, who contributed relentlessly for the urban development in Wolaytta, despite his not being from Wolaytta ethnic community. Since data on trust were obtained directly through the question regarding trust, we can directly adopt the concept *trust* for the above cluster of data. With regard to trust, the pattern of the data demands us to see that the Wolaytta have *strong trust level* among them for traditional collective

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relationships/interaction, but in terms of modern interactions between dyads or among triads there is *weak trust level*.

Hence, respondents recommended that the people have to work on the gap of the later. Furthermore, they admitted that the trust level between the community and the local government officials is by far lower than the trust level within the community. The lower level of trust between the dyads, among the triads and between the government and the community deterred the community from moving further steps in growth. On the other hand, sticking to the responses from the KII and FGS, the trust level seems to decline from time to time because of the worsening situations in the trend of livelihood. To draw the picture that the level of trust among the Wolaytta is contextual, a community elder key informant viewed,

For the common good, they stand together. But individually, they may in some cases not have trust between each other. Those fatigues may arise from the individual behavior. However, collectively, trust is among Wolaytta people. This has stemmed from our ancestors. As an example, I can say that instead of saving money in banks, they are engaged in a traditional saving “uqqubiyaa”. “Uqqubiyaa” and “iddiriyaa” dominate as trust sources in the Wolaytta community.

4.2.13. Information and Communication

Participants of the research stated that among the well noted traditional means or settings of communication in Wolaytta are:

- open markets,
- funeral ceremonies (where thousands of people appear once),
- religious centers,

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- volleyball games,
- trumpet blow to declare information such as death of a person or meetings,
- community elders,
- The culture of *sanitaria* (a tradition of community security system much similar to the modern ‘community policing’),
- *Iddiriyaa (idir)* and the like.

It has also been found from respondents that among the modern means of information communication in Wolaytta community are:

- health and agricultural extension workers,
- government administrative lines,
- *one-to-five grouping*,
- FM radio broadcasts, televisions, and telecom services.
- Wolaytta Development Association by itself can be considered as a bridge between the community and government. This means, it is a good channel/agent of communication.

Thus, it is possible to easily conceptualize these aspects into ***information and communication***. The notion of information and communication is a daily language, aimed to mean transfer of processed data from person to person, person to group, and group to person. While using the concept information and communication in the context of this study, they do not focus on information and communication in the sense of the modernized world or electronic aspects, but the information and communication traditions of an ethnic community. However, research participants mentioned that the Wolaytta use various forms of communication. One participant stated:

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There are several ways in Wolaytta to change information with one another. One is funeral ceremony. On the occasion of the death of somebody, several people gather in the funeral place. So, attending funeral ceremony (“bale”) is a noble culture in Wolaytta. All members of a certain specific community in Wolaytta might totally be found in such a ceremony. Passing a message in such places would mean passing messages to the whole community within short time (a key informant from government office).

A well organized effort is also there, respondents mentioned, in using the modern information and communication technology. This, they said, is mostly promoted by the Wolaytta Development Association:

“Recently, the development association has been promoting mobilization through Ethiopian Television for development through artistic works (music), with a title “Dendoos”, played by various Wolaytta artists” (a key informant from an NGO).

4.2.14. Togetherness

The researcher was also well informed that Wolaytta people have deep love to sport, especially volley ball. They gave information that in every village of the zone, the youth play volleyball games, and this motivation can be input for sport development. This is a very much linked issue with *togetherness*. The definition of togetherness can be put as an aspect of social capital whose elements are how well people get along and, their appearance in group. While associating togetherness of the people with volleyball sport games, key informants and focus group discussants put, it is not simply to show the gathering of the people in a specific volleyball court, but the spirit of competition and the social institution of recreation would mean strong social interaction in the community. Informants of the research repeatedly viewed that sport, especially volleyball and football games have much to do with togetherness of the people.

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This [Wolaytta Dicha] sport club was established by WODA. The rationale for establishment of the club arises from the thirst of the Wolaytta people towards sport, especially football and volleyball (a key informant from an NGO).

4.2.15. Perception of Progress

The other core information from respondents is the deep love of the Wolaytta to education at all levels. According to almost all of the research subjects, the establishment of Wolaytta Soddo University is one of the fruits of the community's strong interest in education considered by the Federal Government after the year 2000. Previously, they said, there were also the South University, Arbaminch University and Hawassa College of Teacher Education which opened education programs in Wolaytta Soddo, because of the increasing demand and love of education among the Wolaytta. After asking ourselves a question "how can this theme be generalized?" we can relate this to the concept of *perception of progress*.

We can simply define perception of progress as the attitude of a person or a group towards positive change. The interviews and discussions informed that such attitude or perception in Wolaytta for change; especially towards literacy-induced progress is very much notable. A flag for the concept of perception of progress can be the high scale motivation and mobilization for school constructions and frequent requests to the government for establishment of new schools as well as for the level upgrading of existing schools in Wolaytta, as stated by a key informant community elder as:

The community cooperates in constructing schools with its own fund, because it has deep-rooted love for education. The rural community has constructed the adult education centers by its own.

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4.2.16. Social Cohesion and Inclusion

Another sort of data was obtained from the field. It has been discovered through such data that the cooperation of Wolaytta when they leave their area and meet in some other communities is stronger than when they are at home in Wolaytta. This is manifested, said respondents, by the fact that a Wolaytta man living outside Wolaytta would call another Wolaytta person in that area *my brother*, even if they have no previous acquaintance. The same is true for a woman, who would call another Wolaytta woman *my sister*, though they have no previous acquaintance. Accordingly, not only is there a feeling of brotherhood or sisterhood, but trust and support exist among them.

To what concept can one associate this scenario, based on the related literature? It is *social cohesion and inclusion*. As the name indicates, social cohesion and inclusion is the measure of bond within a community on the one hand, and the likelihood to include or exclude community members, on the other.

The Wolaytta are people among whom there is strong trust, if we take collectively. For example, a Wolaytta person calls even his/her non-relative as his/her brother because of being Wolaytta. Anywhere when a Wolaytta person finds his/her Wolaytta friend, they call each other "my brother", showing that they have love to each other (a focus group discussant from the CBO group).

Other respondents summed that the perception by someone that someone else would have good attitude to them or someone else would act in a benefiting way because he or she belongs their ethnic category, can favor in uniting for change.

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4.3. How Social Capital Contributes to Community Development

4.3.1. Elements of Social Capital as Components of Asset Based Community

Development

What new concept can the sum result of the concepts *mobilization tendency*, *community empowerment*, *attainability of integrated community development*, and *participation in community development* bring? It is surely *Asset Based Community Development*. Hence, the individual concepts can collectively be called *components of Asset Based Community Development*. The reason for this is apparent from the following understandings of Asset Based Community Development. It has been understood as the building on the resources of the community, rather than starting from what they lack. Concerning this potential of asset based community development, it is important to quote what one of the key informant from an NGO said:

In the history of Ethiopia, there is no development association with more than 470,000 active members. It is Wolaytta Development Association. All these are registered and fee contributing members. Membership is exclusively based on strong voluntarism.

When asked about how the various cooperation traditions in Wolaytta contribute to development, the same person also cheerfully responded,

On the day the club got the cup of the National Football League, it was me who accompanied the team members to home town, Wolaytta Soddo. We made our journey through the Zeway route. Starting from the town of Arsi Negele to Hawassa, people made a very warm reception to us, standing on the right and left sides of the entire road. Similarly on our journey from Hawassa to Wolaytta Soddo, a crowd of people were standing on the right and left of the entire road and welcomed us in surprising shouts!

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4.3.2. Characteristics of Ethnic Social Capital as Component of Change

It also necessitates collecting the concepts *ethnic solidarity*, *confirmation of self-determination*, and *social cohesion and inclusion* into a broader concept called *ethnic social capital*. Since ethnic social capital covers the broadest portion of this study, it can broadly be described, but in short, while asked to enumerate, some of the respondents who were asked directly to mention aspects which can be labeled as ethnic social capital in Wolaytta, the following responses have been collected.

- The mobilization of the community for promoting and maintaining their own culture, language, and social values.
- Respect for one another and high consensus among themselves in terms of promoting their ethnic identity,
- The little difficulty to induce ethnic community mobilization for development, etc.

The ethnic social capital among the Wolaytta has significant implications on development, as mentioned by an idir FGD member.

Since the time of Menillik II, Wolaytta was administered as “Awraja” (the Ethiopian administrative unit third next to “Beherawi” [National] and “Kiflehager” [Provincial] levels in descending order). But, the Semen Omo Zone Administrative zone which disintegrated Wolaytta during the early time of EPRDF into separate Woredas under Semen Omo Zone, and which also facilitated the blend up of the Wolaytta language and ethnic identity with others, provoked the people’s rages and caused them to send their elder representatives up to the Federal Government offices in protest and in request of a new Zonal administration. The final result was that the government gave the appropriate response. The response to the question caused strong unity

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among the people of Wolaytta and hence it ended up with laying strong cornerstone for development.

4.3.3. Characteristics of Bonding Social Capital as Components of Change

This is a concept coined from the previous terms *social solidarity*, *reciprocity*, and *psychosocial support*. Bonding social capital can be conceptualized as social capital that bonds members of homogeneous social groups be it of ethnic, religious, economic status, etc. Hence, for convenience of this study, social capital or ethnic social capital is nearly equivalent to bonding social capital as the data portray.

The Wolaytta are energetically cooperative in matters of the community and in issues regarding their identity. In response to something that endangers their identity, they are like “an angry leopard” (literally the translation to English of the Amharic phrase “aras neber”). This was evident during the Ethiopianization war of Emperor Menillik II. During the reign of Kawo (King) Tona of Wolaytta, the people insisted in their resistance against Menillik’s request of subjugation, by fighting for seven years (a non-Wolaytta key informant).

Another example can be added:

I observed the cooperation among the Wolaytta practically. While I was working in a project at Areka (a town 30 kms north west of Wolaytta Soddo), I remember an individual in the town whose tin roofed house suddenly caught fire. After intense crisis, everyone around him brought corrugated iron sheets, nails, wall wood, and other materials for the reconstruction of the house. Then, the family, whose members were scattered after the fire could be reassembled and live. This is strong social capital. This may be the social capital common in several Ethiopian communities, but it also exists especially in Wolaytta.

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4.3.4. Perception of Community Level Structures or Characteristics

What appropriate concept may combine together *social expectation* and *degree of social involvement*? It is *perception of community level structures or characteristics*.

The responses indicate that there are two polarized dimensions of this high level concept - *perception resulting in economic benefits* and *perception ending economic disadvantages*. After all, what is the concept *perception of community level structure or characteristics*? It is the view of individuals towards the social environment or towards the community. The defining characteristics or flag of this concept is the relationship between an individual and the community in conforming to its values and norms. An example of perception resulting in economic benefits is a tradition mentioned by a member of a focus group discussion:

There is a support of tradition called “ulo kotta”. This is as follows. A well to do person, on demand of another needy person who has the ability and willing to rear, buys a heifer and gives it to the needy person. The contract between the two persons is that the first calf will be totally given to the person who bought the heifer. Then, ownership of the heifer remains common to both persons. This is made so to make the needy person have a starting resource or capital (a focus group discussant of the government development practitioners’ focus group discussion).

An example of perception ending economic disadvantages can also be obtained from still another discussant:

In rural areas, three days after the death of the person, there is a ceremony called ‘pitettaa’ or Amharic-‘terega’. The relatives of the person consoled come from different far places and console him. The mourners have tradition of staying in the mourning occasion up to 15-30 days. This should never be allowed in any

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standard. In the fourth day the people should return to their homes (female participant of the government development practitioners' focus group discussion).

4.3.5. Trust Level as a Factor of Community Development

The two concepts **trust** and **togetherness** can lead to a new concept called **trust level**. We can define this phrase as the level of trustworthiness between individuals, as well as between an individual and a community in mutual help. When the trust level becomes strong, we can get another sub-concept called *strong trust level*. In contrast, when the level of trust gets low, we can adopt another term, **weak trust level**. It has been mentioned in the above topics that for the social interaction of people in communities in traditional ways, the trust can be termed as strong trust level. But, in the case of the interaction between dyads and among triads in a relatively modern approach or issue, it can be viewed as weak trust level. Respondents were giving their responses that the trust is not strong as such, if they did not say at the same time the people lack trust. One of the religious leaders FGD said, "There is trust, however, with some cases trust they lack trust. There is denial with some people. But, denial or betrayal is highly criticized in Wolaytta. In the future such bad culture would cease, because people discriminate it". Informants emphasized on the low level of trust among the Wolaytta in some aspects and expressed their concern about the impact of low trust level on development. an NGO development practitioner admitted it:

To be honest, there is a high gap of trust between the native Wolaytta officials and the Wolaytta community. The officials and the community mostly see each other by widening the some established differences among them. Had this not the fact, Wolaytta could have developed by her children more than today's.

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The officials see active community members in the eyes of envy. I face difficulty to express the reason. I think it is not necessary to mention. But had the officials and the community been in the same pace (in terms of true development), and had the government officials implement the real policy of the government, Wolaytta could have been well-developed.

In the above sections, the similar concepts have been grouped above into new higher level concepts. Now, the opposition among the concepts can be seen as follows:

4.3.6. Negative Consequences of Latent Conflict on Community Development

What the researcher found as a new circumstance is that of clan-centered grouping and benefiting one another on such bases. Research subjects admitted this aspect negatively impacts the betterment of the Wolaytta community. Since this is not an open or overt conflict, and since there is high potential of conflict on that basis among the community if favorable situations allow, the overall situation is strongly related to the concept of *latent conflict*. We understand that latent conflict is a hidden conflict tendency which might be open when situations are facilitated. Latent conflict is evident in a way that rumors of complains are common among different subgroups of a community. A key informant from an NGO put it as:

Compared with the trust among other ethnic communities, Wolaytta people have yet not developed much trust. The reason behind this is the old-fashioned thinking that membership in this clan would benefit them, or membership in that clan would be disadvantageous. In short, this is the problem of clan differentiation. Officials, including the current ones, are all pooling members of their clan or ancestors into government positions at the expense of other competent people. Though not well-researched, in Wolaytta there exist rumors that “this town or this area belongs to this clan. This is much harmful and ends in failure to bring consensus. People in some respects ask a question, “from whose clan is Mr. X”,

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rather than considering what constructive thought he or she would hold for the development of the community. This attitude must be fought to better practice development.

4.3.7. Negative Consequences of Weak Trust Level on Community Development

Weak trust level and ethnic social capital are also opposite concepts, because the defining attribute of ethnic social capital is the tie and strong trust level among members of a community. In fact, it is strong trust level, and not weak trust level, which is one of the measuring dimensions of social capital. *Weak trust level* and *bonding social capital* are still opposite to each other, because we have already mentioned above that weak trust level is opposite to ethnic social capital. Since bonding capital is the major type of ethnic social capital, it follows that weak trust level and bonding social capital are opposite concepts.

We cannot boldly speak that the level of trust among the Wolaytta is as strong as that of the Guraghe, for example. Despite the fact that there is still strong cooperation tradition mentioned above ('daguwaa', mourning, wedding, 'uqqubiyaa', 'iddiriyaa', etc.), the culture of getting much concerned about one another's individual life is weak (a focus group discussant from an NGO).

4.3.8. Perception of Community Level Structures or Characteristics Ending in Economic Disadvantages

Perception of community level structures or characteristics ending in economic disadvantages and *components of asset based community development* are opposite themes. The reason is that in asset based community development, the assets useful for community development are the various resources and positive perceptions among individuals in a community, and not perceptions that are not useful. A member of the CBO (idir) FGD said:

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The community must be aware not to kill its time on unnecessary affairs like very prolonged mourning ceremonies. The consoling process should last for a few days only, and the people should go to their homes. The person consoled should also shorten the processes so as to be effective in his/her own affairs of life. Hence, I recommend the attendants of mourning to stay only for three days.

4.4. Components of Ethnic Social Capital as Strategic Options for Actors of Community Development

Research participants have raised a number of issues during group and individual interviews concerning the community development gaps in the study area. They also pointed out that those gaps would be narrowed through upholding the social and cultural factors of the indigenous Wolaytta community. Development practitioners have also emphasized on the importance of this as follows:

I suggest many development interventionists to center the socio-cultural values of the Wolaytta ethnic community to be fruitful, since doing so would make the hitherto results sustainable and future prospects bright (an NGO Key Informant).

To show that development starts from valuing ethnic identity or culture, the same informant said:

Culture is also at the heart of the people's interaction. The specific customs like the dances, music, funeral ceremonies, and so on are very attractive, which can be used as entrance gates for development activities too. Through discovery of more of such ethnic elements, one can be more initiated to participate in development.

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According to respondents, any development practice should incorporate the issue of gender not only through respecting and promoting gender equality, but also through enhancing the skills of women in the society. Let us quote a respondent's view:

The participation of women in Wolaytta community in cooperation is very much notable. For example, during “Daguwaa” (“Dabo”), the person for whom the house is constructed might most probably be in difficulty of providing food and drink to the group of men constructing the house. Then, to ease this problem, several women in the community voluntarily come to the construction site with food and drink from their own homes. Then, there will never be sufficiency problem of serving the men. Similarly, during wedding and mourning ceremonies, several guests might come to the ceremonies from far localities, who should never return without eating and drinking. Because of the difficulty of the person holding the ceremonies to afford food and drink to such large number of people, women in the same community bring various food items and drinks. In fact, women are sometimes assigned the number or amount of food items per head to bring to these places (a female participant from the government office focus group).

The same respondent also added another example of cooperation tradition among the Wolaytta women and gave her suggestion that promoting this culture would benefit the development endeavors.

There is also group work among women in Wolaytta, like that of the men. For example, spinning of cotton (“puuttuwaa suqettaa”) is much widely practiced by groups of women turn by turn. The women spin several times and give the products to a skilled weaver to make a traditional thick blanket-like garment called “bullukkuwaa”. After a “bullukkuwaa” is manufactured for a woman once a time, then another is manufactured for the next woman, and the trend continues.

By advancing the customs, language, social values, cooperation traditions and tolerance of the Wolaytta to a more organized level, and through making them as

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significant base of intervention, it is possible to significantly reduce socioeconomic predicaments in the zone. That is an idea from respondents. A member of the community based organization (idir) focus group discussion reflected the following view:

Wolaytta lacks extracted mines, or gold, or petroleum, but it has its people! If social capital among the Wolaytta is exhaustively utilized and organized, the Wolaytta would be the richest community in the nation. The source of this capital can never cease. But it needs coordination. I suggest that this research should never be accomplished for the sake of thesis and its defense in Addis Ababa University, but it should be communicated to the grass root level community, discussed and further conducted in a way that would more benefit Wolaytta society.

In such a manner, other participants in the research also added their view points by strengthening the worthiness of taking into account the traditional factors.

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Chapter 5: Discussion

5.1. Major Discussion

This part of the research returns the reader back to the research questions and the objectives which the researcher used to answer the questions.

Research Question 1. What elements of ethnic social capital are found among the Wolaytta?

It is believed that a number of social capital components can be discovered in Wolaytta, even more beyond the results of this study. This short research identified a few of them. Most of them are assessed and expressed in sociological and psychological terms; some others are put in terms of community development terminologies. Sixteen of the components explored are high mobilization tendency for development affairs, strong thirsty for confirmation of self determination, features of community empowerment, attainable integrated community development efforts, high social solidarity, reciprocity, psychosocial support, intense participation in community development, ethnic solidarity, high degree of social expectation in social affairs, high extent of social involvement, high trust level, information and communication, togetherness, good perception of progress, and social cohesion and inclusion.

Among such components, four (togetherness, trust, information and communication, and social cohesion and inclusion) are exactly similar to what have been reviewed in the literature part (Harper & Kelly, 2003; Dudwick, Kuehnast, Jones, & Woolcock, 2006; Woolcock & Narayan, 1999). We have seen that these components are four of the qualitative measuring elements of social capital.

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Research Question 2. How do the social capital components within the Wolaytta promote community development?

This can be seen from four angles for convenience. First, the presence of several useful cultural traits in Wolaytta has been found in the study. The ancient and present day courage of the people against any system that endangers their ethnic identity has also been manifested in the development realm as shown by the findings. According to Mathie and Cunningham (2002, as cited in Wassie, Melese & Desalegn, 2011), ABCD has five major features. The first one is that ABCD is an appreciative inquiry giving emphasis on a community's strengths. The second feature of ABCD is that it focuses on social capital. Third, participatory development is the key in ABCD. This participatory development, the scholars view, enhances citizens' empowerment. The fourth defining feature of ABCD is its principle of economic development initiated by the community. Fifthly, ABCD promotes active involvement of citizens in ensuring the accessibility to resources and the accountability of the government at local level. We can then relate here that the concepts *empowerment* and *participation* that characterize the Wolaita as interviewed and discussed with research participants, do also exist as the major defining features of community development.

Second, the traditional cooperation activities of the Wolaytta studied in the research contribute to community development in many respects. We remember that the most common of these are *iddiryaa*, *uqqubiyaa*, *daguwaa*, funeral ceremony cooperation, wedding ceremony supports, *xikke zayyiyaa*, and visiting the sick. The *iddiryaa* (*idirs*) are community based associations, which are of relatively smaller scale and more trustful by the community than highly institutionalized government structures. The trust of the community on these associations makes mobilization of the community for development easier than the formal communication between the people and the government. Hence,

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idirs in Wolaytta stand as important instruments for development. *Uqqubiyaa (iqubs)* are traditional saving and credit institutions of money and materials. Most of the modern saving and credit institutions were absent in the community for long age of years. The majority of the community is also in difficulty of getting saving and credit services in government and private banks due to inaccessibility and lack of collateral for loans as well as requirement of interest for loan. The best option then is to be involved in *iqubs*, in which membership is easily attained, and little interest is needed for loan. In addition, in *iqubs* there is consideration of a member's economic constraint and giving of priority in giving loan for such person even without casting lots among members. Since it is possible to reduce expenditure pressure through *iqubs*, the economic wellbeing of persons gets improved. In the case of traditions like *daguwaa* and *xikke zayyiyaa*, the support is labor loan or labor investment, which was discussed by Constant and Zimmermann (2008) as the distinct context within ethnic communities in the labor market. Their finding was that there is unique labor resource supplied by immigrant ethnic communities in European countries, and that this should be given emphasis by policy makers to augment the labor market. Regarding funeral and wedding ceremonies and visiting the sick, the supports made are typically social and psychological therapies to families who got happy because of their promotion in social statuses and to those who got sad due to death and sickness, respectively. As the gathered data have confirmed, involvement in social interaction, especially in mourning and wedding is extreme. During the funeral ceremonies of known persons in a specific community in Wolaytta, thousands of people gather and stay for many hours. This setting is favorable to mobilize the community for development. The positive aspect of such culture can be enhanced. In the earlier chapter

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it has been reviewed that the World Bank has started to integrate strategies of community development by emphasizing on cultures such as the above in African communities, because of the convincing contributions of the cultures to socioeconomic improvements (Radcliffe, 2006).

While all the above rudiments are the building blocks of social capital in Wolaytta community, the study also investigated other elements of social interaction in the community which have adverse consequences on development. These are latent conflict, high extent of social involvement with negative economic impact, and low level of trust. Therefore, not all traits of social capital in Wolaytta bear the required inputs for community development, but there are those which have negative contributions too. In the literature review chapter of this study, the negative impacts of some aspects Wolaytta traditions like excess financial and time spending in weddings and funerals (Ayele, 2008) have been listed and it has been recommended to get rid of them in order not to allow the development journey to be handicapped.

The third angle from which the contribution of elements of ethnic social capital to community development can be seen is the sociopolitical event in Wolaytta from 1999 to 2000 and the period after that. All the 15 key informants and the 21 focus group discussants gave a well organized explanation about such event in Wolaytta. In short, it was the blending attempt of the Wolaytta language with similar languages of the neighboring ethnic communities without the consent of any of them. The first serious protest was from the Wolaytta, which ended in success through the decision of the government to cease studies in the new blended language. The other question of the Wolaytta people was confirmation of self administration at zonal level, for they were

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administered under the Semen Omo Zone before 2000. This also turned successful and Wolaytta became separate administrative zone in 2000. According to the respondents, these sociopolitical successes also laid foundation for the large scale public motivation for community development. The participants also informed that such strong bond was also existent among the Wolaytta since the challenging and exhaustive war by the people against Emperor Menillik II. Such courage and ethnic solidarity as an ethnic social capital led the community in the same spirit towards development, and satisfactory results were scored. This scenario has much similarity with the theory of ethnic social capital by Dimitria Giorgas (2000) which proposed that the first generation of migrant ethnic communities uses the social capital within the community to resist discrimination against the ethnic group and maintain the solidarity. Then he contends that the second generation bases those achievements of the first generation and climbs up the ladder of economic mobility. Likewise in Wolaytta, after the confirmation of their ethnic unity, they have cleared the ground and moved through the safe way toward progress in later times. Thus, striving to maintain the continuity of an ethnic community is the primary action by its members, but it also opens the door for triumphant success in development.

Coming to the fourth angle from which we can see the way how the major ingredients of social capital yield to community development is the re-establishment of the Wolaytta Development Association, the ground-breaking association in the history of modern Wolaytta. Despite its establishment in the 1950s (WODA, 2012), it was reborn in 2000 following the new self administration of the Wolaytta Zone. The social capital elements discovered among the Wolaytta such as high mobilization tendency for development and ethnic solidarity not only gave birth to the association, but enabled the Wolaytta to own it

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and design meaningful development projects. As a result of the strong sense of ownership of the Wolaytta Development Association and the Wolaytta Dicha Sport Club, the Wolaytta people have implemented numerous problem solving projects successfully.

Research Question 3. How can significance of the building blocks of ethnic social capital lead actors towards drawing strategies for community development?

As reviewed in the literature and observed in the field, there are interesting socio-cultural values and norms in Wolaytta. The very fact that the Wolaytta land is referred to as the *enset* culture area by anthropologists is useful for livelihood security, since *enset* is draught resistance crop. The culture of producing *enset* and of preparing various interesting food items by the Wolaytta people can be a strong base for community development agencies.

Participants of the study warned that elements of the social interaction in Wolaytta such as perception of community level structures ending in economic disadvantages, latent conflict, and low trust level, which oppose the other elements of social capital should be avoided if successful community development is aspired. In accordance with their suggestions, all those involved in the development of the community should take into account this issue.

5.2. Findings and Theoretical Frameworks

After all the analyses, what are the distinct features of the pattern of the social capital in the community under study? What makes the study results unique from those studies conducted so far under the same topic of this research? The first theoretical framework to be understood is the *social capital theory*. The central theme of social

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capital theory is that as a capital complementary to other community capitals such as human capital, financial capital, natural capital and others, social capital – the organized system of social networks, trust, and interdependence among residents of a community – yields richly to community development (Woolcock, & Narayan, 1999; Cherti, 2008; UN HABITAT, 2008; Phillips & Pittman, 2009).

Sociological theories such as *functionalism* have viewpoints that the system of a group or a community is more or less in a stable state, and each of its part contributes to the well functioning of the system (Hutchison, 1999). Functionalists also assume that the coordinated functioning of the sub systems enable the whole system to be at normal state, through consensus and shared values (Wallace & Wolf, 1995; as cited in Hutchison, 1999).

It also demands us to see another macro sociological perspective called *conflict theory*. The base of the conflict perspective is on such issues and facts as “conflict, dominance, and oppression in social life (Collins, 1994, as cited in Hutchison, 1999, p. 43)”. According to Hutchison (1999), sociologists summarize conflict theory in two categories: the one seeing a society as a setting in which social conflict lacks, and the one which views that any society has inherently potential of conflict within it.

Stating a few about *social exchange theory* is also relevant here. All writers on social exchange theory generally describe about the theory that human behavior is guided through calculating the rational exchange or rewards and costs (Sociological Theory in the Contemporary Era, 2006). It has somehow a similarity with the concept of our every day exchange of goods and services, by analyzing our costs and benefits. In the literature, it has been mentioned that the costs in economic relationship correspond to the

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punishments in social exchange, and the benefits in economics correspond to the rewards in social interaction. This source cites two prominent theorists in the work of the theory: George Homans and Peter Blau and reviews their views that individuals maximize the resources at their hand to bring the maximum possible rewards.

Next, the link among the above perspectives and the findings from the research comes. Results of the interviews and discussion uncovered a lot of elements of social capital within an ethnic community, such as participation, togetherness, effective ways of traditional and modern information and communication, positive perceptions about community level structures, strong trust levels and related components. This has a lot to do with the social capital theory, which proposes that the above components in the Wolaytta community are really elements of social capital. In addition, the building blocks of ethnic social capital in Wolaytta are those peculiar to bonding social capital, which is one and major type of social capital according to the social capital theory. In the same manner as the social capital theory's proposition that the elements of social capital greatly contribute to social development, the study of this thesis also made clear that the components discovered among the Wolaytta community have significantly laid the foundation of community development in the area under study.

With the functionalist theory, the forces in the socio cultural system of the Wolaytta community that bound the Wolaytta together have been found to be social solidarity, ethnic solidarity, social cohesion and inclusion, togetherness, and the like. These constituents, together with others not explored maintained the equilibrium of the Wolaytta community. In the lack of consensus among the different sub systems of the community, the successes in community development obtained especially from the year

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2000 on would not have been actualized.

In contrast to the functionalist perspective, the basic arguments held by conflict theorists also work in Wolaytta, as studied by the researcher. The conflict elements such as latent conflict, weak trust level, and perception of community level characteristics ending with economic disadvantages have something in common with the conflict perspective. Especially, the existence of latent conflict obviously supports theoretical propositions of the perspective.

In the case of the social exchange theory, characteristics of social interaction among the Wolaytta such as reciprocity, trust level, extent of social involvement, psychosocial support, and social expectation are aspects promoting the premises of the theory. Though unique cultural components that are informal and traditional with a noteworthy implication for the development of their area exist in Wolaytta, it is not necessarily the case that individuals and sub groups in the community sacrifice their personal or group benefits for the common benefit as a community. The social exchanges may be considered as implicit rational behavior of human beings in calculation of expecting returns.

Finally, the researcher's finding can lead to a new viewpoint. It is a common proposition that social capital unquestionably results in progressive community development. Such a proposition or social capital theory in general suggests about the existence of social capital in any kind of community in general, be it of political, religious, ethnic, geographic, and so on. However, more specifically, the distinctiveness of ethnic social capital obtained from this study would propose that social capital interweaved in ethnic identity is a stronger one in maintaining the ethnic unity as well as promoting

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community development, particularly for such specific community. In a more elaborated expression, while individuals in an ethnic community feel membership sense and act accordingly, it is vital and starting point for community development. That is what has been explored among the Wolaytta of southwest Ethiopia.

5.3. Social Work Implications

The goal of social work practice around the globe is to uphold social change as well as to resolve social problems arising from the interaction of people and their environments (International Federation of Social Workers and International Association of Schools of Social Work, 2004). Moreover, the Federation and the Association agree that the profession and practice of social work also strive to empower individuals, groups and communities in such problems through a range of theoretical perspectives. This research has been conducted in alignment with such goals of the profession. Furthermore, the values, rights and dignities of research subjects have also been respected while undertaking the research.

5.4. Limitations of the Study

Despite the significant and organized effort on the research, it has encountered some limitations. One major limitation is representation of fewer female participants in the research. As justified in the methodology chapter, situations such as failure of voluntariness with most female participants and lack of commitment by offices and associations to be gender sensitive in the selection process of the research participants caused low number of female participants. This has influenced the research not to obtain deeper knowledge from women or girls. The other limitation, especially in the methodology is the use of predominantly two types of research methods in primary data

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collection – key informant interview and focus group discussion, with limited observations. Richer and deeper facts could have been gathered, if other methods like audio-visual materials had been used, which could not be conducted due to resource limitation.

5.5. Challenges of the Study

It is inevitable for this research to fall under challenge since it was constrained by specific conditions and resources. The Addis Ababa University School of Social Work had frequent delays in formally announcing and sticking to dates of the thesis registration, advisements, and submission. This has also made some confusion on the completing as well as revision of the full thesis.

The researcher was not a regular student at Master's Program. He attended his education in the evening program. As a trend in Addis Ababa University, Master's theses projects are not financially supported by the university, while it is done for the regular students. Although not so much, the financial support could have helped the research to include more rich sort of inputs.

Allotting time for study and job is so tough, and that is what the researcher was doing. He was attending his education in the evening time while working during day time in a humanitarian organization. Hence, the time shortage to undertake both for study and work was one of the challenges.

Though research participants agreed and participated in the research, they were not willing to sign in the consent form because they gave various reasons. since the

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verbal consent of all respondents was obtained, the data collection could proceed smoothly.

In spite of, these challenges couldn't significantly affect the quality and outcomes of the research and commitment in the whole process gave it the shape it has now.

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Chapter 6: Recommendations

Since the findings have produced many aspects of social and cultural resources in the community of Wolaytta, the way of thinking of development practitioners have to take into account such contexts. Therefore, with respect to the following aspects, the researcher gives recommendations.

Regarding Research and Policy

1. Despite considerable social researches conducted in the study area, the economic, social, cultural, and physical image of the Wolaytta community in general still remains inadequately improved. It has also been understood that few or no researches were undertaken in Wolaytta to investigate the social capital within the ethnic Wolaytta. For this reason, intense studies have to be conducted to deeply see the richness of the people's useful cultural elements, which can illuminate light towards change. Federal and Regional government agencies should be responsible for soliciting such directions of research through the appropriate allocation of resources, while researchers or academicians have to raise their focuses on development studies through ethnic identity-based or culture-sensitive approaches.
2. Generally, Ethiopia lacks various social policies, including appropriately implemented culture policy at national, regional, and agency levels. Since the research in Wolaytta has divulged the important contributions of social values and culture to community development, enough attention has to be paid for formulating and implementing culture policies. The Ethiopian Federal Democratic Republic Ministry of Culture and The Regional Culture Bureaus should bear the responsibility of devising the policies through ensuring their implementations.

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Regarding Program and Projects

1. The principles of Asset Based Community Development have to be the leading options in undertaking development activities in the community under study and in others. One way this can be realized is through community empowerment – capacitating the people to feel ownership of any endeavor of change within their local setting. The responsible bodies for this should be communities themselves, government agencies at different levels and non-government organizations. They have to throw away the old-fashioned problem-focused approaches to community development.
2. The efforts of resource identification and community mapping, which are under plan by the Wolaytta Development Association, should be encouraged. The association should implement those designs. The community, WODA leadership, and the government have to be responsible for this.
3. Women’s contributions in the development of Wolaytta are much as has been attested in the study in their traditions of *butter iqubs*, spinning and weaving of clothes, high participation in events such as *daguwaa*, house constructions, wedding ceremonies and several others. If the community builds on this, it is an area of significant change. Women themselves, offices of women affairs in different government levels carry responsibilities to handle this issue.
4. Despite some of the hopeful trend of community development induced by social capital in Wolaytta, one can see considerable magnitude of migration of the Wolaytta youth and children to Addis Ababa in search for jobs. It requires the community, then

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external actors, the local government, and others to adequately identify the root causes and respond accordingly.

Regarding Social Work Education

1. Since social work education is the base for both research and practice in social work, its importance is questionable. Some of the courses related to community development and social capital in the Addis Ababa University School of Social Work have to continue, but through giving much emphasis to some findings on social capital among the Ethiopian communities.
2. In field work practices, both undergraduate and graduate students have to be given wide opportunities for exposure of practicing at community level to investigate intervention practices by various agencies on social capital. The Addis Ababa University School of Social Work and schools or departments of Social Work in other Ethiopian universities have to be responsible for such an activity.
3. In the academic environment of the Addis Ababa University in general, and the School of Social Work in particular, facilitation should be made to enhance the social capital among students among course lecturers, and between the students and the their lecturers. This would have unquestionable merits to social work education, because the informal communications and supports help the academic system in utilizing its limited resources wisely. Head of the School, course lecturers and student representatives can be the key actors in being responsible to carry out such activities.

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Appendices

Appendix A: Checklist and Consent for Key Informant Interview

Guiding Questions for Key Informant Interview and Consent for Thesis on the Role of Ethnic Social Capital for Community Development

Dear informant,

I am a student from Addis Ababa University, pursuing my Masters Program in Social Work. My aim is to have a clear researched knowledge of social capital among ethnic communities of Ethiopia and its role in community development, particularly among the Wolaytta, for my thesis project in social work. This is research project striving to identify the social interaction patterns among the Wolaytta in Wolaytta Zone, and to come up with recommendations for interventions to various problems. I, the researcher kindly request your cooperation to respond to the varying questions relevant for the study. The interview is anonymous in that your name will never be mentioned without your consent in any of the published document of this research. In addition, the confidentiality of the interview's response will surely be maintained by the researcher. Participation in this research process is voluntary; you have the right to withdraw from involving yourself in the study at anytime without explanation. If you withdraw from the study, no prior data you have given will be kept. The researcher also ascertains that your withdrawal will never affect any of your life aspects. The results of the research will be prepared in a brief document and disseminated to the relevant bodies. In addition, I also need your permission to tape record the interview between you and me, because the points of the interview should not be missed. So, I would like to inform you that if I get

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permission from you, I would interview you to respond to the questions. Thank you for your cooperation. I am accessible at any time, and you may contact me as: Habtamu Hailegiorgis, cell phone number 0938947992/0911056888, Addis Ababa.

I, Ato/W/ro/W/t. _____ have agreed to participate in the interview that Ato Habtamu Hailegiorgis is going to conduct which is going to be about my personal experiences and perception of ethnic identity as social capital for community development.

Signature _____ Date _____

የስምምነት ሰነድና የማኅበረሰብ ማህበራዊ ሀብት ለልማት ስላለው ሚና የሚደረግ ጥናታዊ የድህረ-ምረቃ ፅሁፍ ቃለ-መጠይቅ (የቁልፍ መረጃ ሰጪዎች) መሪ ወረቀት

ውድ መልስ ሰጪ ሆይ፡-

እኔ የአዲስ አበባ ዩኒቨርሲቲ ተማሪ ስሆን በማስተርስ ዲግሪ ፕሮግራም የሶሻል ወርክ ትምህርቴን እየተከታተልኩ እገኛለሁ። ዓላማዬም ለማስተርስ ዲግሪ መመረቂያ ጽሁፍ ፕሮጀክት ይረዳኝ ዘንድ በኢትዮጵያ ብሔሮች፣ በተለይም በወላይታ ሕዝብ መካከል ስለሚገኘው ማህበራዊ ሀብት (social capital) እና ለማኅበረሰብ ልማት ስላለው ሚና በጥናት የተደገፈ ዕውቀት ማግኘት ነው። ይህ በወላይታ ዞን የሚገኘውን የወላይታን ሕዝብ ማህበራዊ ግንኙነት ዘይቤዎችን በመለየትና እነዚህን በመጠቀም በርካታ ችግሮችን ለመፍታት እንዴት መሠራት እንዳለበት ጥቆማ ለመስጠት የሚሻ የጥናት ፕሮጀክት ነው። ከጥናቱ ጋር የተያያዙ ጥያቄዎችን ይመልሱ ዘንድ የጥናቱ ባለቤት በማክበር ትብብርዎን ይጠይቃል። በዚህ ጥናት ውስጥ የሚሳተፉት በፈቃደኝነት ነው፤ የዚህ ቃለ-ምልልስ መልሶችን እርስዎ ስለመስጠትዎ ስምዎ

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ያለፈቃድም በምንም መንገድ ይፋ ተደርጎ በህትመት እንደማይወጣም ላረጋግጥ እወዳለሁ። በተጨማሪም ከእርስዎ ጋር በምናደርገው ቃለ-ምልልስ የመረጃዎች ምስጢርነት እንደሚጠበቅ ላሳውቅም እወዳለሁ። እርስዎም ማብራሪያ ሳይጠየቁ በማንኛውም ጊዜ ከጥናቱ እራስዎን የማግለል መብት አለዎት። እራስዎን ከጥናቱ የሚያገልሱ ከሆነ አስቀድመው የሰጧቸው መረጃዎች ተመዝግበው እንዲቆዩ አይደረግም። የእርስዎ ከጥናቱ እራስዎን ማግለል በራስዎ ላይ አንዳች ተፅዕኖ እንደማያስከትል የጥናቱ ባለቤት ሊያሳውቅዎ ይፈልጋል። የዚህ ጥናት ውጤቶች በተለያዩ መልኮች ተዘጋጅተው ተገቢነት ላላቸው የተለያዩ አካላት ሊሰራጩ ይችላሉ። በተጨማሪም እርስዎ የሚሰጡኝ ምላሾች በጣም ወሳኝ በመሆናቸው በእርስዎና በኔ መካከል የሚካሄዱትን ቃለ-ምልልሶች መቅዳት ስለምፈልግ ለዚህ ተግባር አስቀድሜ ፈቃደኝነትዎን እጠይቃለሁ። ስለዚህ ከእርስዎ ፈቃድ ካገኘሁ ከእርስዎ ጋር ቃለ-ምልልስ አደርጋለሁ። ስለትብብርዎ አመሰግናለሁ። በማንኛውም ጊዜ በሚከተለው አድራሻ ልገኝ እችላለሁ፡- ሀብታሙ ኃይለጊዮርጊስ፣ የሞባይል ስልክ ቁጥር 0938947992/0911056888፣ አዲስ አበባ።

እኔ አቶ/ወ/ሮ/ወ/ት _____ የብሔረሰብ ማንነት ሀብት ለልማት ስላለው ሚና አቶ ሀብታሙ ኃይለጊዮርጊስ በማከናወን ላይ ባለውና ልምዴንና ሐሳቤን በማካፍልበት በዚህ ጥናት ለመሳተፍ ተስማምቻለሁ።

ፊርማ _____ ቀን _____

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1. Can you tell me your occupational role in this community?

በዚህ ማኅበረሰብ ውስጥ ያለዎትን የሥራ ድርሻ ሊነግሩኝ ይችላሉ?

2. What are the various cooperation traditions among the Wolaytta community?

በወላይታ ማኅበረሰብ መካከል የሚገኙት የተለያዩ የመተባበር ባህሎች ምን ምን ድናቸው?

3. How can these traditions contribute to development?

እነዚህ የመተባበር ባህሎች እንዴት ለልማት አስተዋጽኦ ሊያበረክቱ ይችላሉ?

4. What is special to Wolaytta in the year 2000 (1993 E.C.)? What has this event contributed to community mobilization? What has it contributed to social and economic changes?

በ1993 ዓ.ም. በወላይታ የሚያስታውሱት ልዩ ክስተት ምን ነበር? ይህ ክስተት የማህበረሰብን ንቅናቄ በመፍጠር ረገድ ምን አስተዋጽኦ አበረከተ? ማህበራዊና ኢኮኖሚያዊ ለውጦችን ለማምጣት ምን አስተዋጽኦ አበረከተ?

5. Either an ethnic Wolaytta person or a non-Wolaytta person might participate in the community development of Wolaytta. Would there be any difference in development outcome between participation of the two? If yes, how?

የወላይታ ማህበረሰብ አባል ወይም ሌላ የወላይታ ተወላጅ ያልሆነ ሰው ወላይታን በማልማት በኩል ተሳትፎ ሊያደርጉ ይችላሉ። ለመሆኑ በሁለቱ ሰዎች ተሳትፎ ምክንያት በሚመጣው የልማት ውጤት ላይ የጎላ ልዩነት ይኖራል? ካለ እንዴት?

6. What does the trust among the people of Wolaytta seem in helping themselves?

እራሳቸውን በመርዳት በኩል በወላይታዎች መካከል ያለው መተማመን ምን ይመስላል?

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7. How do you view Wolaytta people's participation in solving common problems in their community? What about their social engagement? What about their commitment?

አካባቢያዊ የሆነ የጋራ ችግርን በመፍታት የወላይታን ሕዝብ ተሳታፊነት እንዴት ያዩታል? ማህበራዊ ንቅናቄውንስ? ቁርጠኝነቱንስ?

8. How do you think Wolaytta people use information for the improvement of their community? How do they use communication in community improvement?

የወላይታ ሕዝብ ለማህበረሰባዊ ለውጥ ይረዳው ዘንድ መረጃን እንዴት ይጠቀማል ብለው ያስባሉ? ይህ ሕዝብ ለማህበረሰባዊ ለውጥ ይረዳው ዘንድ ተግባራትን እንዴት ይጠቀማል ብለው ያስባሉ?

9. What products or works can you mention as an example in your area that represents the integrated effort of the Wolaytta people after the year 2000 (1993 E.C.)?

ከ1993 ዓ.ም. ወዲህ በአካባቢያዊ የወላይታ ሕዝብ የተቀናጀ ጥረት ተምሳሌት ተደርገው ሊወሰዱ የሚችሉ ምን ምን ወጤቶች ወይንም ሥራዎች ምሳሌ ሊሰጡኝ ይችላሉ?

10. Any other related issue you want to raise?

ሌጠቅሷቸው የሚረዱ ሌሎች ተዛማጅ ጉዳዮች ካሉ?

Thank you!!

አመሰግናለሁ!!

ETHNIC IDENTITY AS SOCIAL CAPITAL**Appendix B: Checklist and Consent Form for Focus Group Discussion****Guiding Questions for Focus Group Discussions and Consent for Thesis on the Role of Ethnic Social Capital for Community Development**

Dear Discussants,

I am a student from Addis Ababa University, pursuing my Masters Program in Social Work. My aim is to have a clear researched knowledge of social capital among ethnic communities of Ethiopia and its role in community development, particularly among the Wolaytta, for my thesis project in social work. This is research project striving to identify the social interaction patterns among the Wolaytta in Wolaytta Zone, and to come up with recommendations for interventions to various problems. I, the researcher kindly request your cooperation to discuss by responding to the varying questions relevant for the study. The interview is anonymous in that your names will never be mentioned without your consent in any of the published document of this research. In addition, the confidentiality of the discussants' responses will surely be maintained by the researcher. Participation in this research process is voluntary; you have the right to withdraw from involving yourself in the study at anytime without explanation. If you withdraw from the study, no prior data you have given will be kept. The researcher also ascertains that your withdrawal will never affect any of your life aspects. The results of the research will be prepared in a brief document and disseminated to the relevant bodies. In addition, I also need your permission to tape record the discussion, because the points of the discussion should not be missed. So, I would like to inform you that if I get permission from you, the discussion will be held. Thank you for your cooperation. I am

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accessible at any time, and you may contact me as: Habtamu Hailegiorgis, cell phone number 0938947992/0911056888, Addis Ababa.

I, Ato/W/ro/W/t. _____ have agreed to participate in the interview that Ato Habtamu Hailegiorgis is going to conduct which is going to be about my personal experiences and perception of ethnic identity as social capital for community development.

Signature _____ Date _____

የስምምነት ሰነድና የማኅበረሰብ ማህበራዊ ሀብት ለልማት ስላለው ሚና የሚደረግ ጥናታዊ የድህረ-ምረቃ ፅሁፍ ቃለ-መጠይቅ (የቡድን ውይይት) መሪ ወረቀት

ተወያዮች ሆይ፡-

እኔ የአዲስ አበባ ዩኒቨርሲቲ ተማሪ ስሆን በማስተርስ ዲግሪ ፕሮግራም የሶሻል ወርክ ትምህርቴን እየተከታተልኩ እገኛለሁ። ዓላማዬም ለማስተርስ ዲግሪ መመረቂያ ጽሁፍ ፕሮጀክት ይረዳኝ ዘንድ በኢትዮጵያ ብሔሮች፣ በተለይም በወላይታ ሕዝብ መካከል ስለሚገኘው ማህበራዊ ሀብት (social capital) እና ለማኅበረሰብ ልማት ስላለው ሚና በጥናት የተደገፈ ዕውቀት ማግኘት ነው። ይህ በወላይታ ዞን የሚገኘውን የወላይታን ሕዝብ ማህበራዊ ግንኙነት ዘይቤዎችን በመለየትና እነዚህን በመጠቀም በርካታ ችግሮችን ለመፍታት እንዴት መሠራት እንዳለበት ጥቆማ ለመስጠት የሚሻ የጥናት ፕሮጀክት ነው። ከጥናቱ ጋር የተያያዙ ጥያቄዎችን ይመልሱ ዘንድ የጥናቱ ባለቤት በማክበር ትብብርዎን ይጠይቃል። በዚህ ጥናት ውስጥ የሚሳተፉት በፈቃደኝነት ነው፤ የዚህ ውይይት ውጤቶችን እናንተ ስለመስጠታችሁ ስማችሁ ያለፈቃዳችሁ በምንም መንገድ ይፋ ተደርጎ በህትመት እንደማይወጣም ላረጋግጥ እወዳለሁ።

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በተጨማሪም በእናንተ መካከል በሚደረገው ውይይት የመረጃዎች ምስጢራዊነት እንደሚጠበቅ ላሳውቅዎ እወዳለሁ። እርስዎም ማብራሪያ ሳይጠየቁ በማንኛውም ጊዜ ከጥናቱ እራስዎን የማግለል መብት አለዎት። እራስዎን ከጥናቱ የሚያገልጡ ከሆነ አስቀድመው የሰጧቸው መረጃዎች ተመዝግበው እንዲቆዩ አይደረግም። የእርስዎ ከጥናቱ እራስዎን ማግለል በራስዎ ላይ አንዳች ተፅዕኖ እንደማያስከትል የጥናቱ ባለቤት ሊያሳውቅዎ ይፈልጋል። የዚህ ጥናት ውጤቶች በተለያዩ መልኮች ተዘጋጅተው ተገቢነት ላላቸው የተለያዩ አካላት ሊሰራጩ ይችላሉ። በተጨማሪም እናንተ የምትወያዩባቸው ነጥቦች በጣም ወሳኝ በመሆናቸው ውይይቶቹን መቅዳት ስለምፈልግ ለዚህ ተግባር አስቀድሜ ፈቃደኝነትዎን እጠይቃለሁ። ስለዚህ ከእርስዎ ፈቃድ ካገኘሁ ከእርስዎ ጋር ቃለ-ምልልስ አደርጋለሁ። ስለትብብርዎ አመሰግናለሁ። በማንኛውም ጊዜ በሚከተለው አድራሻ ልገኝ እችላለሁ፡- ሀብታሙ ኃይለጊዮርጊስ፣ የሞባይል ስልክ ቁጥር 0938947992/0911056888፣ አዲስ አበባ።

እኔ አቶ/ወ/ሮ/ወ/ት _____ የብሔረሰብ ማንነት ሀብት ለልማት ስላለው ሚና አቶ ሀብታሙ ኃይለጊዮርጊስ በማከናወን ላይ ባለውና ልምዴንና ሐሳቤን በማካፍልበት በዚህ ጥናት ለመሳተፍ ተስማምቻለሁ።

ፊርማ _____ ቀን _____

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1. What are the various cooperation traditions among the Wolaytta community?

በወላይታ ማህበረሰብ መካከል የሚገኙት የተለያዩ የመተባበር ባህሎች ምን ምን ድናቸው?

2. How can these traditions contribute to development?

እነዚህ የመተባበር ባህሎች እንዴት ለልማት አስተዋጽኦ ሊያበረክቱ ይችላሉ?

3. What is special to Wolaytta in the year 2000 (1993 E.C.)? What has this event contributed to community mobilization? What has it contributed to social and economic changes?

በ1993 ዓ.ም. በወላይታ የምታስታውሱት ልዩ ክስተት ምን ነበር? ይህ ክስተት የማህበረሰብን ንቅናቄ በመፍጠር ረገድ ምን አስተዋጽኦ አበረከተ? ማህበራዊና ኢኮኖሚያዊ ለውጦችን ለማምጣት ምን አስተዋጽኦ አበረከተ?

4. Either an ethnic Wolaytta person or a non-Wolaytta person might participate in the community development of Wolaytta. Would there be any difference in development outcome between participation of the two? If yes, how?

የወላይታ ማህበረሰብ አባል ወይም ሌላ የወላይታ ተወላጅ ያልሆነ ሰው ወላይታን በማልማት በኩል ተሳትፎ ሊያደርጉ ይችላሉ። ለመሆኑ በሁለቱ ሰዎች ተሳትፎ ምክንያት በሚመጣው የልማት ውጤት ላይ የጎላ ልዩነት ይኖራል? ካለ እንዴት?

5. What does the trust among the people of Wolaytta seem in helping themselves?

እራሳቸውን በመርዳት በኩል በወላይታዎች መካከል ያለው መተማመን ምን ይመስላል?

6. How do you view Wolaytta people's participation in solving common problems in their community? What about their social engagement? What about their commitment?

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አካባቢያዊ የሆነ የጋራ ችግርን በመፍታት የወላይታን ሕዝብ ተሳታፊነት እንዴት ታዩታለችሁ? ማህበራዊ ንቅናቄውን? ቁርጠኝነቱን?

- 7. How do you think Wolaytta people use information for the improvement of their community? How do they use communication in community improvement?

የወላይታ ሕዝብ ለማህበረሰባዊ ለውጥ ይረዳው ዘንድ መረጃን እንዴት ይጠቀማል ብላችሁ ታስባለችሁ? ይህ ሕዝብ ለማህበረሰባዊ ለውጥ ይረዳው ዘንድ ተግባራትን እንዴት ይጠቀማል ብላችሁ ታስባለችሁ?

- 8. What products or works can you mention as an example in your area that represents the integrated effort of the Wolaytta people after the year 2000 (1993 E.C.)?

ከ1993 ዓ.ም. ወዲህ በአካባቢያችሁ የወላይታ ሕዝብ የተቀናጀ ጥረት ተምሳሌት ተደርገው ሊወሰዱ የሚችሉ ምን ምን ወጤቶች ወይንም ሥራዎች ምሳሌ ልትሰጡኝ ትችላላችሁ?

- 9. Any other related issue you want to raise?

ልትጠቅሱ የምትፈልጉ ሌሎች ተዛማጅ ጉዳዮች ካሉ?

Thank you!!

አመሰግናለሁ!!

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Appendix C: Information of Key Informants

No.	Informant's Code	Address	Gender	Status	Location of Interview	Date of Interview
1	KI 01	Wolaytta Soddo	M	Community elder	At his home	May 19, 2014
2	KI 02	Wolaytta Soddo	M	Community elder	At his home	May 19, 2014
3	KI 03	Wolaytta Soddo	M	Religious leader	At his home	May 19, 2014
4	KI 04	Wolaytta Soddo	M	Religious leader	At church (office)	May 20, 2014
5	KI 05	Wolaytta Soddo	M	Religious leader	At church (office)	May 20, 2014
6	KI 06	Wolaytta Soddo	M	Middle aged youth	At his home	May 20, 2014
7	KI 07	Wolaytta Soddo	M	Middle aged youth	At his home	May 20, 2014
8	KI 08	Wolaytta Soddo	F	Middle aged youth	At her office	May 21, 2014
9	KI 09	Wolaytta Soddo	M	Government office development practitioner	At his office	May 21, 2014
10	KI 10	Wolaytta Soddo	M	Government office development practitioner	At his office	May 21, 2014
11	KI 11	Wolaytta Soddo	F	Government office development practitioner	At her office	May 22, 2014
12	KI 12	Wolaytta Soddo	M	Non-Wolaytta community members	At his home	May 23, 2014
13	KI 13	Wolaytta Soddo	M	Non-Wolaytta community members	At his home	May 24, 2014
14	KI 14	Addis Ababa	M	NGO development practitioner	At his office	May 24, 2014
15	KI 15	Addis Ababa	M	NGO development practitioner	At his office	May 24, 2014

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Appendix D: Information of Focus Group Discussion Members

No.	Type of FGD	Address	No. of Participants by Gender	Status of Participants	Location of Discussion	Date of Discussion
1	NGO Development Experts	Wolaytta Soddo	6 (all male)	Development practitioner and program managers	Bekele Molla Hotel Meeting Hall	May 26, 2014
2	Religious Leaders	Wolaytta Soddo	5 (all male)	Religious leaders	Soddo Medan ACTS Project Office Meeting Hall	May 26, 2014
3	Government Office Development Experts	Wolaytta Soddo	6 (4 male, 2 female)	Development practitioners and Department Heads	Mariam Hulegeb Training Center	May 27, 2014
4	Community Based Associations (Idirs)	Wolaytta Soddo	5 (4 male, 1 female)	Chair Persons	Mariam Hulegeb Training Center	May 27, 2014

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Appendix E: Supporting Letter from AAU School of Social Work

አዲስ አበባ ዩኒቨርሲቲ
Addis Ababa University

የሰነድ ወርቅ ትምህርት ቤት



SCHOOL OF SOCIAL WORK

Ref: SSW/220/06/14
Date: May 15, 2014

To Whom It May Concern

Re: Data Collection

Habtamu Hailegiorgis, a master's student in the extension program at the School of Social Work is now undertaking research to partially fulfill the requirements for the degree of MSW. To this end, he is now preparing to collect data in your organization. Pertinent to his research area, he would like to contact your organization to obtain the necessary information for his research.

I, therefore, request your organization to provide him with the necessary support to collect data for his master's thesis preparation.

I appreciate your cooperation.

Regards,



Mengistu Legesse, PhD
Head, School of Social Work



+251 0111-225960 P.O. Box 1176

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Appendix F: Supporting Letter from Wolaytta Zone Administration Office



Tobussa D/MI/Kawotettiane
Wolayta Zooniyaa
Hauphe Aysseyaaqaa x/keettaa
በደቡብ ተባብሮ/ሰሜን ምዕራብ
የወላይታ ዞን
ዋና አስተዳዳሪ ጽ/ቤት

SNNPR STATE
WOLAYITA ZONE CHIEF
ADMINISTRATOR'S OFFICE
Payuuwaa
ቁጥር ወዘዋሕ **H884 P-2**
Ref. No. **11/9/06**
Gallassaa

ለ----- መምሪያ /ጽ/ቤት

ሰደ፤


ጉዳዩ:- ትብብር እንዲደረግለት ስለመጠየቅ ይሆናል

ከላይ በርዕሱ እንደተጠቀሰው አቶ ሃብታሙ ጋ/ጊዮርጊስ የኤዲስ አበባ ዩኒቨርሲቲ የ2ኛ ድግሪ ተከታታይ ተማሪ ሲሆን አሁን የመመሪያ ጽ/ቤት ለማዘጋጀት ለጥናቱ ድጋፍ እንዲሰጠው በቁጥር ኤስኤስ ደብሊው/1220/06/14 በቀን ግንቦት 15/2006 ዓ.ም በተጻፈ ደብዳቤ ስለጠየቀን በእናንተ በኩል ድጋፍ እንዲደረግላቸው እናሰባለን ።

ግልባጭ፤

★ ለወላይታ ዞን ዋና አስተዳደር ጽ/ቤት

ሰደ፤



ከሰላም ጋር //

ታዲያ ግዴታ ይሆናል
የዋና አስተዳደር ጽ/ቤት

Silkkiya	ኢድስን በጋራ አንክሳል ጸ		
soddo	Faksiyaa	Posttaa	Wolayita
ስልክ ቁጥር 046551-2106	ፋክስ 046551-23-17	የመ.ሣ.ቱ 80	ወላይታ
ሰደ	Fax	P.O.Box	Wolayita
Telephone 046551-21-05			
Sodd			
W/B			

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Appendix G: Academic Scores of the Liqa School, Established by

WODA

እንኳን ደስ አለን!!

Wolaita Liqa School

Grade 10 Students National Examination Result 2004 E.C

S.No	Name of the Student	Subjects										CGPA	Remark
		Amharic	English	Maths	Physics	Chemistry	Biology	Civics	Geograph	History	Wolaitato		
1	Abaynesh Siraj Shirko	B	A	A	A	A	A	A	A	A	A	4	Straight A
2	Abeba Asnake Alemu	A	A	A	A	A	A	A	A	A	A	4	Straight A
3	Aklilu Jagicho Wada	B	A	A	B	A	A	A	A	A	A	3.86	
4	Amanuel Dea Ganebo	C	B	A	B	A	A	A	A	A	A	4	Straight A
5	Amanuel Elias Entu	A	A	A	A	A	A	A	A	A	A	4	Straight A
6	Andinet Abebe Mena	A	A	A	A	A	A	A	A	A	B	3.86	
7	Asfaw Haniche Halo	B	B	A	A	A	A	A	A	A	A	3.86	
8	Ashebir Mola Durcho	C	B	A	A	A	A	A	A	A	A	4	
9	Ashenafi Abera Anato	C	A	A	A	B	A	A	A	A	A	4	Straight A
10	Asrat Kossu Ganta	A	A	A	A	A	A	A	A	A	A	4	
11	Aynalem Goa Sama	C	A	A	B	A	A	A	A	A	A	4	Straight A
12	Bekalo Bekele Bale	A	A	A	A	A	A	A	A	A	A	4	
13	Bekalu Fikadu Wolde	A	A	A	C	A	A	A	A	A	A	4	Straight A
14	Bereket Abebe Mena	A	A	A	A	A	A	A	A	A	A	4	
15	Bereket Alemayehu Anjulo	A	A	A	C	A	A	A	A	A	A	4	Straight A
16	Bereket Paulos Amenta	A	A	A	A	A	A	A	A	A	A	4	Straight A
17	Besufekad Girma Wondimu	A	A	A	A	A	A	A	A	A	A	4	
18	Bethlehem Esayas Hebana	A	A	A	B	A	A	A	A	A	A	4	Straight A
19	Bezawit Wondimu Wodabo	A	A	A	A	A	A	A	A	A	A	4	Straight A
20	Biniyan Esayas Dana	A	A	A	A	A	A	A	A	A	A	4	Straight A
21	Bisrat Girma Gida	A	A	A	A	A	A	A	A	A	A	4	
22	Bisrat Taddese Desta	A	A	A	B	A	A	A	A	A	A	4	
23	Bruktawit Eyasu Borsamo	A	A	A	B	A	A	A	A	A	A	4	Straight A
24	Daniel Desalegn Kuma	A	A	A	A	A	A	A	A	A	A	4	Straight A
25	Daniel Shiferaw Wodebo	A	A	A	A	A	A	A	A	A	A	3.86	
26	Delelegn Desalegn Mamo	C	B	A	A	A	A	A	A	A	A	4	
27	Elias Bergene Ashango	B	A	A	C	A	A	A	A	A	A	4	
28	Eshetu Kassahun Mamo	B	A	A	A	A	A	A	A	A	A	4	

Straight 10 A	29/63	46 %	4.0	} 56
9 A	16/63	25 %	4.0	
8 A	10/63	16 %	4.0	
7 A	01/63	1.6%	4.0	
8 A	03/63	4.7%	3.86	
7 A	03/63	4.7%	3.86	
5 A	01/65	1.6%	3.71	
Total				

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DECLARATION

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

Declared by:

Habtamu Hailegiorgis

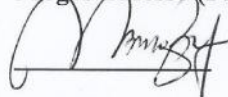


Candidate

Date _____

Confirmed by:

Moges Tafesse (PhD)



Advisor

Date 10 July / 2014