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The Roles and Challenges of Neighborhood Social Capital: A Case Study in Logiya Town

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Declaration

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This is to certify that the thesis prepared by Lake Mihret, entitled The Roles and Challenges of NSC: A Case Study of Logiya Town, and submitted in partial fulfillment of the requirements for Master degree in social work complies with the regulations of the university and meets the accepted standards with respect to originality and quality.

Approved by the examining committee:

1. Advisor

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3. External Examiner

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Acronyms

ANRS   Afar National Regional State

CBO   Community Based Organization

CCC   Community Care Coalition

CSA   Central Statistics Agency

FGD   Focus Group Discussion

FREQ   Frequency

NSCA   Neighborhood Social Capital Association

NSC   Neighborhood Social capital

SC   Social Capital

V%   valid percent

Abstracts

Neighborhood social capital refers to trusting relationships and opportunities to help each other and improve the quality of life and enhance human wellbeing. NSC lost its significance not only in function but also in number of contacts between neighbors and become deteriorated due to various challenges. The study identified NSC roles and challenges. Mixed design and concurrent embedded strategy is applied. Using purposive sampling eight interviewees, 21 FGD discussants were selected for the qualitative and 395respondets randomly selected for the quantitative. Data collected through in-depth interview, FGD and questionnaire. Thematic and descriptive statistical analysis methods were used for data analysis. The finding of this study showed that NSC plays vital role as a source of social support, informal social protection mechanism and source of information for residents to deal with every day challenges. The quantitative result also showed that rapid community change 91.4%, ethnic based political system (83.4%) and ethnic segregation (71.6%), globalization and technological advancement (68%), and living standard variation (62.4%) are main challenges that disintegrate and deplete NSC at Logiya. Generally NSC plays various roles yet it faced various challenges and vital forms of NSC (trust and reciprocity) declined. The study suggested that pro-NSC policies (place-based) must be designed and implemented for increasing NSC and policy makers, researchers, social work practitioners and donors should give attention to strengthen NSC.

Key words: *neighborhood, social capital, NSC, role, challenge*

Chapter One: Introduction

Background and Justification of the Study

Neighborhoods are both a geographic and social construction (Coulton 2012). Geographically, neighborhoods are contiguous areas with shared space, but may not have well defined boundaries. Neighborhoods are a network of relationships among people who live close together and composed of a shared understanding of what, and who, the neighborhood is (Payne, 2013).

Social capital is broadly defined as the information, trust, and norms of reciprocity inherent in one's social networks (Payne, 2013); Putnam (1995) suggests that social capital refers to features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit. Coleman (1988) used the term social capital to refer to all human relationships and described social capital in functional terms as "the value of those aspects of social structure to actors as resources that they can use to achieve their interests. Schmid and Robison (1995, p.58) see social capital as embodying obligations, expectations and trustworthiness of structures, information channels, norms and sanctions. Neighborhood-level "social capital" has been defined as "the networks, norms, values and understandings that facilitate cooperation within or among groups of neighborhoods (Payne, 2013.

There is a growing consensus that NSC has an economic, social, political, and organizational payoff for those individuals and communities that invest in it. In some instances, it may be the determining factor in whether a community recovers from any aspects of life and economic decline (Hanka & Engbers. 2017). Neighborhood level Social capital is increasingly linked to positive development and well-being outcomes. Communities with

higher stocks of social capital are more likely to experience better health outcomes, fewer violent conflicts and less crime, higher educational achievement and increased economic growth (Aldrich, 2012). Evidence demonstrates that, those communities endowed with a diverse stock of NSC and civic associations are in a stronger position to confront poverty and vulnerability, resolve disputes, and take advantage of new opportunities (Woolcock, & Narayan, 2000). Accordingly, neighborhood based social capital has a large role on the life of the people who spend a considerable investment in their residential neighborhood (Völker, Flap, & Lindenberg, 2007).

NSC encounters challenges to act effectively. Mainly, member's migrations, disintegration, neighborhood heterogeneity, conflict, are common challenges around all society of the world. In light of the current waves of globalization and individualization in societies, several scholars argued that residential neighborhoods have lost their significance as a source of social capital. Increased mobility, changing working patterns, and the pluralization of lifestyles have gradually weakened traditional neighborhood contacts (Putnam, 2000), and social networks have become increasingly more regional, national, international, and virtual in scope (Grootaert, 1999).

Africa is also in the wave of globalization and individualism in which NSC become declined not only in number of people but also in contact frequencies and roles. Ayuku (2004) and others in Ghana social capital plays important role though it is under the influence of globalization and individualism.

In Ethiopia Cultural norms bolster the importance of responsibility and supporting an extended network of family and friends similarly to neighborhoods. In the country, the practice of social capital involves a wide range of activities, particularly, the cultural contexts

of the different regions, and these are based on high levels of trust as well as the main faith traditions (Teka & Weldu, 2018). Samson (2014) 'community development' captures the importance of the link between trust and cohesion in the community and neighborhoods.

Experiences illustrated that NSC in Logiya has correlations with wellbeing. However it becomes lost its significance and at the same time many aid sectors, individuals and practitioners lacks an understanding of it and the processes and pathways through which it depletes as well as how it promotes collective good learning and societal well-being (Aldrich, 2017).

Thus this study was conducted to offer three areas of insights to the field of NSC related researches. First it contributes to the recent and increasing body of literature that uses NSC as a research topic. Second, helps to understand the roles of NSC specifically in the study site. Lastly, it investigates a number of conditions that deplete NSC and provide insight for policy makers, social workers and aid agencies to design and take intervention actions.

Statement of the Problem

Research has demonstrated that NSC has significant roles on resident's life, health and general wellbeing though it faced various challenges across time. According to Johnson, (2008) survey study, the neighborhoods we live shape our behaviors and influence our health in important ways as well. The physical, social and service environments of neighborhoods can promote health or put health in jeopardy. His study indicates Socio-economic and racial or ethnic segregations in neighbors can influence NSC conditions. Social and economic conditions in neighborhoods can also influence health by affecting access to, social cohesion, employment opportunities and public resources including efficient transportation, an effective

police force, and good schools. Strong ties and trust among people within neighborhoods have been associated with better health.

The other research conducted on US to examine whether interactions between physical disorder, low social capital and violence in neighborhoods have significant implication for the risk of households' food sufficiency; using multinomial logistic regression techniques to analyze the data; they researchers reach on the finding that neighborhood risk factors interacted to predict household food insufficiency, with the confluence of low social capital and violence / danger yielding the strongest effects and as a conclusion they suggest that food hardship should be addressed by within the context of neighborhood revitalization and building strong social capital (building strong NSC and public policy)(Dylan, Jackson; et al, 2018)

Similarly, a longitudinal research conducted by (Jones & Shen, 2014) from 1998 to 2003 on Canada shows a significant role of NSC on school linkage and children's academic achievement. Social capital effect is independent of that of economic capital at the neighborhood level. Socially disorganized and social cohesion lacking neighborhoods and communities lead to household poverty which has a long term effect on children and adolescents. This contribute to lesser involvement of parents in their children's schooling, which in turn, contribute to children's lower level of academic achievement and higher risk of school dropout.

A study in Ghana looked at how informal network systems (like neighborhood networks) influence family planning and contraceptive use using survey data (Montgomery et al., 2001). Studies in Kenya address, firstly, the ways in which the presence of children influences the social network of women (Musalia, 2006), and, secondly, the characteristics and

social networks of on-the-street, of-the-street, shelter and school children (Ayuku et al., 2004). Meagher (2006) argues that social networks and economic development in Africa, in particular Nigeria, do not complement each other. Wassie & Alice (2016) in times of social or financial problems, individuals were depending on their neighbors and relatives in Ethiopia.

A qualitative survey study conducted in Addis Ababa, Samson (2014) social capital as a catalyst for community development indicates that households who are active participant in their local associations are more likely to participate in community development. The other noteworthy observation from community development regression results is that households with better informal network, reciprocity, and generalized trust are more likely to participate in community development. This result is plausible under the assumption that people are willing to participate in community development if they believe that others are willing full (Oliver and Marwell, 1988).

Serneels (2007) found that social networks were utilized to search for a new job among 1500 unemployed male youth in seven cities of Ethiopia. Vanessa (2012) Study examined the association between social capital and subjective well-being (SWB) in rural Ethiopia. It was found that membership in an equub, generalized trust, and perceptions of the trustworthiness of government were significantly associated with SWB. Significant interaction terms were Oromia and participation in a work party and Tigray and trustworthiness in neighbors. Social capital between neighbors is significant.

A research conducted on social networks of poor women in Ethiopia using qualitative survey method identified the forms and multiple functions of social networks among female-headed households living in urban slums in Ethiopia. Women report that they have the advantage of access to better information and additional resources or strengths to deal with

economic and social needs. The degree of centrality, closeness and between ness of members in a given social network is directly related to women's interests, the advantages of social networks in their social and economic life, and the leadership roles they play in their network system (Wassie & Alice, 2016). Theodros (2014), Fireselam (2018) noted that, NSC plays the major supporting role for positive adjustment of bereaved and also a major factor for early coping of a bereaved. Teka & weldu (2018) tried to study formal and informal social protection practices in Afar communities using quantitative survey and highlighted the roles of social capital as social capital takes various forms, with a variety of traditional social protection tools based on common understandings and kinship networks.

Despite the social, cultural and economic roles that NSC provides in rural and urban communities, there are only few studies that focus on social capital mostly on NSC available in Ethiopia (Mogues, 2006). This proposed study differs from the above discussed studies in objective, methods of study and geographical area. Objectively this study is focused on identifying roles and examining challenges faced NSC but the discussed studies focused mainly on single role like on health, economic success etc. Methodologically most discussed studies used quantitative survey methods however this study used mixed method mainly concurrent embedded strategy tried to understand participants' perception on the issue and also used empirical data. No one of the discussed studies tried to identify the challenges/ factors for depletion of NSC. But this study tried to address it as one main concern. In geographic location no single study tried to address NSC roles as well as challenges in Logiya specifically and in afar in general. Therefore this study is unique and significantly important.

As researches and experiences indicated that NSC become declined not only in role of providing practical and emotional support to their immediate neighbors but also in number of

contact. In first world nations this problem is serious and governments and social agencies give attention to develop NSC and many interventions made (Guest & Wierzbicki, 1999; Putnam, 2000). However, third world nations like Ethiopia which have no strong neighborhood policy, community social worker, and social agencies but in a rapid growth of urbanization and global involvement, NSCs status, its role and challenge is not well studied. Serious attention is not still given to the issue by Policy makers, government bodies, social agencies, researchers and NGOs.

I believe that NSC roles and its challenge have to be scientifically studied and solutions should recommend professionally in order minimizing the upcoming risks due to NSC deprivations. As a result, this study is conducted to fill these gaps and to clearly understand the roles and examine challenges of NSC in the selected sites, and to provide a relevant clue of intervention.

Objectives of the Study

General objective

The general objective of the study is to identify the roles and challenges of NSC at Logiya town.

Specific objective

➢ To identify the forms of NSC existed in Logiya

➢ To identify NSC associations/organizations available in Logiya.

➢ To examine NSC characteristics in Logiya

➢ To explore the roles of NSC at Logiya town.

➢ To decide on the challenges of NSC at Logiya town.

Research Questions

To attain the above stated general and specific objectives the following research questions were raised and answered.

✓ What are the roles of NSCs at Logiya?

✓ What are the forms NSCs available in Logiya? How is its status?

✓ What depletes NSC in Logiya town (the challenges NSC)?

✓ What type of NSC associations available in Logiya? What it functions?

✓ How NSC could characterize in Logiya?

Significance of the Study

The rationale for doing this study entails on social work practice, social work research, social policy development and knowledge production to the area. The study may contribute to the knowledge base of social, economic, political and cultural benefits of neighboring and NSC system. This study is believed as functional to a number of human groups in a number of ways. First and foremost it would provide a clue for intervention to many social agencies, social organizations, governmental and nongovernmental organizations interested to work intervention and /or working in the area. It is also important for social work practice by identifying potential intervention areas in the issue.

It may also provide significance to the study community since it provides implication to different bodies to take corrective measures for observed NSC related problems. The study is also basically important to the study area populations since it helps to know neighborhood conditions and to improve the degree of their interdependence with one another. Furthermore, the study will help as a benchmark and a source of related literatures for farther social work researches conduct in the area and contribute for further NSC researches as a literature. The

research also provides significance to policy makers focusing on social issues by giving basic information concerning the study problem.

In general, this research could also serve as a preliminary for law makers to draw a policy that clearly articulate the roles of NSC and the expected relationship between neighborhoods. The study also could instigate other social workers to do researches on the various sects of social work practice in NSC. And, research is beneficial if done of sorting out gaps from the current study.

Scope of the Study

The scope of the study is mainly focused on NSC roles and challenges content wise. In geographical scope this study is focused only at Logiya town. The study is delimited in sex of the community groups of population lived I n the town. It focused on all sections of the community lived in the town to gate rich information about the issue if they are above18 old. The study is used both qualitative and quantitative methodologies to triangulate information obtained from study populations and participants. Time wise the study is conducted on starting December 1st and ended on august 28th August 2019.

Definition of Terms

This research is built around five core concepts: neighborhood, social capital, NSC, role and challenge.

Neighborhood: In case of this research, neighborhoods are individuals who live in the nearby area (up to 40 homes in all directions) and who have a network of relationships with a shared understanding and forms of support.(Individuals lived far from 40 home is out of neighborhood demarcation.)

Social capital: is defined here as social networks with their associated norms and resources that differentiated qualitatively between bridging and bonding social capital. It is trusting relationships that allow you to support one another. It simply promotes quality life. Social capital is simply trusting relationships, add opportunities and possibilities in our lives**.**

In the course this study Social capital is broadly defined to be a multidimensional phenomenon encompassing a stock of social norms, values, beliefs, trusts, obligations, relationships, networks, friends, memberships, civic engagement, information flows, and institutions that foster cooperation and collective actions for mutual benefits and contributes to human wellbeing and social development.

Neighborhood Social Capital: in this study it defined as neighborhood social networks, neighborhood associations, trusts, norms of reciprocity through which residents may share opinion and interests. It has nothing to do with money. Neighborhood-based social capital can be operationalized into 3 forms in this study: (1) social support (provisions that help residents cope with everyday challenges), (2) social leverage (sharing information), and (3) informal social control (maintenance of safety and norms).

Role: The functions (significant positive contributions) of NSC dominantly observed in the community as a result of having social capital in neighborhood level.

Challenge: conditions (factors) that contribute to the depletion of NSC. Or it is difficult conditions (factors) that hinder the NSC in providing 'natural' (normal) function.

Chapter Two: Review of Related Literature

Conceptualization of Neighborhood

Different scholars define neighborhood differently. Even the definition of neighborhood is varying as a purpose of the term intended to use varies. The term neighborhood has many meanings and uses. For example, neighborhood can be used to refer to the small group of houses in the immediate vicinity of one's house or to a larger area with similar housing types and market values. Neighborhood is also used to describe an area surrounding a local institution patronized by residents, such as a church, school, or social agency. The concept of neighborhood includes both geographic (place–oriented) and social (people–oriented) components. These many interpretations lead to a healthy debate on what boundaries are most useful in neighborhood planning effort (Völker, Flap, & Lindenberg, 2007).

Ashman defined neighborhood as a community of place within a larger community where residents ''share certain characteristics, values, mutual interests, or styles of living''. There are three important points to this definition. First, a neighborhood is based on a physical area. Second, neighborhoods provide places for people to reside and go about their daily living tasks. Third, neighborhood residents share something in common, such as religious affiliation, racial identity, socioeconomic status, or concerns about encroaching crime. Neighborhood is an especially important concept when talking about geographical communities because of its immediate significance to clients' lives. It is the immediate social environment in which they live, eat, sleep, and interact on a daily basis (Ashman 2008).

Neighborhoods are often social communities with considerable face-to-face interaction among members. Researchers have not agreed on an exact definition, but the following may serve as a starting point: "Neighborhood is generally defined spatially as a specific geographic

area and functionally as a set of social networks. Neighborhoods, then, are the spatial units in which face-to-face social interactions occur-the personal settings and situations where residents seek to realize common values socialize youth, and maintain effective social control (Marloes, Hoogerbrugge & Burger, 2018).

Freselam,(2018) & Berk, (2005) defined neighborhood as individuals who live in the nearby area and involve in providing labor, emotional, psychosocial and financial support to the families in time of bereavement. It may include people who are member in volunteer association such as iddir.

Neighborhoods are both a geographic and social construction (Coulton 2012). Geographically, neighborhoods are contiguous areas with shared space, but may not have well defined boundaries. More importantly, neighborhoods are a network of relationships among people who live close together and composed of a shared understanding of what, and who, the neighborhood is. Because neighborhoods are social networks, access to neighborhoods or membership in the neighborhoods is one means by which individuals have access to social capital. The converse of access is closure, the restriction of access to resources (Burt 2000). This means that membership in neighborhood networks can give or restrict access to social capital (Payne, 2013). For the purpose of this research, neighborhood is considered and defined as a place where the people living near one another geographically with sharing some common characteristics and involved in social, emotional and economical support.

The concept of Social Capital

Social capital is a complex multidimensional concept encompassing repertoire of cultural and social value systems. Recently, it has become a very popular and appealing concept among social scientists. A growing number of sociologists, anthropologists, political

scientists, and economists have employed the concept to explain various economic and social outcomes. The fundamental notion of social capital is to incorporate socio-cultural factors to explain development outcomes. Social capital is a very easy concept to understand. Essentially it comes down to who you know, not what you know. It's a bit like community. Everybody knows what we mean, but it might mean slightly different things to different people so when we try to provide a precise definition or to measure social capital and community, it becomes quite difficult. There has been some debate over the precise definition and measure of social capital (Woolcock and Nayaran, 2000).

Bourdieu distinguishes between three forms of capital: economic, cultural, and social. He defines social capital as: "... the sum of the actual or potential resources that are linked to the possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition—in other words, to membership in a group" (Bourdieu, 1986).

This definition emphasizes the importance of social network, i.e., the opportunities and advantages available to members from group membership. Bourdieu considers social capital as a collectively-owned asset endowing members with credits, i.e., individual good. The author focuses on instrumental value of social capital to derive economic and social benefits from group membership and the impetus for individual investment in such membership. Bourdieu's definition identifies three elements of social capital: (i) the social relationship that enables actors to gain access to resources possesses by their associates (i.e., it is resources embedded in social connections); (ii) the amount of those resources produced by the totality of the relationships between actors, rather than merely a common quality of the group; and (iii) the quality of those resources.

Coleman (1990) defines social capital by its function. It is not a single entity, but a combination of different entities having two characteristics in common: it is an aspect of a social structure, and it facilitates certain actions of individuals who are within that structure. The entities include obligations, expectations, trust, and information flows. It is a productive resource that facilitates production and make possible to achieve certain ends that would be impossible in its absence. Social capital inheres in the structure of relations between and among actors. It facilitates the actions of individual actors and forms the basis of social capital. Efforts to take membership in a group can be seen as rational investments in social capital. Coleman identifies three forms of social capital: reciprocity (including trust), information channels and flow of information, and norms enforced by sanction. Actors (individuals or organizations) can use these resources to achieve their ends.

According to Boxman, De Grant and Flap (1991) Social capital is "the numbers of people who can be expected to provide support and the resources those people have at their disposal and It is a means of production that produces better conditions of life" (p. 52). Putnam (1995) suggests that "social capital refers to Features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit" (p. 67). He also compares social capital to physical and human capital: "Whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them (Putnam, 2000, p. 19).

It also contributes to social cohesion, defined as the overall quality of connectedness in a community or society, making social capital and social cohesion mutually reinforcing. At the heart of social capital theory is the idea that trust and relationships matter for the

economic advancement and the political and social well-being of a community (Aldrich, 2012).

The Building Blocks of Social Capital

Despite various definitions, there is consensus among scholars that social capital includes: cognitive elements: norms and values, and structural elements: networks and relationships as well as formal and informal rules and institutions that facilitate coordination and cooperation for mutual benefit. These elements are explored below. Importantly, social capital is determined not only by the number or quantity of connections possessed by an individual or community, but also by the quality of those connections and how they are utilized (Aldrich, 2012).

Cognitive Elements: Norms and values are the attitudes that predispose citizens to cooperate, understand and empathize with each other. Fundamental to social capital are the norms of trust and reciprocity. Trust is the expectation that people will regularly demonstrate honest and reliable behavior, based on commonly shared values. By influencing the expectations of others' behaviors, trust makes it possible to maintain peaceful and stable social relations that are the basis for collective behavior and productive cooperation. Reciprocity is the assumption that individuals will repay, in kind, what another person has provided them (Fukuyama, 1996).

Scholars argue that higher-levels of reciprocal relationships lead to more cooperative and well-functioning societies. Together, trust and reciprocity encourage mutual reliance, obligation and solidarity, increasing the possibility that individuals will act collectively (Newton, 2001).

Structural Elements: Networks are formal and informal associations between individuals, groups or organizations that facilitate coordination and cooperation. They include voluntary associations that bring together members around common interests (e.g., sports clubs, choral groups, religious/cultural associations), fostering social capital by forging ties between like-minded people and across different social groups when their interests align. Networks can also be public goods-oriented, such as parent-teacher associations, professional associations, entities that manage natural resources or labor unions. Informal (e.g., community savings groups) and formal (e.g., government bureaucracies) institutions provide rules or structures that govern how benefits and goods are allocated among members of a group and assign roles and responsibilities. Whether implicit or explicitly agreed-upon, rules shape the expectations citizens have about the behavior and responsibilities of others. Without enforceable rules that set limits on human behavior, individuals may be tempted to free ride on the efforts of others (Newton, 2001)

According to Aldrich (2012) study, Cognitive and structural forms of social capital are inter-connected and mutually reinforcing. For example, participation in social networks or associations can facilitate the development of shared trust, norms and values. However, the existence of a relationship or connection does not ensure related interactions will be positive. Without positive norms guiding interaction, networks that support cooperation and coordination in one context may promote conflict and competition in another. Ultimately, both cognitive and structural elements are essential to social capital formation; the cognitive elements of social capital predispose people toward mutually beneficial collective action (i.e., trust and reciprocity) and the structural elements of social capital (i.e., networks and institutions) facilitate such action.

Forms (types) of Social Capital: Bonding, Bridging and Linking

Scholars (Woodson, et al, 2016) typically separate social capital into three forms: bonding, bridging, and linking. Each form is well-suited for building different types of relationships, and therefore no one type of capital is more important than the others; they must be developed and sustained together to ensure community well-being.

Bonding social capital

It refers horizontal relationships in a homogeneous group such as within a peer group, family, culture, religion, gender or ethnicity where individuals share a location, identity, values or demographic characteristics (Aldrich, 2012; Frankenberger, 2016). Bonding social capital differs from bridging social capital in that its quality is based on intensity. Bonding relationships are high in trust and are usually found within homogenous communities or in relationships based in shared history or experience such as familial or long-term friendship and work relationships (Hanka & Engbers, 2017).

Bridging social capital

It refers horizontal relationships between heterogeneous groups from different geographic locations, ethnicities, religions, genders or other identity groups. These relationships or networks cross social stratifications and identities, connecting members of a homogenous group to "extra-local networks, crossing ethnic, racial and religious cleavages" (Aldrich, 2012). Bridging social capital is often a product of involvement in organizations, such as civic and political institutions, parent–teacher associations, sports and interest clubs, or educational and religious groups. Bridging social capital refers to the concept by which individuals are linked to

others who fall outside their primary social circle. Their primary advantage is that they provide access to non-redundant information (Hanka & Engbers, 2017).

Linking social capital

It refers vertical relationships between social networks with differing levels of power or social status. This includes relationships and engagement that cross hierarchies or "vertical distance," such as links between decision makers (e.g., higher level government, political elites) and the general public, individuals from different social classes, communities and international NGOs, or communities and the private sector. The presence of linking social capital suggests individuals and groups are able to connect with people who have access to external resources or power (Aldrich 2012).

Bonding, bridging and linking occurs at different levels: both within a community (i.e., between individuals and different community and neighborhood groups) and between neighbors and communities. A community can aggregate social capital communally. When community members are able to access bonding, bridging and linking social capital equitably, and a community has strong relationships and networks that cross identity lines or move up hierarchies, that community as a whole builds bonding social capital. A bonded community can more easily bridge geographic or other divides in connecting with other community neighborhoods (Woodson, et al, 2016).

Trust social capital

Trust is both a cause and effect of NSC. i.e trust is necessary to build strong NSC as well as trust is developed while building strong NSC. People without trust could not have social capital asset. Even if they cooperate with their kin expecting reciprocity, it may not

asocial capital because animals also cooperate and feed together with their kin. Trusting others means tolerating people who are different from us -which is a building block to build NSC. Trust is a rational gamble that cooperation with others will ultimately pay off as well as a commitment to "pro-social" behavior even if others don't always reciprocate (Bates, 1988). But it is still a wager. If you bet the wrong way, you could lose a lot. You will be the "sucker" in a Prisoner's Dilemma game. So people rely on their experiences, updating their expectations of others' behavior from their interactions with others (Gauthier, 1986). If most of the people you meet are trustworthy, trusting others is reasonable. Trusters are more likely to cooperate in Prisoner's Dilemma games. Fruit stands can operate on the honor system--and people will help each other without demanding, or even expecting, something in return. If you live in a "mean world" where most people don't trust others, it makes sense for you not to invest too much of your social capital. It's a losing proposition and you'll be lucky if you escape with the loss of something as trivial as a cooler.

Sources of Social Capital

Given evidence that social capital contributes to economic advancement and social cooperation, it is important to consider how communities generate each form so that stakeholders (i.e., communities, civil society and governments) can support these efforts. Social capital can be created and developed indifferent means. Scholars support one of three primary theories for how social capital is created and maintained: 1) historical and cultural determinism; 2) institutional and structural origins or state-centered; and 3) communitarian or community-centered (Aldrich, 2017).

historical and cultural.

Social capital is generated through organic, long-term processes (e.g., the history of a strong central state versus a weak one; patterns of human settlement, such as commercial urban centers versus rural enclaves; histories of conflict, religious or cultural tradition; or socio-economic equity) built on generations of culture and history (Putnam, 2000; Aldrich, 2017).

institutional and structural.

Social capital is largely the product of the political, legal and institutional environment. A sufficiently powerful third-party enforcer (i.e., the state) compels otherwise untrusting individuals through the threat of force or the creation of institutions and a legal environment that facilitates co-operation to act collectively (Boix & Posner, 1998).

Communitarian.

Social capital is generated through locally-agreed reforms in local institutions, rules and norms. The internal efforts of community groups' villagers' self-initiated organizations and local leadership—help grow social capital (Krishna, 2007).

The synergy theory falls between institutional and communitarian views, acknowledging the importance of: 1) top-down processes—facilitated by state and formal institutions-which create an environment and incentives that enable the growth of social capital, and 2) bottom-up processes that allow communities to build trust and reciprocity (Woolcock & Narayan, 2000). Maximizing the social, political and economic benefits of bonding, bridging and linking social capital requires linkages between and engagement among both the state and the community. Although the synergy theory elevates the role of

institutions (i.e., states) and communities as primary protagonists in the creation of social capital, it does not dismiss the important role of history and culture. In fact, research has shown that communities with prior experience in collective action are better equipped to use these practices in solving problems (Hyder & Young, 2004).

The synergy theory provides insights for third parties (e.g., donors, NGOs) seeking to support social capital development. First, unless they are accompanied by parallel efforts to build trust and relationships at the community level, top-down institution-building approaches that value technocratic or financial assistance are not sufficient to generate social capital and achieve longer-term development outcomes. Second, because the synergy theory identifies communities and governments as the key drivers of social capital generation, external NGOs, donors and aid agencies should nurture and strengthen existing relationships and linkages between government and communities where possible rather than attempt to create new ones and generate social capital themselves (Aldrich 2017).

Neighborhood Social Capital (NSC)

Sampson (2002) argued that NSC may be profitably conceptualized in terms of the differential ways in which communities are socially organized in neighborhood relations and networks.

Putnam's (1995; 2000) conceptualization of social capital in adults has focused on social capital at the neighborhood scale. In his conceptualization, social capital is composed of mainly relatively weak ties of neighborliness, general sense of trust, and civic engagement/ participation. These networks have been conceptualized as "thin trust" and "weak ties" (Freeman & Condron, 2011) because of the emotional or personal distance that may exist between them and children. However, Freeman & Condron note that extracurricular activities

enable children to acquire additional supportive contacts with other adults outside of the family and school, which in turn can grant them access to other institutions and resources in the community for educational assistance.

Sampson and Morenoff (1999) explored neighborhoods and spatial dynamics, and discovered the importance of physical proximity to areas with high intergenerational closure, reciprocal exchange, and expected norms (features of social capital) in the development of children's social capital, in the form of collective efficacy. Jones & Shen (2014) found that these neighborhood effects on social capital also have a developmental impact on young children. They observed that greater NSC (in the form of collective efficacy) was correlated with stronger development of communication skills in preschoolers, particularly in receptive vocabulary development. As different groups within a community can possess their own social capital (e.g., schools, families, churches, social clubs), neighborhood/community social capital can be seen in part as the aggregate of these (Courtney, 2017).

Roles of NSC

The neighborhood can be an important source of social capital, and there are many possible ties that bind neighbors. NSC is increasingly considered to be an important determinant of human health and wellbeing. Using data from the Netherlands they investigate the influence of NSC on an individual's self-reported health, while accounting for other conditions of health on both the level of the neighborhood and the individual. Studies show that NSC is positively associated with health. Interestingly, residents in urban neighborhoods benefit particularly from their NSC (Mohnen, Groenewegen, Völker, Flap, 2010). In addition to providing pleasant company, neighbors can help when needed (e.g. by delivering groceries when one is sick or watching one's home when one is away). Neighbors can also provide

useful information by sharing their knowledge. Volker and Flap found that the most popular activities among neighbors include borrowing small items, taking care of one another's children and helping one another with minor repairs and other odd jobs in and around the house. Moreover, neighbors need one another in circumstances that require quick, immediate action, particularly when direct availability is an important issue.

NSC has come to an important concept in the development discourse especially with regard to community based development. Social and community ties are key components of social capital concept. Community benefits from social resources that are created through social networks. It is also reckoned that strong social organization underpins the building of community capacity for development as cited in (Parisi et al., 2002).

Emotional support and wellbeing roles of NSC

NSC has also a significant role in child well-being and education. There might be a circular relationship between educational achievement and social capital whereby high levels of social capital enable higher education status, while higher education status also enables greater social capital. (Trudy, Silva, Jones, Garlick vol.3). They hypothesized that social capital may be related to child wellbeing in a number of different ways. Social connection may enable mothers to KNOW more due to knowledge transfer (e.g. the age at which their child should be immunized), THINK differently due to attitude influences (e.g. attitudes towards the value of educating girl children), and DO things (e.g visit a health center earlier in the case of child illness). It can also enable mothers to FEEL differently for high levels of emotional support through social connections are positively linked to good maternal psycho-social wellbeing, and in turn, to good child health. Kawachi and Berkman (2005) considered two possible explanatory models. One is a 'buffering model' in which social capital protects

or reduces the effects of harmful phenomena (e.g. negative life events), and the other is the 'main effect model' whereby high social capital results in exposure to positive norms and positively affects wellbeing and health.

NSC and good governance

NSC in particular and social capital in general has linked with good governance. Trust, a product of high levels of social capital, can increase citizen participation in groups and networks that help them identify common priorities and more effectively voice their demands. When citizens are able to clearly articulate their demands, they are better able to target, advocate for and monitor the improvement of government services, increasing accountability. This "demand for good governance precipitates "supply-side" responsiveness, transparency and accountability from government. According to Putnam, Citizens in civic communities . . . demand more effective public service, and they are prepared to act collectively to achieve their shared goals. Their counterparts in less civic regions more commonly assume the role of alienated and cynical supplicants... On the supply side, the performance of representative government is considerably facilitated by the social infrastructure of civic communities and by the democratic values of both officials and citizens (Boix & Posner, 1998).

Bonding social capital serves numerous roles: it helps create shared identities, develops local reciprocity and intra-group trust, and provides emotional closeness, social support and aid during crises. Such ties have been shown to increase survival strategies and provide immediate economic support. In their analysis of poor communities in rural areas of northern India, Kozel and Parker report that social groups among poor villagers served vitally important protection, risk management and solidarity functions, from lending money to close kin/neighbors to covering health costs when a family member was sick.(Kozel, Parker, 2000).

NSC economic role and community resilience

In a study on social capital in rural Indonesia, bonding social capital enabled remote villages to form rotating savings and loans groups, known as *arisan,* which provide credit and a safety net, helping households respond to economic shocks (Bebbington, Dharmawan, Fahmi, & Guggenheim, 2006). In both cases, bonding social capital was not limited in its ability to bring about significant economic advancement and opportunities outside the community despite the benefits, nor did it catalyze economic development or efforts focused on political change in the community. Nonetheless, because bonding social capital helps engender high levels of solidarity within a group, it can encourage individuals to mobilize effectively around a common purpose. It is also considered a foundation from which to establish bridging and linking ties to other groups (Babaei, Ahmad & Gill, 2012).

While bonding social capital can be restrictive to outsiders (i.e., those who do not share the characteristics bonding the group), bridging social capital provides communities with access to external actors who have new knowledge, significant financial resources and political connections. In connecting individuals, groups and communities across geographic, ethnic, caste, race, culture and other social divides, bridging social capital tends to inculcate broader identities and more generalized forms of reciprocity and trust than occurs through bonding relations (Babaei, Ahmad, & Gill, 2012). Bridging ties also provide access to a larger pool of resources, information and opportunities than available with bonding ties. The importance of bridging social capita comes from Granovetter's work on the strength of bridging ties; provide more opportunity than bonding ties.

Aldrich's (2012) research on community resilience is another example that shows communities with higher levels of bridging social capital prior to the natural disaster had

more access to resources and a faster recovery rate than those communities that relied predominantly on informal support from immediate family, friends and neighbors (Aldrich, & Meyer, 2015).

Linking social capital which crosses hierarchies through relationships across formal or institutional lines of power, authority or influence helps increase communities' access to key resources in formal institutions outside the community, including financial and technical support, capacity-building and increased access to formal decision-making processes (Babaei, Ahmad & Gill, 2012).

As (Svendsen, 2008), Each form of social capital is useful for meeting different needs and has particular advantages and disadvantages; making communities characterized by a mix of bonding, bridging and linking capital are more effective in solving problems than those who have only close networks (bonding social capital) or loose connections to the outside world. As social network scholars have highlighted, bonding social capital allows underdeveloped regions and individuals of low socio-economic status "to get by, but without linking connections to extra-local organizations they have difficulty getting ahead (Aldrich, 2012).

According to Ashman, neighborhood with a strong social capital has a function of promoting optimal health and well-being. Neighborhoods can perform a variety of functions. First, a neighborhood can be an arena for social interaction. It can be a place where people feel comfortable and that they belong. Residents might use each other as their primary context for socializing. A second neighborhood function is the provision of mutual aid. Residents can help each other in any number of ways. Neighbors can provide one another with a range of practical and emotional support. These provide psychological benefits by strengthening our

attachments to a wider human community and by helping we recognize the reality and importance of our interdependence. More effectively functioning neighborhoods are more likely to offer their members the benefits of ''neighboring.' for example, an urban neighborhood can form a ''Neighborhood Watch'' organization where residents keep a careful eye out on each other's' homes to report suspicious strangers and prevent crime. A third function of neighborhoods is provision of an arena for people to communicate and share information. We have noted that information can provide power. Therefore, neighborhood residents with access to information can share that information and thereby increase their neighbors' and ultimately the neighborhood's power. NSC can have these and other more roles if it is strong in social networks (Ashman, 2008).

Challenges of NSC

Although we often think of social capital as having positive benefits, it may value-neutral neither good nor bad as well as adverse effect. In a given situation, the form(s) social capital takes, coupled with its strength and the interplay between it and existing social and political dynamics, will influence whether it supports progress toward a peaceful, just society. In fact, some scholars have referred to social capital as a "double-edged sword" and warn of its potential forum intended, negative consequences. For example, street gangs, mafia families, drug rings and racial supremacy groups are all characterized by high levels of perverse social capital in that their actions lead to harmful ends. There are numerous cases in which social ties are more of a liability than an asset. For example, linking and bridging social capital can result in negative effects if used for nepotism, corruption and/or suppression of other viewpoints (Szreter & Woolcock, 2004).

Bonding social capital, when concentrated among elite members of society, can be used

to control the institutional basis of local power. When this is layered on top of existing prejudices, strongly bonded groups can inhibit the access of out-groups. Social capital can exacerbate inequality if it perpetuates institutions that restrict membership based on gender, religion, caste or other socioeconomic divisions. Accumulation of bonding social capital in deeply divided or segregated societies can reinforce communal divisions, hinder co-operation across network boundaries and reduce incentives for group leaders to compromise (Boix, & Posner, 1998).

The absence of social ties can have negative impacts. Communities and neighborhoods with little social capital may be unable to keep up with counterparts belonging to robust networks. Those already on the periphery of society, who lack strong network ties to authorities, can be further marginalized by well-connected groups. Social capital, therefore, does not always function as a public good if it results in benefits for only certain segments of society. (Aldrich, 2012)

Importantly, over-reliance on one type of social capital may also have negative impacts. In poorer communities, an excess of bonding social capital and the absence of bridging and linking capital can limit access to outside resources for economic, social and political advancement. Similarly, over-dependence on linking capital can have negative impacts (Aldrich, 2017).

Disintegration

The existed NSCs may face challenges of disintegration. A number of studies have linked community-level social disorganization to population turnover, concentrated disadvantage, and racial or ethnic heterogeneity. For example, a community's capacity for formal and informal social control is undermined by rapid turnover, heterogeneity, and

poverty. Indeed, Sampson et al. (1997) found that concentrated disadvantage and racial exclusion foster a climate of economic dependency alienation, fear, and distrust that obstructs collective efficacy even in the potential presence of strong personal ties (Fukuyama, 2001). Similarly, in a study of 238 British communities, Sampson and Groves (1989) found a significant negative effect of disadvantage on organizational involvement.

Migration and residential instability

Migration and residential instability as reflected in the flux of population in and out of the neighborhood might create disruption of institutional continuity, existing social networks, and social cohesion (Coleman, 1990). Consistent with this notion, Sampson and Groves (1998) found that residential instability was linked to higher violence, mainly by weakening local friendship networks. Seboka & Deressa (2000) also suggested that residential mobility reduces commitment to conventional norms and, indirectly, criminal behavior. Diversity of the population has been hypothesized to undermine the emergence and maintenance of certain types of social capital because of difficulties of communication in a context of linguistic or cultural isolation and lack of trust.

Sampson and Groves (1998) and Sampson et al. (1999) confirmed negative associations between indicators of population heterogeneity and different measures of community social control across communities. They investigate these and other issues by drawing on a major study of community social processes in Chicago. Grounded in a systemic notion of community, they treat neighborhoods and communities as ecological units; the extent of social organization (and for what) is treated as an empirical question. This theoretical perspective is broader than just social capital, focusing on the ways in which neighborhoods are socially constituted and differentially organized across a number of dimensions

(Matsueda, 2006; Sampson, 2002). When formulated in this way, dimensions of social organization are variable and analytically separable not only from potential sources of variation (e.g., resources, stability) and possible consequences (e.g., crime, child health) but also from the definition and operationalization of the units of analysis.

Social Capital in Ethiopia

Since at least the early 19th century, rural communities in Ethiopia have established and sustained their own associations and organizations. This form of social capital is centered on mutual cooperation and assistance during times of crisis and risk, and on helping people to meet pressing needs. In rural communities, there is a diversity of practice and local associations take different forms appropriate to particular situations and the specific objectives that households need to achieve. Based on the specific interests and objectives of households in different communities, there are different social institutions and cultural practices like religious events, cultural associations and arrangements such as *Idir, Equip* and *Mahiber*. These culturally specific social institutions are based on local norms. They give households a means to share risks and to provide each other material support, in cash or in kind, as well as emotional support (Dercon *et al.*, 2007) as cited in Teka and Weldu, (2018)

Social capital is viewed as a set of connections among individuals, groups and social networks based on social norms and a high level of trust within society. It has been analyzed by sociologists and economists in a growing literature. It is widely thought that physical and human capital is complemented by social capital to improve the productivity of individuals and groups of people. Social capital may have collective and/or individual aspects that can be supplementary or complementary to each other, with different motivations, incentives and externalities at work (Teka & Weldu, 2018). As them, in Ethiopia, the practice of social

capital involves a wide range of activities, particularly, the cultural contexts of the different regions, and these are based on high levels of trust as well as the main faith traditions. Social capital in a community is very significant in efforts to enhance the welfare of poor and provide support. In the rural communities, in times of crisis and when experiencing shocks, social cohesion and local connections enable local people to transfer, share and mitigate risks. Social capital, in the form of religious, clan, neighborhood or family-based networks, enables people to overcome difficulties and to share their sorrows and difficulties as well as expenses, even in good times and seasons. For example, it is common to share marriage and ceremonial expenses.

A number of studies carried out in Ethiopia have emphasized the correlation between social capital and socio-economic development. As cited in Teka & Woldu, (2018), Nega *et al.* (2009) using panel data for 385 households in Northern Ethiopia found that the number of memberships of a household in local associations, taken as a proxy for social capital, had a positive and statistically significant effect in empowering women and is associated with decisions that change the situation of a given household cited in Teka and weldu.

Social Capital Theory

Theorie*s* are sets of interrelated concepts and constructs that provide a framework for understanding how and why something does or does not work. In other words, theories provide the tools for thinking about a problem or need. In this study I selected social capita theories and related approaches that could help to conceptualize NSC roles and challenges and to propose relevant interventions.

The theory of social capital is particularly rooted on the notion of trusts, norms, and informal networks and it believes that 'social relations are valuable resources'. Social capital

is broadly defined to be a multidimensional phenomenon encompassing a stock of social norms, values, beliefs, trusts, obligations, relationships, networks, friends, memberships, civic engagement, information flows, and institutions that foster cooperation and collective actions for mutual benefits and contributes to economic and social development (Field, 2003).

Coleman (1990) defines the theory of social capital by its function. It is not a single entity, but a combination of different entities having two characteristics in common: it is an aspect of a social structure, and it facilitates certain actions of individuals who are within that structure. The entities include obligations, expectations, trust, and information flows. It is a productive resource that facilitates production and make possible to achieve certain ends that would be impossible in its absence. Social capital inheres in the structure of relations between and among actors. It facilitates the actions of individual actors and forms the basis of social capital. Efforts to take membership in a group can be seen as rational investments in social capital. Coleman identifies three forms of social capital in his social capita theory: reciprocity (including trust), information channels and flow of information, and norms enforced by sanction. Actors (individuals or organizations) can use these resources to achieve their ends. Unlike other forms of capital, it is not completely fungible across individuals or activities. Social capital is inherently social, most forms of capital developed through combined actions of group members. For Coleman, social capital is a public good as it exists in the relations among people.

Social capital is closely related to civic engagement, participation in voluntary organizations and social connections, which fosters sturdy norms of reciprocity and trust. Networks of civic engagement facilitate societal cooperation, coordination, and communication; strengthen reputations; and, thus, allow dilemmas of collective actions to be

resolved. Social capital affects the productivity of actors (individuals and groups) and it possesses the characteristics of public good. Because of its collective nature, it cannot be transformed into a private good. Stocks of capital (trust, norms, and networks) accumulate in use and diminish if they are not used (ibid).

A significant contribution to social capital theory was made by Francis Fukuyama. He offered the more specific but significantly different definition of social capital. He defines social capital in terms of trust as: "... the ability of the people to work together for common purposes in groups and organizations" (Fukuyama, 1995: 10). Alternatively, he defines social capital simply as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them (Fukuyama, 1995). He contends that interpersonal trust is fundamental for social relationships to emerge. Mutual trust improves the cooperation between individuals, reduces transaction costs, and increases business transactions. Fukuyama emphasizes on the qualities in social relationships (interpersonal trust, reciprocity, shared norms and understandings, etc.), which permits people to associate with others, and it helps to develop social capital. Fukuyama's significant contribution to the theory of social capital is that he provided a single, most straightforward means to measure social capital: the proportion of people who think that 'most people can be trusted'. Nevertheless, given the multidimensional nature of social capital, it should be just one, but not the only, indicator of social capital.

Lin (2001) defines the theory of social capital as: ... investment in social relations with expected returns in the marketplace. Operationally, Lin defines social capital as the "... resources embedded in social networks accessed and used by actors for actions" (Lin, 2001: 24−25). The concept has two important elements: (i) it represents resources embedded in

social relations rather than individuals, and (ii) access and use of such resources reside with actors. The first element implies that social capital can be envisioned as an investment by individuals in interpersonal relationships useful in the market. It is an investment in social connectedness through which resources of other actors can be accessed and borrowed. Lin's concept of social capital has a more individualistic approach. Actors engage in interactions and networking in order to produce benefits. Lin treats social capital as a social asset by virtue of actors' connections and access to resources in the network or group of which they are members.

Thus, social capita theory recognizes the importance of formal groups and organizations, and it is equally important to recognize and acknowledge "informal linkages" available in the neighborhood level social capitals. More importantly this theory is selected to use in this study since NSC has more of collective asset and social capital theory is best to understand NSC at such levels in which the study undermined.

Reflections

In the literature above, I have examined neighborhoods through the lens of social capital (social interactions and as networks). Because social interactions by definition involve externalities, and these externalities are localized, that produces networks with stable, but different, resources and norms. Because of social learning and social identity, behaviors and norms can be transmitted within the neighborhood network as well as expectations for future success and various roles. Neighborhoods are one source of social capital and membership in neighborhood networks conditions the social capital that an individual has access to support neighborhoods. Neighborhoods with greater cooperation and trust will be more likely to secure these types of resources, even without strong individual networks.

Community cooperation is also enhanced if cooperation is a norm in the neighborhood, where cooperation or defection reinforces itself. NSC has significant roles in a multiple aspect of resident's political economic, environmental and social life.

Social capital is a multi-dimensional concept, particularly along the lines of network composition and which norms are associated with them. This is the theoretical dividing line between bridging, bonding and linking social capital. Social capital is an abstract concept that requires some interpretation. This allows for a great deal of variability and subjectivity in measurement, which is inevitably contested. The operationalization is dependent on how one conceptualizes social capital. As Fukuyama (2001) states, one of the greatest weaknesses of the social capital concept is the absence of consensus on how to measure it. There has been a great deal of variability and inconsistency between studies in how to measure it. In this study I tried to measure NSC using cohesion, cooperation and engagement as a measuring variable since this approach is relatively simple, easy to understand, and clear.

To capture the multiple dimensions of social capital, I was used three factors to capture the bridging and bonding nature of social capital: bridges- cooperation, and cohesion; Bonding-organization membership and engagement. These measures are drawn directly from measures developed in the Sampson et.al. (1999: 639). I have changed the names slightly from the ones used in the original study to represent more clearly their relationships to the overall concept of social capital. The neighborhood level of social capital is measured using the same instrument, but uses the mean level of each response.

Perhaps NSC plays a significant positive role it neither has also a negative and/or neither nor effect on the residents life. I can also understand that NSC has faced challenges

and even its role becomes depleted. Various conditions contribute to the depletion of NSC and its roles. Migration, social leverage, conflict, change in living style, globalization etc will contribute the depletion of NSC.

In Ethiopia, there is no adequate research in the area of the roles of NSC and its challenges. Even the researches undertaken so far focused on neighborhoods role in time of difficulty only. Its role on preventing problems before happing is not addressed. The upcoming challenging conditions to neighborhood are still a new issue in Ethiopia.

Generally, with large numbers of people around the world exposed to different hazards, which might be natural, market, social or political hazards, social protection issues have remained a central theme of the global development agenda. Though social protection is a global agenda focuses given to NSC is at minimal while it is an engine to solve. In Ethiopia, Article 41(5-7) of the Constitution of the Federal Democratic Republic of Ethiopia (FDRE) states that social protection practices are the base for the government's efforts on social security, policy formulation, interventions and programs but neighborhood policies and neighborhood interventions are still ignored.

Conceptual framework

A conceptual framework represents the researcher's synthesis of literature on how to explain a phenomenon. It maps out the actions required in the course of the study given his previous knowledge of other researchers' point of view and his observations on the subject of research.

In mind of the above reality the conceptual frame work of this study show existing of independent variables like rapid community change (mobility), ethnic segregation, ethnic

based politics, living standard difference and modernization depletes NSC that means there is invers relation between dependent (NSC) and independent variables of this study.

Figure1. Conceptual frame work of d

Rapid Community Mobility

Ethnic Segregation

Ethnic Federalism

Living Standard Difference

Globalization

Dis integration of NSC

Depletion of NSC
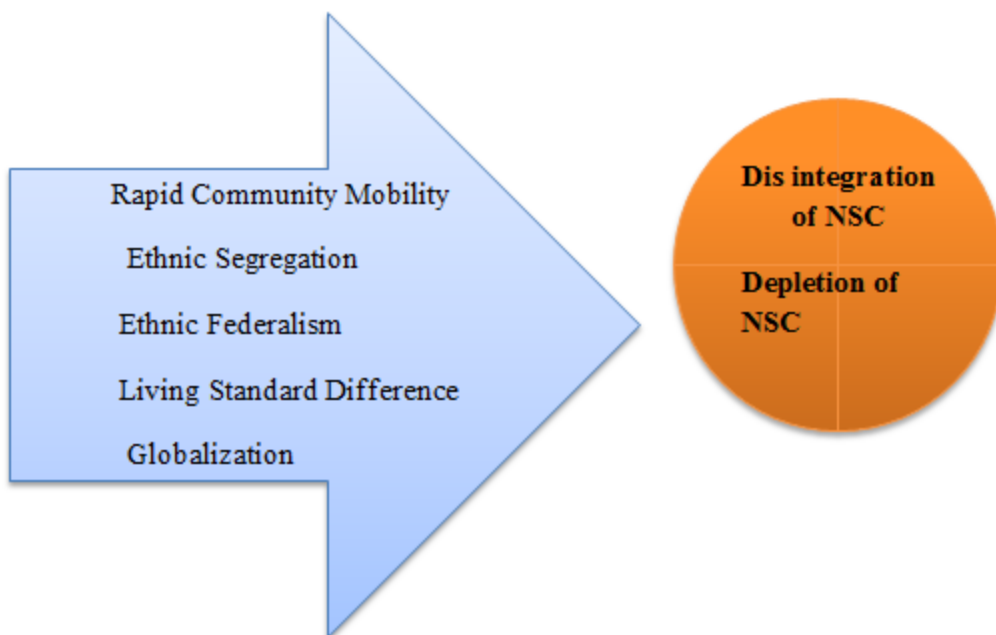
Chapter Three: Research Methods

Description of the Study Area

The study setting for this research is Logiya town which is located in ANRS of Ethiopia. Logiya represents a unique geographic and social setting for conducting research on NSC roles and challenges because it is along Ehio-Djibouti road and the population is highly dense as well as diversified. It populated with 21, 522 (CSA, 2011). According to CSA 2007 report for the Semera Logiya city administration, 4298 households were counted in the town. Currently Logiya town administration is organized in to two kebeles and nine ketenas. According to the 2009 developmental plan report Logiya population average growth rate of 6.55% was recorded within 1994 to 2007 census result. Based on the given growth rate Logiya's population is expected to be about 32802 in 2019. Logiya is located approximately 7km south of the capital city samara. Over the past 10 years, it has been characterized by a rapid population growth and increasing population diversity and neighborhood heterogeneity. Over half of the total populations in the town are newcomers from other Ethiopian regions and rural areas. Internal and rural urban migration in the last decade resulted in the town very diverse population with over 50 percent of the population reporting a mother tongue other than Afaraff. Ethnic and linguistic diversity of Logiya's population may plausibly constitute significant barriers in neighborhood interconnection and to be it natural or meaningful neighborhood units. Logiya also characterized by very hot weather condition located in east African Great Rift Valley low land and Ethio- Djibouti road line across afar

Administratively Logiya town is divided in to nine ketenes and the community is characterized by high NSC though it becomes depleted over time unknowingly. Even though the neighborhood system is commonly practiced by afar community, it becomes depleted and

neighborhood roles become deprived. So far, researchers do not try to investigate and explore about neighborhood roles and challenges in Ethiopia and in the study area specifically.

Research Design

The study intended to understand the roles and challenges of NSC and qualitatively and using some measurable variables. Therefore the study design of this proposed study is a mixed design (combining both qualitative and quantitative research methods) and concurrent embedded strategy.

Concurrent embedded strategy

The concurrent embedded strategy is basically used. In the strategy quantitative data is embedded within the qualitative strategy. It selected as a strategy because as Creswell (2009) it allow the researcher to use different methods, allow to collect both types of data simultaneously and more applicable in time and resource shortage situations. The mixing was done both at data collection and interpretation phase. The researcher might collect both quantitative and qualitative data concurrently and integrate or merge the two databases by transforming the qualitative themes into counts and comparing these counts with descriptive quantitative data, This model generally uses separate quantitative and qualitative methods as a means to offset the weaknesses inherent within one method with the strengths of the other (or conversely, the strength of one adds to the strength of the other) (Creswell, 2009).

Therefore, in this critical mixed research approach the analysis is focused on both thematic and descriptive statistics. In general the approach helps to understand the NSC roles and challenges from participants and the essence of their feeling during the course of the study and measuring it using some measurable variables. The researcher had a primary aim to

collect qualitative data and have the other form of data (quantitative) which provided supportive information.

Qualitative design

The researcher used qualitative research method and it's important to develop concepts that enhance the understanding of NSC from the views of study participants (Neergaard & Parm, 2007). It also allows associations that occur in people's thinking or acting and the meaning these have for people to be identified (Ritchie & Lewis, 2003).

Qualitative research is concerned with life as it is lived, things as they happen, and situations as they are constructed in the day-to-day, moment-to-moment course of events. Qualitative researchers seek existed experiences in real situations.

Sampling Techniques

The intended participants of the study were identified from the study population. The researcher used key informants to select the study participant. Eight study participants in the in-depth interview and twenty one (21) study participants for focus group discussion were selected purposely based on specific inclusion criteria (2 and more year lived in logiya, willingness, ability to give interview and explanation, above 18 old age, language (can speak and understand Amharic very well)) for the in-depth interview data. Eight participants only interviewed in the in-depth interview because the data is become saturated. The FGD participants selected using inclusion criteria's like; willingness, two & above years lived in Logiya, ability to participate actively and give explanations. In both techniques samples were selected purposely in researcher's decision. Purposive sampling as a form of sampling that is based on entirely on the judgment of the researcher and sample is composing of elements that contain, the most characteristic representative or typical attributes of the population. As a

researcher, I was cared for the study community of interviewee and discussants in order to best understand the issue. Before starting to select the sample, the researcher I, tried to develop a sense of friendship relation and it helps to select purposeful samples as well as to make frank interview.

Methods of Data Collection

This study was utilized both FGD and in-depth interview in qualitative methods of data collection as tools. .

In-depth interview

In-depth interview was held with NSC organizers and neighborhood association facilitators and leaders just like edir leaders, ekub association leaders, households and religious association organizers and members. Mainly, in-depth interview were used and which has been conducted on members of the community to obtain data about their NSC roles and challenges. According to Creswell (2009) in-depth interview allows the researcher digging into a certain issues until the required information is obtained from participants of the study or until data saturation. Thus, in-depth interview is helpful to capture thoughts, feelings, and life experience of study participants in the case of qualitative study. In- depth interview allowed respondents to narrate a situation from their own perspective and their own words. It was helpful to generate data in order to explore the experience and the interview was held face to face independently with concerned individuals.

Following confirmation of the participants to share their understanding on the roles and challenges of NSC, interviews were held in place respondents felt comfortable and safe. The

interview sessions with the study participants ranged from forty five minutes to one hour, and voluntary interviewee was recorded on a voice recorder.

In-depth interview were useful for learning about perspectives of individuals about their personal feelings, opinions and experience related to the issue under study. This is one-to-one interview method carried out by using guiding question. The voice of the interviewee is central in all interviews, nonverbal communication also can be important for attaining a deeper shared meaning and with nonverbal communication (e.g., facial expression, hand gesture) clarifying the meaning of words spoken, and words clarifying the meaning of nonverbal communication (Berg, 2001). Thus, observation has been found critical to include the non-verbal communication interview. Hence, I used field notes during the interview to support the information obtained from the in-depth interview for voluntary participants.

Focus group discussion

Focus groups can be seen as a type of group interview, but one that tends to concentrate in-depth on a particular theme or topic with an element of interaction. The group is often made up of people who have particular experience or knowledge about the subject of the research, or those that have a particular interest in it (Woodson, 2006).

The participants in the focus group discussion were selected from the segment of community who have undergone neighborhood relation and experienced in NSC. Participants for focus group discussion were selected purposively based on the criteria of the study. The main focuses of the discussion were: the overall roles and challenges of NSC at the town.

I have believed that conducting a focus group discussion helped in getting detailed information about the issue in a way that may not occur in one-to-one interviews. Two

focused group discussions having a member of manageable size (9&12) homogenous individuals one FGD with women household and the other with male and female (mixed but homogenous in educational status) households was held to in rich information. The FGD was conduct with a member of neighborhood associations, organizations and other households that know better about their neighborhood conditions at the town.

Data Collection Procedures

Data collection procedures in qualitative method

Since the approach is mixed and concurrent embedded strategy, both qualitative and quantitative data was collected.

Qualitative data was collected more on participant's point of view using purposely selected study participants particularly households who could explain understand about neighborhood (adults, intellectuals, and elderly members) delimited to sex and the collector was the researcher. In conducting of in-depth interview, first the researcher I developed interview protocols, contact participants, give briefing introduction, explain the objective of the study, purpose of the study, roles to play, their rights etc and then established a rapport, and obtained informant's consent. Then after, the interview has been conducted, data were collected, field notes and eventually, audio recording was taken based on their willingness.

Interview was conducted in Amharic and transcribed verbatim. The interview was conducted face-to-face in one to one contact with the researcher. After each interview the researcher I, tried brief directly to participants to make sure the given idea. This provides a chance to discuss their feelings about the interview and provides an opportunity to ask any questions that the interview may have risen in their mind about the study. These also provided

an opportunity to correct misconception from the interview. Probing questions asked following each main guiding question. Finally each interview was ended with especial thanks.

The FGD was also held following stapes. It started from selecting discussants, selecting a venue, adjusting appropriate time with agreement and limiting time spent on discussion. Finally the session was held and closed with special thanks. To select discussants key informants and gatekeepers were used to contact with relevant individuals from different selected social networks of neighbors. A greater care was taken to be participatory and chances given to all discussants. Focus group discussions are advantageous when the interaction among interviewees will likely yield the best information, when interviewees are similar and cooperative with each other (Creswell, 2009).

Quantitative design

Quantitative strategy is used in this research in which the researcher decides to ask specific, narrow questions; collects quantifiable data from participants; analyzes these numbers using descriptive statistics; and conducts the inquiry in an unbiased, objective manner. It is selected when the researcher decides on collecting and analyzing information in the form of numbers (Edmonds, & Kennedy, (2010)).

Sampling Techniques in Quantitative approach

Stratified sampling was applied to select sample populations of the study. Each respondent from the sample strata was selected using systematic random sampling technique. Since Logiya town is organized in nine ketenas', I was used it as strata put it in a geographical locations and 4 strata selected randomly from each direction. 99 respondents are selected from each strata systematically using n^{th} term principle by counting homes in the sample strata. The

sampling interval calculated using: k=N'/n [Where k is sampling interval; N' is total population in selected strata; n is sampling size]. The samples size were determined using Yemane's formula n= N/1+N (e) ^{2} where, e= 0.05, n= the sample size and N=the population size because the size of Logiya's population is known (32802). Using the formula the sample size of this proposed study is 395. Therefore, such number of individuals' selected at every 37th home & filled the questionnaire.

Methods of data collection in quantitative approach

Questionnaire

Questionnaires both open and close ended was distributed to the selected respondents and collected soon. Questionnaires (materials) were developed based on the information obtained from the qualitative tools. It prefers the questionnaire to be both open and close ended to best understand the issue as expression and in framing to some way.

Data collection procedures in quantitative design

Questionnaire data is collected from the sample populations. First the questionnaire was prepared in English and then translated in to Amharic. After translation, it distributed to 34 selected respondents to test the reliability and internal validity of the questionnaires (pretest distribution). After checking the validity questionnaires were distributed in Amharic language to 395 populations selected systematically from the stratified samples. The response rate was 96.96 %. Qualitative and quantitative data was collected sequentially and he data collection tool developed (questionnaire) was developed using information from in-depth interview and FGD as a socio-graph.

Methods of Data Analysis

The researcher I was engaged in data analysis process at the same time of data collection for qualitative data. Thematic analysis method is used for qualitative part. Thematic analysis is selected because it is a highly flexible approach as (Braun & Clarke, 2006; King, 2004). The analysis were done to identify NSC roles and challenges in detail using the following steps; *familiarizing myself with the collected data, generating initial codes, searching themes, reviewing themes, define and name themes* and lastly *analysis* report was produced. The reports relay the results of the analysis in a way that convinces the reader of the merit and trustworthiness of the analysis and portray an analysis supported with empirical evidence that addresses the research question. Thematic analyses used to analyze classifications and themes (patterns) relate to the data and frame the roles played by NSCs and its challenges. The themes were developed from the guiding questionnaire, the interview responses and points raised at focus discussion session.

For the quantitative part of the data descriptive statistical analysis was applied using SPSS 20th version software. In the process of this analysis coding and decoding of the collected data was held.

In order to associate translation of the transcripts with the study topic and purpose of the study, all the interviews, discussions and questionnaire information were translated and coded. Coding was the next task of the analysis. In the analysis all collected data including the field notes taken during interview and focused group discussion, observed facts including interviewee facial expressions, body languages, feelings and the existed realities are incorporated. The transcribed data are read repeatedly and categorized into NSC roles and

challenges main themes. Then two main themes (roles of NSC and challenges of NSC) and other sub themes were developed.

Ensuring Data Trustworthiness

This study used strategies to ensure trustworthiness of the study. To make sure that the finding is congruent with reality, the study tried to triangulate information, collecting data using different sources. Thesis advisor was closely guided so as to articulate interview guides in the manner that answer research objectives to ensure that the study finding truly reflect the data gathered from participants, interviews, questionnaires and discussion hand notes are recorded and documented. Professional feedback was also gathered regularly from advisor.

Reliability

Reliability shows the operation of the study starting from the data collection to analysis and reporting hence if others follow the same procedure will arrive at the same result and conclusion (Yin, 2009). Regarding this, the researcher has followed the scientific procedures clearly described in the methodology part of research. Of course, another way of maintaining reliability is by maintaining chain of evidence. It is making sure that the derivation of any evidence can be followed starting from the research question to the conclusion (Yin, 2009). The researcher also has created a case study database to maintain the chain of evidence. Accordingly, procedures followed in the research and data collection process has been documented. The researcher has also tried to follow the ethical aspect of the qualitative research strictly to maintain the reliability. Hence, it is the researcher belief that the reliability of the research is maintained.

Validity

Refers the questionnaires ability to measure (provide intended data) what it is intended to measure/acquire. It is not a matter of "is this questionnaire/test valid or not" but is the questionnaire valid for its particular purpose/study objective and can answer research questions. Therefore, the validity of the study tried to maintain by keeping the thoroughness (rigor) with which the study was conducted and clearly understanding and operational zing of concepts related to NSC. Pre- test (pre data collection) distribution of questionnaires was also done to test the internal validity of each item related to the objective of the study.

Ethical issues

Ethical issues are considered throughout the research process. Study participants are informed about the purpose of the study. Consent obtained from study participants to voluntarily participate in the study. Build rapport with the study participant and made briefly the purpose of study. Confidentiality of the data ensured in the presentation of data. Anonymity of study participant is protected in analyses of data. A pseudonym is used in the presentation of research findings. Rights and dignity of study participant respected. Data from participants is used only for study purpose. Recorded data is discarded after transcribed and coded. The sources used as reference are cited. Involuntary individuals to give audio recording are not recorded instead only field notes are used.

Chapter Four: Findings

Profiles of Study Participants

The study used different data sets for information from neighborhood of individuals. One data set is in-depth interview and focus group discussion (which is a qualitative set) and the second is questionnaire (which is a quantitative set of information). The study inquired information from395 respondents, eight interviewees and 21 discussants on neighborhood situations containing NSC roles and challenges. The data is collected on April last week, and May 1st and 2nd weeks 2011 E.C. The interviews took about 36 minute on average.

This section drew the profile of people participated in in-depth interview, FGD and responding questionnaires. Profiles of study participants covered age, sex, religious belief, occupation, educational level, marital status and family income. Since the study is qualitative lead quantitative mixed method, profiles of the study participants in the qualitative method and its finding discussed under each character.

Table.1. Background of Study Participants in in-depth interview

S.N	pseudonym	Sex	Age	m. status	religion	income	Education	Employment
1	Ramzi	M	42	married	Muslim	6809	MA	Employed
2	Ali	M	33	married	Muslim	7527	MA	Employed
3	Abdulkadir	M	40	married	Muslim Orthodox	6000	MA	Employed
4	Moges	M	51	married	Christian	8520	MA	Employed
5	Imam	M	41	married	Muslim	6314	BA	Employed
6	Ibrahim	M	43	married	Muslim	4934	BA	Employed
7	Seada	F	41	married	Muslim Orthodox	3427	BA	Employed
8	Messay	F	46	widowed	Christian	>2000	Elementary	Self-employed

Source: own statistics

Regarding to age all the participants in in-depth interview was above 40 years except one who turn to 33 and discussants of the study from both groups were aged 30-60 years. Touching with the sex of study participants, six study participants in the in-depth interview were male and the remaining were female (look table1). Regard to sex of study participants in focused group discussion the first group with six males and three females and the second group 12 in number were females. In religion of the study participants in in-depth interview six (75%) are Muslims and the remaining two (25%) are Orthodox Christian (look table1). With focus group discussants in the first group, all nine (100%) were Muslims and from the other discussant groups numbers of 12, four are Orthodox Christians and eight Muslims. participant's educational background in-depth interview four are M.A holders and the remaining three are degree holders and one is elementary school completed (look table1). Participants in the FGD of the two groups, discussants of one group were degree and above holders whereas the other group discussants are below diploma. Focusing on the marital status of participants in the in-depth interview seven are married and one is widowed (look table1). While in the discussants single were widowed and the remaining were married.

Occupation is another character expressed in the profile information. Regarding it, seven participants in in-depth interview were government employee and one was Enjera seller (self-employer). From the discussants one group of nine, was employees and the other groups of twelve were house wives. Regarding to the family income, most (six) participants in the in-depth interview were had more than 6000 birr monthly income, two in around 4000 and one is above 2000 birr that vary monthly where as in participants of the FGD the family income ranges 2000-5000 birr in average at both groups. Though house wives don't have their own income husband's and/or other bread winners income of the house hold is taken as a family income in the study. Regarding to the formation of neighborhood association study participants were asked either having neighborhood association or not. Only three Participants of the in-depth interview have neighborhood association and the remaining five have not. In the participants of the FGD of 21 from both groups, most (14) have neighborhood association and the remaining seven have not.

Table2: background profiles of sample populations

Age	freq	V%	Sex	freq	V%	Religion	freq	V%	Marital status	freq	V%	Education level	freq	V%	Occupation	freq	V%	Family income	freq	V%
18-20	77	19.5	male	271	68.6	Islamic	333	84.3	married	332	81.5	Degree & above	172	44.8	employed	130	33.2	<1000	8	2.5
21-30	12	3.0	female	124	31.4	Christian (orthodox)	43	10.9	single	55	13.9	diploma	188	49	laborer	44	11.3	1001-4000	20	6.3
31-40	54	13.7				catholic	9	2.3	divorced	7	1.8	secondary	12	3.1	jobseeker	12	3.1	4001-6000	57	17.9
41-50	163	41.3				protestant	10	2.5	widowed	11	3.1	elementary	12	3.1	House wife	60	15.3	>600	234	73.7
>51	89	21.5													merchant	145	37.1			
total	395	395		395	100		395	100		395	100		384	100		391	100		319	100

After a data has been putted in to in to SPSS software, the above table has been computed using age character. Therefore, as we can understand from the above output table majority of the respondents participated in this study were aged between 41 -50 which counted 41.3% of the total participants. Other age groups cover the remaining percentage i.e those respondents who are 51 and above counted 21.5 %, those who aged 18-20 are counted 19.5%, those who are aged 31-40 counted 13.7 % and those who are aged 21-30 are covered only 3% of the respondents. Based on this profile information it can be concluded that neighborhood experienced respondents are participated in the study because 63.9% of the respondents are above 40 years old.

This table also shows the respondent's profile in sex. As we can understand in the table male respondents counted 271 (68.4%) and females counted only 125 (31.6%) of the total participant respondents. The table shows that majority of the participants in this study were Muslims in which they counted 333 (84.3%). Orthodox Christians counted 10.9%, protestant and catholic religion believers cover 2.5% and 2.3% respectively. In the table it is clear that 44.8% of the total respondents are degree and above holders. It is the second largest number in respondent's education profile next to diploma holders that counted 49 % from the valid respondents. Elementary level respondents and secondary education completed participants of this research are equal in number which counts3.1% and 11(2.5 %) missed the item. In the table above majority of the respondents participated in this study were married which accounts 322 or 81.5%. Single participants account 55 or 13.9%, divorced participants are only 7or 1.8% and widowed respondents are 11or 2.8% of the total participants.

This table also shows the occupational status of respondents participated in the study. As the given information from the table most of the respondents are merchants (37.1 %) and the least are job seekers (unemployed) which account only (3.1 %). The rest of the respondents are

government employees (32.2 %) house wives (15.3%) and labor workers account 11.3% from the total respondents. However four or1% of the respondents missed the profile question about their occupational work. The table above indicates most of the participants family income is above six thousand birr which accounts 73.4% from the valid respondents who give information about their family income. As we can see from the table 17.9 % of the respondent's family income is between 4001-6000 birr, 6.3 % of the respondent's family income is between2001-4000birr, 2.5 % of the participants answered their family income is below 1000 birr and 19.2% of the respondents couldn't provide the background information about their family income.

Findings of the Study

The study finds out major findings with regard to the following major themes and subthemes. Basically forms of NSC, characteristics of NSC, NSC associations, roles of NSC and challenges of NSC are major themes developed from the interview, FGD and questionnaire information. Under each major theme subthemes also developed.

Types (forms) of NSC in Logiya

The researcher of this study believed that understanding the types of NSC and social capital network systems of the setting is important. As a result it tried to assess the types of NSC like; trust, reciprocity, bonding, bridging and linking types of NSCs. Study participants were asked about NSC vertical and horizontal relationships and they reflected NSC situations of the town.

Interviewee Moges said "the trust and reciprocity social capital between neighbors and their relation with surrounding neighbors are good. However neighbors of logiya doesn't contact and discuss with government officials and higher authorities to solve neighborhood issues."

As Moges's explanation most neighborhood issues were solved in discussion linking with other neighborhoods, the discussion is held not only within one neighborhood group but also with other neighborhood groups. Basically to solve conflicts, road issues and environment cleaning issues, there is close contact with different neighborhood groups. Neighborhoods contact with political elites and government officials, and with other authorities, and organizations is almost conked out. Most issues solved in the perception of neighborhood truths. No contact with government officials for neighborhood cases, improvements and resident's life improvement is dealt with. In rare cases, if issues happened beyond neighborhood, it reported to ketana leaders but ketene leaders didn't invite them for discussion.

All interviewees and discussants reflected similar idea with the quoted note in which the bonding and bridging social capitals are still found at a good status though it becomes lose its strength due to many reasons. However the linking social capital is not strong. In relation to trust and reciprocity forms of social capital study participants reflected similar idea with the bonding, bridging forms of NSC.

Bonding NSC

In bonding social capital it means that horizontal networking relationships available with in NSC, NSCA members, families and others considered as in-groups of a group. Links to people based on a sense of common identity ("people like us") – such as family, close friends and people who share own culture or ethnicity in a general sense. Having a sense of the above meaning study participants were asked their perception and expressed it as follows:

The interviewee Abdulkadir explained that a bonding relationship between the existed neighborhoods is good. He expressed as;

"Neighbors are like families here in Logiya. We share many things together. We eat together and help each other. It is a neighborhood's truth and a religious mandate but some individuals become deviated from this neighborhood and religious values and it depletes NSC yet it is still strong."

Other interviewees also share Abdulkadir's idea on bonding social capital in which neighborhood social capital especially a bonding neighborhood social capital is found at good in the town. A sense of neighborhood is like family and religious has a lion share to make it bonded but now days individuals deviated from religious values. Similar with interviewees, focus group discussants reflected that the bonding social capital with a NSC is respectable in Logiya. Even, if conflicts occur within NSC members, members negotiate the conflicting individuals and resolve soon. For instance the discussant explained one scenario and shared the idea. The scenario is:

"One day mr Dawud's got eat the garden of mr Agulalie and A gulalie killed the got. Extreme conflict between the two individuals arose. It was a serious conflict later it may develop in to personal killing. However it was resolved soon a result of NSC bonding available with in the neighborhoods".

This scenario tells that the availability of bonding NSC resolves the conflict and keeps the bonding strong. Discussants explained that there are different administrating ground rules for different neighborhood associations and NSC networks to keep their bonding strong. As them it is mostly common in aid association, iddirs, equbs and religious associations like tsiwa and the administering rule extends up to discarding the member from the association. In doing this the NSCA's interest is at the center.

Birding NSC

This type of NSC in this study represents a linkage between two and more NSCs in similar hierarchical status (horizontal). Links stretch beyond a shared sense of identity, for example to distant NSC associations found in the town at other ketena. Friends, colleagues and associates out of their neighborhood social networks.

In line with this forms of NSC participants of the study reflected that in Logiya the linkage among NSC networks, associations and friends found at distant from the town is good. As discussants there is sharing of materials between iddirs of different neighborhoods, there is a sharing of materials and experiences between NSC aid associations (e.g. Selam and Daru- selam aid associations). They added that there is also informal sharing and communication between individuals at distant neighborhood and distant ketenas. In support of this, interviewee Ramzi explained;

"Most neighborhood issues were solved in discussion with neighborhoods, the discussion is held not only within one neighborhood group but also with other neighborhood groups. Sharing of resources as well as experiences is also common between neighborhood aid associations. For example, we share experiences from Selam aid association twice, there is also sharing of materials in iddirs."

Other interviewees also shared Moges's reflections in relation with bridging NSC in which bridging neighborhood social capital is at good because Ramzi's explanation clearly shows how it is found good.

Linking NSC

Linking NSC is a vertical relation of NSCs with higher authorities, government officials, religious leaders, CBOs, CCCs, and other civic organization to discuss about neighborhood issues. Links to people or groups further up or lower down the social ladder.

The interviewee Moges and Abbdulkadir explained "neighborhoods contact with political elites and government officials, and with other authorities, and organizations is almost conked out. Most issues solved in the perception of neighborhood truths. No contact with government officials for neighborhood cases, improvements and resident's life improvement is dealt with. In rare cases, if issues happened beyond neighborhood, it reported to ketana leaders but ketene leaders didn't invite them for discussion." Other interviewees shared this reflection and added that they didn't know ketena leaders even when they went to take an ID card. Focus group discussants also shared the idea about linking NSCs and relationships available in Logiya community.

The above findings focused on the existed status of bonding, bridging and linking NSC at Logiya town tried to represent using diagrammatic picture as below. The diagram below may best represent the forms of NSCs and there existed status as expressed by participants of the study. Blow we can understand from figure2, the bonding and bridging NSC within and among neighborhood communities are linked with a bold straight line with a double arrow. It means that there is a good bonding within each NSC as expressed in NSC (A, B & C) and bridging (with others) NSC between neighborhood communities between NSC A, B &C. Whereas, the linking social capital of neighbors with higher political officials and civic organizations are indicated in a broken line which indicates that there is a weak linking social capital.

Figure2. Bonding, bridging and linking NSC at Logiya
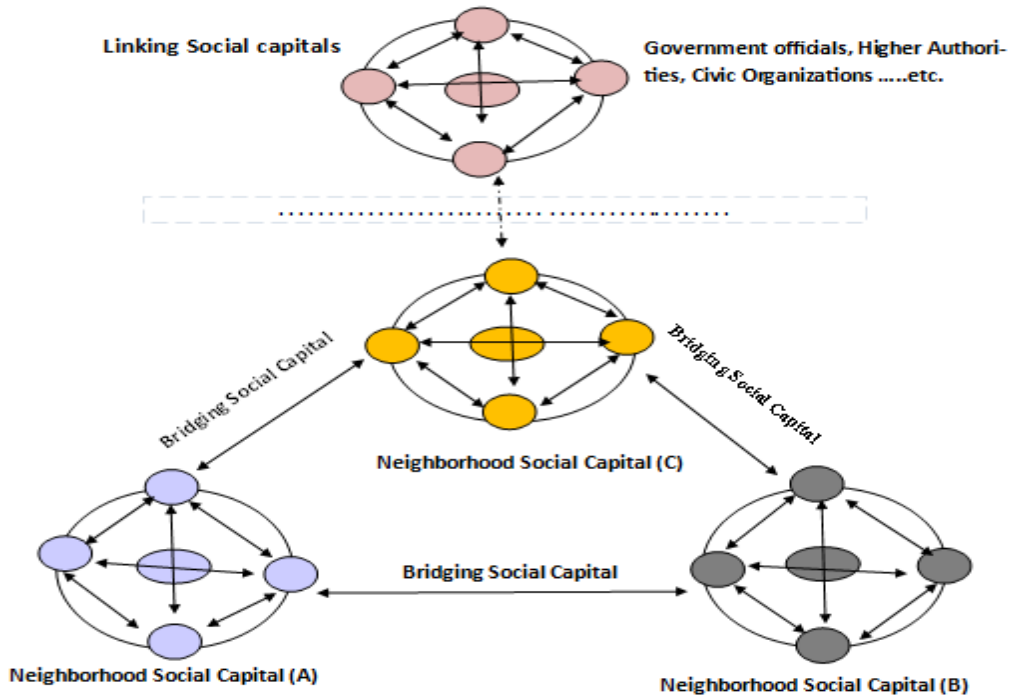
Reciprocity NSC

The concept of reciprocity is central to theories of social capital and functions hand-in-hand with trust. The study find out that reciprocity is the touch stone of social capital … I'll do this for you now, without expecting anything immediately in return and perhaps without even knowing you, confident that down the road you or someone else will return the favor. Reciprocity is a form of NSC and a norm and associated behavior that is extended to people at large.

Participants of the in-depth interview and focus group discussion explained that the reciprocity in Logiya is be good in the sense that to your friends; general reciprocity, meet like with like; and both cooperative and retaliatory aspects. This is the quintessential golden

rule—the do unto others clause of most religions, but also the eye for an eye. Reciprocity, it seems, is a near universal norm. Interview Ramzi said;

"Man/women ought to be a friend to his/her friend and repay gift with gift. People should meet smiles with smiles and lies with treachery. People repay gifts and take revenge even in interactions with complete strangers and even if it is costly for them and yields neither present nor future material rewards."

Discussants expressed "formerly reciprocity was not in a sense of an eye for an eye rather only in a sense of humanity and requirement. But now days it becomes smile for smile, no one gives a gift unless he/she give, no one asks unless he/she asked others."

The researcher of this study was also interested to examine the reciprocity forms of NSCs and assess the existed status using statistical data. As a result sample populations asked to put the status of this forms of NSC using Lechert scale of measurement. The result obtained expressed in the table3 below.

Table3. Reciprocity forms of NSC and its status

Reciprocity		Frequency	Valid Percent
	very strong	109	28.38
	Strong	123	32.03
	Medium	119	30.98
	low/weak	33	8.59
	Total	384	100.0
Missing	System	11	
Total		395	

Source: own statistics

From the table we can understand that 28.4 % of the respondents agreed that NSC reciprocity found very strong, 32 % replied strong, 31 % replied as medium and only 8.6 % are replied it as weak but 2.8 % of the participants missed to give appropriate answer.

Trust NSC

Trust is a key indicator of social capital whether it is generalized or particular. There is a controversial debate on trust as a form of SC or a value of SC without distinction. The researcher of this study believed it as both value and form. Here it presented as a form of social capital and examines the level of existence at Logiya using Lechert scale of measurement. Focusing on the idea that social capital is endogenous and consists of multiple dimensions by which neighborhoods are differentially organized; trust is a basic social capital asset in which NSC could potentially organized, I tried to assess the level of trust NSC among neighbors in the study area. Study participants reflected almost similar idea with reciprocity on the dimension of trust i.e there is still trust among and between neighborhood residents of Logiya town though it becomes deteriorated through time. The interviewee Ramzi and Abdukadir explained about it comparing with near past as;

"Before ten and above years there was a strong trust between residents of whatever their religion, ethnic background… however through time it becomes deteriorated and residents become classified and grouped themselves in religion, ethnicity…..this makes difficult to build strong NSC relationships, associations…. And even the established neighborhood associations become disintegrated as a result of losing trust in between."

Another interviewee Moges explained "there is a trust among neighborhoods in Logiya but it becomes decreased. Unless the government and other stakeholders take measure and do

strong work, trust will lost and become difficult to live together as neighborhood". As his

explanation and others especially government should take a corrective measure in the

administration system. Discussants also reflect similar idea with the above interviewees.

Respondents of the study were also asked about it and reflected as below presented on the

table four.

Table4. Rrespondents reflection on trust and its status

Trust	Frequency	v.%
very strong	116	29.4
Strong	166	42.0
Medium	85	21.5
low/weak	28	7.1
Total	395	100.0

Source: own statistics

As indicated in the table above majorities of the respondents answered that trust of NSC

in Logiya's neighborhood is found at a good status. 29.4 % of the respondents agreed that trust

NSC is found very strong, 42 % replied strong, 21.5 % replied as medium and only 7.1 % are

replied it as weak/low level. Based on this information it is possible to generalize that the trust

form of NSC in Logiya town is found at strong level because71.4% of the sample populations

are agreed as it is strong and above.

Neighborhood Social Capital Characteristics in Logiya

In this study NSC characteristic is measured using three main variables (Neighborhood

cohesion, Neighborhood cooperation, & Neighborhood engagement) and 5-7 questions asked

under each variable to the respondents.

People are in a close-knit neighborhood, People are willing to help neighbors, People in

the neighborhood get along, people in the neighborhood share the same values, and People are

willing to provide social support (provisions that help residents cope with everyday challenges.) this basic questions were asked to measure neighborhood cohesion. Response categories were 'totally agree', 'agree', 'disagree', and 'totally disagree, (thus, ranging from 4 to 1 respectively). For the analyses, variables and the resulting scales were coded in such a way that higher values of mean value in each variable indicate more NSC.

Points like; People in neighborhood do favors for each other, when a neighbor is not home, neighbors watch over their property, People in neighborhood ask advice about personal things, people in the neighborhood have get-togethers where other people in neighborhood are invited, people in the neighborhood visit in each other's homes or on the street, Peoples are willing for sharing information, People in the neighborhood get in informal social control (maintenance of safety and norms) were used to know the status of neighborhood cooperation at Logiya. The response categories and result scales were coded similar with neighborhood cohesion categories and codes.

Household members spoken with a local politicians or elected local official about a neighborhood problem, Neighborhood members attended a meeting of a block or neighborhood group about a neighborhood problem or improvement, Neighborhood members talked to a local religious leader or minister to help with a neighborhood problem or with neighborhood improvement, Neighborhood member gotten together with neighbors to do something about a neighborhood problem or to organize neighborhood improvement, Neighborhood member in neighborhood organization participation (organized efforts that address community quality of life and personal well-being). These basic points were raised to identify the NSC characteristics and response categories, and result scales were coded similar with other variables.

Note that the items indicate NSC focus straight forwarded on access to neighborhoods and general contacts with other neighbors horizontally with homogenous and heterogeneous groups (bonding & birding) and vertically with political leaders (Linking). The table below shows the characteristics of NSC in Logiya in terms of the above three measuring variables and the mean value of each variable calculated under each measuring parameters of a variable is used as an indicator of neighborhood social capital characteristics.

Table5. Neighborhood Social Capital Characteristic

NSC measuring variable	NSC characteristics	Agree		Totally Agree		Dis Agree		Totally dis Agree	
		Freq	V%	freq	V%	freq	V%	Freq	V%
Neighborhood cohesion Mean= 3.35	People are in close kin sense of neighbor hood	72	19.1	105	27.9	138	36.6	62	16.4
	Neighbors willing to help each other	17	45.4	142	37.7	57	15.1	7	19.0
	Neighbors get along	74	19.6	140	37.1	127	33.7	34	9.0
	People in the neighbor share the same value	10	28.7	191	50.3	45	11.8	35	9.2
	Willing to provide social support	85	22.9	104	28.0	123	33.2	59	15.9
	Neighbors in favor of each other	104	27.9	163	43.7	90	24.1	16	4.3
Neighborhood cooperation Mean= 3.06	Neighbors care for others property	95	25.3	155	41.3	104	27.7	21	5.6
	Neighbors ask advice about personal things	82	21.8	194	51.6	86	22.9	14	3.7
	People in the neighborhood have get together	124	32.0	174	45.0	75	19.4	14	3.7
	People in the neighborhood visit each other's home	141	37.4	176	46.7	48	12.7	12	3.2
	People are willing in social leverage	124	39.0	179	46.0	55	14.1	31	8.0
	Neighborhood get in informal social control	108	28.6	119	31.6	96	25.5	54	14.3
Neighborhood engagement Mean=2.20	Neighbors spoken with political leaders in neighborhood issues	46	12.5	65	17.6	113	30.6	145	39.3
	People attend a meeting of neighborhood or block	56	14.7	95	24.9	121	31.8	109	28.6
	Neighbors talked to religious leaders about neighborhood	42	11.0	47	12.3	120	31.3	174	45.4
	People organize and work for neighbor improvement	86	22.6	179	47.0	88	23.1	28	7.3
	People form neighborhood association for quality life	51	13.6	78	20.7	89	23.7	158	42.0

Source: own statistics

This table shows the characteristics and forms of NSC in Logiya town. As we can understand from the table above the mean value of variable neighborhood cohesion, cooperation and engagement is 3.06, 2.20 & 3.35 respectively. Taking the mean value as an indicator of NSC status based on the listed Leckhert scale coded in the answer (1-4) above, there is neighborhood cooperation and cohesion in Logiya community because the mean value is 3.06 and 3.35 which imply that most participants of the study were agreeing on points listed to characterize variables. On the variable neighborhood engagement study participants answered as they disagree on the points raised to examine engagement because the mean value is 2.20.

Based on the table information, neighborhood tie which is a comprehensive term in social capital, in Logiya community neighborhood cohesion and cooperation is good because respondents answered as they agreed on the neighborhood cooperation and cohesion expressions. This quantitative information represents that there is individuals with high levels of social capital tend to be involved, to volunteer in their communities, and to get together more frequently with friends and neighbors. They are also more likely to trust or to think kindly of others. Individuals are trust and kindness when asked about neighborhood events, and talked positively about it and about the way it brings the community together and promotes unity. Therefore, it is possible to conclude in Logiya individuals have volunteer to their neighbors and get together more frequently with neighbors and the bonding and bridging social capita is found at good status.

From the table we can also understand that there is no neighborhood engagements because the mean value in the answer is fall under disagree level of the scale. Therefore, the vertical relationship between social networks with differing levels of power or social status is poor. This includes relationships and engagement that cross hierarchies or "vertical distance," such as links between decision makers (e.g., higher level government, political elites) and the general public, individuals from different social classes, communities and international NGOs, or communities and the private sector.

Neighborhood social capital associations in Logiya

Study participants agreed that some forms of neighborhood social capital associations are common and most residents are a member. The interviewee Ramzi and Ali explained that residents of Logiya out of the Afar ethnic establish Iddir and other neighborhood associations. Moges explain it as;

"I have played a decisive role in the formation of neighborhood associations like Iddir. I am a father of two sons and one daughter. I also push my neighbors and my wife to form women Iddir. As a result we have Iddir as a family and my wife has also her own women's Iddir. The associations have played a role to bring women together and help each other in time of crisis and happiness. Specially, women's association with 15 members works more for members since it has materials for support provision. For externals/those who are not members, the association serves as a role model for others to take the initiative to organize. And it shares the experience for the new associations. Our neighborhood doesn't play role in infrastructure developments. But in the area of environmental cleaning we are organized and assigned some groups to avoid the wastage and we pay 10 birr in household level for their services. This is done in discussion with neighbors without government involvement. No more roles played in

this regard in Lgiya as neighborhood. More remain to do in the future." The expression indicates that neighbors in Logiya tried to have neighborhood associations and the associations are established to provide various social and economic roles to members and residents too. Other interviewees and discussants' also share Moges's expression.

Respondents of the study were asked either they had NSCA or not. Similarly they were asked about the types of NSC associations they had. Focusing on the raised questions sample populations answered it and explain its role of establishment. The table below shows respondents having NSCA and its type.

Table 6: NSCA and types of NSCAs

Do you have NSCA?	Frequency	Valid. %	Names of neighborhood associations	Frequency	Valid %
Yes	152	43.8	Iddir	56	36.8
No	195	56.2	Equb	48	31.6
Total	347	100.0	Aid association	30	19.7
Missing system	48		Religious association(e.g tsiwa)	10	6.6
Total	395		Coffee	8	5.3
			Total	152	100.0
			Missing System	243	
				395	

Source: own statistical computation

Respondents were asked to give information on having neighborhood associations and their answer is displayed in the above table. 152 respondents which account 43.8% of the valid participants have their own neighborhood associations. 195 respondents answered as they haven't neighborhood association which is 49.4% the total participants and 56.2% from the valid one. The remaining 48 or 12.1% respondents are missed the question.

As we can understand from the table most respondents' of the study which account 243 (61.5%) are not identified their neighborhood association or they didn't have such associations. However the remaining152 (43.8 %) of the respondents have identified their neighborhood associations. Using such neighborhood associations neighbors in Logiya provide social, economic and emotional supports to each other through Iddir (36.8%), Equb (31.6%), aid association (19.7 %), religious association (6.6 %) and coffee associations (5.3 %). According to respondents of the study (expressed in their narrative expression) NSC has a significant role for residents in providing economic, emotional, psychological and social support through forming such associations.

Roles of NSC

Neighborhood based social capital may have either a positive or a negative influence as well as neutral effect in residents life. It is crucial to recognize the multiple roles of NSC offer by neighbors at time of death, crisis and disaster, marriage and festivity, and other rite of passages happened in human life time. Apart from providing support in such events neighborhood expected to play various social, political, economic and developmental roles for residents' quality of life and general community betterment.

A large portion of study participants, eight interviewee and 21discussants participated to provide information concerning the issue. Many of participants reflected their experience and understanding regard to involvement of neighbors and NSC roles and challenges at Logiya town. As far as the study found, there are various types of roles played NSC though it has faced challenges and led NSC down.

Looking to the roles of NSC for neighbors, communities, government and societies in general study participants in in-depth interview, focus group discussion and respondents in questionnaire reflected their understanding and view on the following roles that used as a theme in the study analysis- developed from participants and sample populations reflection. Supporting role (family and child care/social support, emotional support, labor support, financial/economical support and psychological support), social problems prevention role (informal social protection like; begging, straight living, commercial sex work, conflict, etc.), and source of information are the emerged theme under the NSC roles.

Supporting role

The information obtained from the study participants (discussants and interviewee) clearly show that the prominent role of NSC in Logiya is providing holistic social support to neighborhood members and other residents in the town who seek any support. The interviewee named Ramzi explained the type of support provided by their neighborhoods and neighborhood associations called "Daru- selam" aid association which founded by fifty neighborhood members to provide various supports to its members and the community in general.

He explained it as; "the association is founded not thinking of our problems only. It is an aid organization and its main objective it providing aid and support for any human being weather they are member of the organization or not. But it provides a first priority to members who seek a need. The organization helps members in time of death, wedding, illness etc."

Discussants also explained the supporting roles of NSC and the type of support provided. As participants, NSC plays important roles in Logiya in Social support (provisions

that help residents cope with everyday challenges). The supporting role of NSC is significantly visible as comparing with other roles. Interviewee Abudukadir, explained "if NSC play other roles (developmental works, infrastructure building, environmental protection, and planting) actively just as supporting role, we were a leading developed country in the world."

The information obtained from the questionnaire narratively also shows NSC in Logiya play significant supporting role in neighbor's life through forming neighborhood association like; Iddir, Equb, aid association, religious association (tsiwa) and coffee associations expressed above.

Emotional support

NSC plays a significant role and provides emotional support to neighborhood residents faced life challenges that cloud disturbs their emotions such as death. Study participants confirmed that, during crisis like death bereaved families overwhelmed by feelings following bereavement. Due to loss of a member by death bereaved families are need person to verbalize how they feel, due to the loss of an asset victim families may overwhelmed by feelings following loss. Due to multiple challenges individuals may become a needy of emotional treatment. It is run in the study that, neighbors provide support in a different pattern that allow the griever/loser individuals felt the same way, as well. It is reported that, neighborhoods are the immediate person to react to the desire for bereaved, victims as well as losers and listen to what they want to talk. In-depth interviewee Ramzi, explained: "Neighbors engage in provision of love and respect in time of loss. Neighbors start offering emotional support at the moment of death, crisis or any sudden event announcement and they surrounded to share be my life about the loss I feel."

In addition he tried to explain neighborhoods emotional linkage as;

"Firstly I understand neighborhood as Muslim and Islamic religion. It is a great thing and nothing is above neighborhood. Even it is equal with family. Neighbors can be considered as family and may have the right to share their neighbor's asset in death like children. There is what it calls "neighborhood truth" in Islam whatever the neighbor's religion is. Here in Logiya. For example, my neighbors are Muslims in every direction and we live as Muslim keeping the neighborhood truth, they keep mine and I keep theirs also. We have lived just like family, we eat together, drink together, help one another in time of hardship and festivity. I lived more for my neighbors like my family and reach first in any time of necessary. So, I can say that we are lived in close sense of relationship and emotion…"

As him neighbors are close to him in emotion and psychological support so that he is more satisfied in life by his neighborhood relationships. Other interviewees and discussants shared Ramzi's explanation of emotional support role of NSC in time of death at Logiya. The emotional support is not limited on death and crisis but also in time any emotion disturbing situations. Interviewee Ali explained the emotional supporting role of neighborhood as;

"Though no neighborhood associations like Iddir are founded in Afar culture neighbors provide strong emotional support to the needy individual, family and neighbors, and feel as what they feel too."

According to participant Ali, if someone who is an Afri ethnic died, Every one whether he knows the dead person or not, participates in the funeral ceremony and share the feeling and offers support based on bereaved' request and sometimes they offer before they called for. Stay with them and give emotional support being with them.

The emotional and psychological support services are also provided to orphans by neighbors and neighborhood association in Logya town. According to Ramzi **"**Daru selam aid association is established having it as one objective to provide holistic support for orphan children not only in neighbors but also to others lived in the town. The association works more to feel orphans as they had family and build strong emotion and psycho. As the interviewee named Imam explained, "The other neighborhood association called **"**Selam aid association" found in Logiya works many tasks in providing emotional support. It provides support for many individuals so far most notably for orphan students and economically poor persons to build their emotion in addition to economic supports." Participant of the in-depth interviewee Abdulkadir explained that NSC has strong emotional support for residents in Logiya. Neighborhood fills family affection gaps in providing emotional support and by feeling belongingness for those lived away from their families.

Financial/economic support

NSC represents social networks with their associated norms and resources and increases economic supports and success by facilitating cooperation and reducing transaction costs. Neighborhoods affect social capital through local interactions, network exclusion, social learning and social identity processes. The findings of this study show that NSC in Logiya has significant economic support for livelihood and basic needs but not for economic development.

As discussants and interviewees, in Logiya not only neighbors individually but also through forming neighborhood associations provide economic support to their neighbors, orphans, old aged persons and others who are economically poor and seek support. As the

interviewee Ramzi and Imam explained "selam" and "daru selam" aid associations provide economic support for the needy for the last seven and three years respectively.

Imam said, "Selam association provides support for many individuals so far most notably for orphan students and economically poor persons. Selam aid association provides economical support and food aid especially in Ramadan month and Eid time. It provides feeding service in "fitra" and buys cloths, uniforms and education materials for students." The interviewee Ramzi explained "daruselam is not strong enough and newly established (three years young). Daru selam has no accumulated capital yet. We collect small from members and give support for the needy in time of crisis, illness and death. So far it only provides financial support for eight persons one thousand birr (1000 birr) to each due to illness for medication and treatment."

According to Ramzi, in time of marriage the association doesn't provide any financial support rather all the members help and work in idea, labor and other means. He also explained the association's future economic supporting role as; "Currently we are trying to identify individuals who need support and at the same time we are searching any funding organizations that support our idea and association to scale up the supporting service."

Other discussants and interviewees also explained the economic support of NSC to alleviate the currently happened problems on a households and individuals. Every discussant and interviewee has similar response on the financial support about payment of the funeral expense in which neighbors addressed while the dead person and a family have no iddir/kirie. As participants', neighborhood plays significant role in providing financial support and cover expenses in time of death, illness, natural hazards like drought and fire.

The interviewee Moges, explained "there is money paid to dig a hole to the death funeral and payment for priests. Neighbors assist the grieving family through funding such payment collecting from nearby peoples. My neighbors were provided financial support some in credit and some in gift for medication of my son last year."

Ali (Afri man) also explained, "if the dead is Afar ethnic group, not only neighbors, every clan member has a must in contributing money based on the income level and which is collected by the clan leader not only for the funeral purpose but also for other supports provided to his or her family".

Interviewee Abdulkadir, admit the financial supporting role of neighborhood in time of challenge and crisis but he believed it to be also strong in order to solve neighborhood poverty. Another interviewee Messay, explained that neighbors were built her home while a wind has been damaged, broken down and taken the roof away. She expressed verbatim as;

"It was July on month. I was having nothing on time since spent what I have on a house. I build it baking enjera to hotels in this 'fire' air condition. Suddenly, a rain came with strong wind and damaged my home while it is new. I feel sorrow/sadness and blamed God. But thanks to my neighbors they build as it was within a week. Look it, this is that home pointing me and Smile……"

Discussants explained the financial role and said even the formation of neighborhood associations like Iddir, equb and others are objectively to provide financial support in kind or cash additional to emotional supports. According to discussants explanation from experience, these neighborhood associations have more of social, emotional and psychological supporting roles and minimal financial role to avoid neighborhood poverty.

Family and child care and support

As far as this study found, Childs and families obtain support from neighbors in multiple ways. Mainly care is provided for children and aged family members. Neighbors provide care for neighborhood families and children while their care givers and family members went to work, shop etc. Discussants' explained about the neighbor's care provision for aged and child individuals of their neighborhood members at any time of necessity. The FGD discussant explained the child care role of neighbors when went to work. They reflected, "Neighbors provide care for children in a working period while had no house worker".

The discussants "explained that child and family care roles of NSC becomes decreased. In the past neighborhood were had great role in socializing, caring and feeding neighbor's child but now it deteriorated. According to discussants, neighborhood-based social capital is important mainly for elderly people (older than 65 years), and we find rather strong supporting effects for this age group".

In -depth interviewee Seada explained about the care provided during her illness and what neighbors did. She reflected that, "neighbors provide care for my families at the time of sick and my two children were unable to provide care for me and them". Neighbors also provide care for children and aged persons during death. Discussant Aydahis explained that, while first heard the death news, neighbor went to the bereaved home and provide care for children and adults. Further, in response to the necessity of care due to loss, neighbors provide different support depending on situations.

Participants in focus groups acknowledged the availability of neighbors in providing care. From the result, it is clear that neighbors offer care for Childs and families during sickness, death, festivity and other phenomena based on family's and children's demand.

Other discussants and interviewees also shared the roles of NSC on child and family care by forming neighborhood associations like Daru selam and selam aid associations especially for orphan children. As them, neighborhood provides child and family care not only in providing support but also in shaping child's behavior. Interviewee Moges explained that NSC play important role in protecting a family from disintegration due to conflict, poverty and addiction. He reflected that his neighbors saved his family from disintegration due to conflict with wife because he invested more on SC. He expressed it verbatim as;

"I was highly addicted in chat and cigarette and I spent my most of the salary for my addiction. Later conflict arises due to this having two children. We were approached to divorce but thanks to my neighbors, the conflict solved in peace negotiated by neighbors." Therefore, neighbors play prominent role in saving family and child, not only by providing care but also by protecting them not to expose for care seeking as expressed above.

Informal social protection role

According to interviewees and discussants, in Logiya, social capital has mainly developed on the basis of common experiences as well as social norms, habits and evolving practices. Religious belief and practice are important elements. Social organization and social support are centered on neighborhood or human arrangements. Kinship and clan networks of the region provide the basis for sharing, cooperation and mutual support which take different forms in different places and times. There are many different social protection instruments and practices in Logiya town in that are commonly implemented to provide support to households, groups, neighborhoods and communities during times of crisis or need as explained by the interviewees and discussants.

As the information gathered from participants indicated, in the Logiya community, particularly when it comes to members of the same neighbor, there is a strong belief that no one should eat while others are starving. Thus, it is common practice among the people to share food with community members when food shortages or crises occur. So, in some instances, households who get food support do not use it for themselves exclusively but instead share it with members of other households. However, this communities experience and culture becomes decreased. The interviewee Ali and Ibrahim explained it as;

"When we live in neighborhood, keeping the neighborhood truth is a must not only as a community value but also a religious mandate in Islam and one of the truths is sharing. However individuals become unenthusiastic to the religious values and being out of this in different cause."

Interviewee Ali explained, in addition, religious obligations have buttressed social protection in Logiya. *Zakat* is an important means of social support practiced in the community. *Zakat* is "religious tax" collected on the basis of income owned and holdings of other assets. *Zakat* has collected annually and on a voluntary basis. Collections, in cash or in kind, are distributed among households that need support or face particular difficulties; here the challenge is that all individuals are not contributed accountably to their religious mandate.

The other important informal social protection instrument of NSC in Logiya is the sharing which is exercised when households lose their asset in different cases like fire. In addition, for newly established households and newly married couples neighbors share house materials and other necessities. Upon special occasions such as marriages, funerals and burials or when conflicts are settled assistance provide in different form. Such assistance plays a

crucial role in the community to prevent social problems like; straight living, begging, conflict, commercial sex work and others. The interviewee Ali explained,

"Begging, commercial sex work, and straight living, and the like activities are strongly condemned in afar culture. Clans, neighbors and other groups of the community are mandated in helping those who will expose for such practices or ways of living. This is also true here in Logiya neighborhoods. As far as I know, no one is living in straight, no one is exposed to begging, and no one is working commercial sex, if who are from Logiya/Afar and lived in Logiya and having neighbors."

According to discussants, Society of the Logyia, Sharing and reciprocity within networks of social support was very important to livelihoods, reducing vulnerability and risk, and affording a measure of social insurance. In Logiya, NSC takes various forms, with a variety of traditional social protection tools based on common understandings, NSC associations and social networks. There are cultural, religious and non-religious institutions and practices which underpin a support system for households, individuals and groups that need help or are faced with emergencies. When vulnerable households are hit by severe, a death in the family, the loss of assets or other difficulties, there are social protection tools such as food sharing, and the provision of *Zakat*. This social capital is become declined from time to time as discussants and interviewees explanation.

The interviewee Ali and Ibrahim explained, "The NSC system at Logiya of afar ethnic community is at the rural origin, a corporate organization with a specific identity and membership that enforces social norms, values, and expected behaviors among group members; and applies social sanctions to members who deviate from the cultural norms just

as it exists in rural community." Individuals in the social organization are bound together through various social benefits and obligations and, therefore, are committed to one another by norms of reciprocity and equity. Individuals in the social organization who dishonor this cultural norm are at risk of not only losing their reputation and image but also disgracing their extended family. Such system of NSC plays an important role of informal social protection at Logiya town.

Sample populations were also asked their perception of informal social protection role expressed it in numbering scale. The following table shows the informal social protection role of neighborhood social capital in Logiya as reflected by respondents.

Table7: Informal social protection role of NSC

Informal social protection roles of NSC		
Begging prevention	Frequency	Valid Percent
totally controlled	110	29.3
partially controlled	141	37.6
not controlled	124	33.1
Sub Total	375	100.0
Ethnic based conflict		
totally controlled	226	57.2
partially controlled	65	16.5
not controlled	104	26.3
Total	395	100.0
straight living		
totally controlled	269	70.1
partially controlled	111	28.9
not controlled	4	1.0
Sub Total	384	100.0
preventing theft		
totally controlled	84	22.0
partially controlled	188	49.2
not controlled	110	28.8
Sub Total	382	100.0

begging prevention.

Begging has become a serious social problem in all urban areas of Ethiopia. Especially, in cities, towns and even sub towns become a common task for many individuals at any age level and of sex. Participants of the study explained that NSC (SC) in Logiya community protected residents from begging. Neighborhoods develop neighborhood associations, social norms of sanctions and networks for social activities. They protect individuals not only by putting sanctions but also through helping and support them not to expose for begging. They agreed that there is no one who begs in the straight if she/he is form Logiya.

The interviewee Ali and Ibrahim explained "neighborhoods in Logiya help each other, ask each other and share what they have not always expecting the return from them but help as a friend and family and individuals who seek support ask frankly what they need to their neighbors rather than choosing begging as a solution." As them neighbors also have a mandate of helping the needy. Another interviewee Ramzi and Imam (the member of Daru-selam and Selam aid associations) explained that they established a neighborhood aid association to prevent begging through helping the needy not to expose to begging.

Discussants of the study have explained that begging is not the culture of Logiya community. The community helps each other in neighborhood and if things go beyond neighbors' capacity, voluntary individuals mobilize the community members and collect support for the needy. So that, unless he/she comes from the highland area, no one is exposed to begging originated from Logiya. Some of the discussants also explained that they are established neighborhood associations and organized in the form of association to protect residents' exposure to social problems like begging. As discussants, neighborhood has a great responsibility next to family in filling the gap of individuals and neighborhoods of Logiya

executed their responsibility in right way. Hence, begging could prevent in the town. As discussants and interviewees, the Afar community culture should be acknowledged since it puts a strong sanction on begging and have numerous informal social protection instruments which other communities' should share and take as a bench mark.

The quantitative information gathered from respondents was also proved it. The information on table 7 above indicated that only 29.3 % the valid respondents' agreed that begging is totally controlled in Logiya in having of NSC and 37.6% of the valid respondents' believed that begging is partially controlled. This group of respondents reasons out that there is some beggars'' in the town basically for the sec of addictions and which is not seen as bad as begging for means of livelihoods. 33.1% respondents' believed that begging is not controlled in Logiya using NSC and they reason out that though they are not from Logiya and our neighborhoods, there are few beggars' beg in the town. However this study focus is only for residents and not including new comers. Therefore, it is possible to sum up the information that NSC in Logiya is playing a significant informal social protection role in preventing begging since 66.9% agreed on totally controlled and partially controlled roles.

Solving and preventing conflict (ethnic based).

Conflict exists to some degree in every community. The form and intensity of conflicts vary widely by place, and over time within each community. The ways in which communities and their members respond to conflicts also vary considerably. Significant diversity often exists within communities in terms of knowledge, opinion, material wealth, power, and status. Therefore, conflicts and the way they are handled should be examined from a social and historical perspective, with an understanding and appreciation of the range of local viewpoints.

Participants argued that the current reality shows that Ethiopia is disturbed in ethnic conflict and millions were displaced from their home and origin. Minor dispute have major implications because of political conflicts embedded in it. Almost in all regions of the country millions were lost their assets, life and dignities except in afar regional state.

According to the interviewee Ali explanation in Logiya, many ethnic group communities like Afar, Amhara, Tigrian, Oromo, Welayta etc are lived in neighboring with in peace unlike in other regions that happened currently. The web of social relations within a community often compels parties in a dispute to work towards a solution, especially when pressured to do so by family members, neighbors, neighborhood association leaders, or government authorities. This is due to the strong conflict solving role of neighbors and conflict solving communal knowledge of the society as participants of this study reasoned out. Interviewees and discussants admitted this role of NSC at Logiya town. Interviewee Ramzi and Moges explained "conflict was arisen with their neighbors in many causes but it solved soon with neighborhoods role of negotiation and arbitration."

The interview Ali and Ibrahim explained that "The Afar believes that all disputes within ethnic group should be settled peacefully and according to the long standing customary laws (Mad'aa). Mad'aa consists of specified guidelines and rules on how to handle dispute cases. This seems to be the norm no matter how long it takes the elders to process the dispute and reach a settlement. In this regard the modern legal principle that 'justice delayed is justice denied' does not hold true among the Afar. On several occasions, conflict processing takes a reasonably long time before mutually acceptable outcomes are proposed and a settlement is finally reached."

The dispute resolution in the first people of Ethiopia involves elders and clan leaders to solve minor disputes in contexts of traditional law; incase of the Afar ethnic groups, this system is called mada'a. This system is best practiced in afar and Logiya to settle dispute among different ethnic groups as the information obtained from discussants and interviewees indicates.

Discussants explained that if a fight between several individuals leads to the death of one of them, according to the country's law the killer must be handed over to the police. Although with this action it could be considered that they are abiding by the rules, in reality it could be that it isn't so important for the Afari, as by only participating in this part of the process the community does not feel involved in it. Accordingly, to prevent the family of the deceased from retaliating, it is necessary to adopt religious and/or customary solutions that are recognized by the community as a whole. If the fight was based on religious reasons, then a Muslim judge (*Qadi*) or religious leader must intervene. If the individuals in question belong to different clans, then the two clans must find a solution in accordance with customary law.

Solutions may include settlements like handing over certain compensation or relocating the families of the people involved to separate them from each other until an amicable solution is reached. If an issue needs mediation, recognized mediators must be involved. Mediators could be community elders, religious leaders (such as the *Imam*), regional officials or influential individuals (rich or philanthropic community members) recognized by the community. This system of conflict resolution and prevention is also exercised in Logiya Afar community residents.

Respondents also reflected on this role of NSC (look on table 7). From table 7 above we can understand that 57.2% of the respondents believed that ethnic based conflicts totally controlled as a result of having NSC where as 16.5% were believed it can only control partially. Beside of these, 26.3% respondents were reacted ethnic based conflict is not controlled in the area. Depending on the given information it is possible to conclude that NSC has played significant role in conflict prevention at Logiya because 83.7% of respondents agreed on.

street living prevention.

Straight living is a global issue. Many individuals obliged to live in the straight due to various reasons though the root is poverty. This social problem is a headache to Ethiopia especially at national and regional capital cities. Families, neighbors, communities and civic associations are seen doing nothing as social accountable society. However, Logiya neighbors didn't allow any one of their neighbors and their Childs, aged persons, and any vulnerable groups to live in straight confronted with sun and cold. They help individuals and families not to expose for street living, through sharing and supporting. The interviewee Ali and Ramzi explained, "Neighbors are equal with family members. Neighbors can be considered as family and even may have the right to share neighbor's asset in death like children. It has not only an advantage but also obligated to care for neighbors like a family member. We have lived just like family, we eat together, drink together, help one another in time necessary. For example sad Ramzi, I lived more for my neighbors like my family and reach first in any time of need, so I can say that we are lived in close sense of relationship and no individual of my neighbor live in straight."

;

Another interviewee Abdukadir, and Ibrahim explained that in the Afar community social capita system is organized in kinship and clan system. A clan is responsible to any one of its members need if hardship is faced. Even, if it is happened in cases, they had not involved to live in the straight through begging rather they lived with clan members' home because there is a strong norm that obliged to do so.

The interviewee Ali also explained NSC roles as; "neighborhood is the reality of living to others and it is a truth mandated to fulfill in religion and culture. Neighborhood is thinking for others who seek us not only in hunger time but at any time of needing help. Helping in neighborhood strengths love between members and also bring "minda" from God. The "minda" depend on the way of giving not on the amount and types of giving. Giving is not only while you are rich, but from what you have in small. Therefore here in Logiya we are living keeping this religious and cultural mandates and individuals from our neighborhood are not exposed to straight living."

 Other interviewees and discussants also shared the above reality. It is possible to prove this reality using observation as a cross cutting tool and I could be a witness that no one lived in street at Logiya who originated there. Straight living is a global issue. Many individuals obliged to live in the straight due to various reasons though the root is poverty. This social problem is a headache to Ethiopia especially at national and regional capital cities. Families, neighbors, communities and civic associations are seen doing nothing as social accountable society as study participants' information.

Respondents of the study provide the information on this role as analyzed in table 6 above. From the table7, 70.1% of respondents believed that NSC protected residents from

street living. Whereas, 28.9% are believed that it has partial role of controlling straight living. The remaining 1% groups of respondents are believed NSC is not controlled straight living. The last two group respondents' reason out their answer, straight living is absent in Logiya due to other reasons other than NSC though it has its own contribution. What are the other reasons? It needs farther research. The researcher of this study also proved the above reality using observation in the period of doing this research and the prior 6 years living there as a witness.

theft prevention.

According to participants neighborhood is a source of information in Logiya community. Information has been shared with neighbors and others too. The presence of NSC creates a chance to know each other as residents. As a result, if somebody stalls someone's property, information distributes soon throughout the town and captured with the stolen material. Individuals who know this reality didn't participate in theft work unless they are strangers.

The information obtained from discussants also indicated that Afar community has strong norms and sanction in theft issue. Stalling is strongly forbidden in Afar culture (locally called-afar axaa) it has a punishment ranged from physical bite to misplace of the family and clan (exclusion). Therefore, Afar ethnic individuals of Logiya town strictly apply this community culture and told to the clan and punish their ethnic group individuals participated in theft. They didn't leave other ethnic members too if they saw stilling. As participants if other ethnic groups participate and handed participated in theft, punishment is done either in Afar culture (Afar axxa) or in legal system.

The interviewee Ali and Ibrahim explained "theft is a "haram" behavior that conflicted with Allah and the society because it is taking others truth. Individuals may expose to bad situations in our community/society but they didn't involve to theft as a solution rather they told to the clan leader and the leader solve their problem collecting from each member of the community/clan. Individuals of afar ethnic should accept and protect it where ever he/she lives. Therefore, here in Logiya no one of the Afar ethnic is take others property."

Discussants also explained "we all are looking as our concern every issue in our neighborhood. We share the existed and happened realities soon in met situations. Teach members children and youths not to involve into theft. So far, theft is not a problem in neighborhood and even in Logiya town but now a day strangers become increased in the town and feels us a fear."

Sample studies of this research also asked their perception about the role of NSC in preventing theft. The answer is expressed at table 7 above. Looking on the table, 22 % respondents accepted that NSC protects theft in Logiya and 49.2 % of the respondents believed it can controlled in partially. On the other hand 28.8% respondents didn't agree on the theft protection role of neighborhood social capita and 3.3% missed to reply on the issue. In general based on the information, it is possible to say that NSC plays significant informal social protection role in preventing against theft since 71.2% of the respondent agreed on its prevention role though the degree various.

Source of information

Neighborhood residents choose to join a neighborhood organization or associations which are formed through NSC assets not only to get support but also shared information.

Imam explained "neighbors are sources of information here in Logiya. We shared any information what we hear, see and what happen with our neighbors at any time of meet. The information may have personal, local, regional, national and /or international content. And the shared information is tangible and real. Sharing false information is strictly forbidden and information from the lair person is not disposed." According to the interviewee Imam neighborhood residents with access to information can share that information and thereby increase their neighbors' and ultimately the neighborhood's power of influence and self-protection. As him, in Logiya, neighbors share fresh and tangible information on time using any of the media like telephone, social media and /or in a face to face contact.

Another interviewee Ali and Ibrahim (Afri man) explained that Regardless of its use, information passed through *dagu* -transmitted dynamically in a framework of invisible mechanisms, which enable those receiving it to react, respond and address the issue accordingly and in good time in order to prevent greater evils. Discussants of the study agreed that neighbors are their source of information wither the information is personal, communal, regional, national or international.

Sample studies were also asked about how neighborhoods are served as source information in Logiya. The answer of this question is expressed in scale of measurement as well as in narration by respondents. Information in both aspect show that neighborhoods are sources of information in Logiya residents. The table below shows their expression.

According to the respondents of the study neighborhood is a vital source of information in Logiya since residents meet and communicate in near distance and develop a habit of

sharing information frankly (xaagu system). Respondents of this study have provided the

following answer on NSC role of information source.

Table 8: NSC role as a source of information

NSC as a source of information	Frequency	Valid Percent
very strong	142	37.0
Strong	111	28.9
Medium	75	19.5
low/weak	39	10.2
worse/needs intervention	17	4.4
Total	384	100.0
Missing System	11	
Total	395	

Source own: statistics

The table above shows that most of the respondents are believed that NSC roles in

information sharing (xaagu system) is very strong because 37% of the respondents believed as

it is very strong whereas 28.9% of the respondents belied that NSC role as source of

information is strong in Logiya town and 19.5 % of the respondents said it is low /weak. In

the table is clear that only 4.4% of the respondents believed it is at worse condition that needs

intervention. Generally based on the information above in the table, it is possible to generalize

that NSC has a vital role of information source for residents of Logiya town.

Challenges of NSC

Neighborhoods affect social capital through local interactions, network exclusion, social

learning, displacement and social identity processes. I also find that social capital is highly

dependent on neighborhood levels of social capital because individual behaviors (individual

level social capitals) highly enforced and sanctioned by neighborhood norms and shared

values. The study also find out that NSC is highly dependent on various variables that could possibly impact the building, functioning and strengthen neighborhood relations, networks and NSC associations continuity and disintegration.

The finding of this study shows that connectedness of Logiya's people to each other as neighborhood faced various challenges. This section of the study mainly focused on the challenges of NSC at Logiya town as expressed by participants and respondents. Study participants tried to identify the existed challenges which affect NSC during interview and focus group discussion. The information gathered on participants enabled me to construct the study sub themes of NSC challenges. Based on the participant's information the following variables affect NSC and deplete the connectedness of residents to live in sense of neighborhood. As participants though the degree of influence is vary the variables listed below can be considered as challenges of NSC.

Respondents' of the study were also asked questions about the issue and provide their perception as expressed in the table below. They asked to reply their answer using Leckhert scale of measurement under each variable and the level of influence is expressed. The meaning of each value is expressed under the sub them of each finding. Note that in coding of the given answers, strong challenge means a variable highly affected NSC/high depletory, medium challenge implies the factor is medium depletory of NSC, low level challenge implies it is has less contribution for NSC depletion and not a challenge implies that a listed factor has no contribution for neighborhood social capital depletion in Logiya town.

Table 9: Challenges of NSC

Rapid community change		Frequency	Valid Percent
	strong challenge	104	27.2
	medium challenge	110	28.8
	low level challenge	135	35.3
	not a challenge	33	8.6
	Total	382	100.0
Missing	System	13	
Total		395	
Ethnic based political system			
	very challenge	147	41.2
	medium challenge	105	29.4
	low challenge	42	11.8
	not a challenge	63	17.6
	Total	357	100.0
Missing	System	38	
Total		395	
Ethnic segregation			
	strong challenge	145	36.7
	medium challenge	73	18.5
	low challenge	65	16.5
	not a challenge	112	28.4
	Total	395	100.0
modernization and technology			
	very challenge	52	13.8
	medium level challenge	96	25.4
Valid	low level challenge	109	28.8
	not a challenge	121	32.0
	Total	378	100.0
Missing	System	17	
Total		395	
Living standard difference		Frequency	Valid Percent
	very challenge	59	15.9
	Medium challenge	88	23.8
Valid	low challenge	84	22.7
	not a challenge	139	37.6
	Total	370	100.0
Missing	System	25	
Total		395	

Rapid community change

According to the study participants, Logiya is characterized by rapid community change and it highly affected NSC. Rapid and extensive community changes often destabilize NSC, including the social networks among residents (bonding social capital) and the linkages that connect neighborhood residents to opportunities, organizations, and services in the larger community (bridging or linking social capital). Depletion of this social capital undermines aspects of neighborhood organization and culture that support healthy development and living: the organizational capacity of neighborhoods to engage in collective action, that is, the strength of their social bonds and the level of trust that infuses those bonds, and the willingness of neighborhood residents to realize their common interests through collective action, such as addressing neighborhood affairs and monitoring neighborhood activities, especially those involving youth. Fragmented social capital produced by rapid and extensive neighborhood changes weakens or even destroys these two components of neighborhood "collective efficacy." Attenuated social bonds and diminished supervision and support allow crime and violence to flourish.

The discussants explained "residents lose their neighbors due to mobility nature of residents and even it makes difficult to build strong neighborhood relation and association." As them now days not only to establish neighborhood associations it becomes difficult to know who is the resident of Logiya due to rapid mobility. They explained that they tried to establish women's aid association more than once with their neighbors but it becomes disintegrated by member's mobility. Interviewees also shared discussants idea and express as their neighborhood associations disintegrated more many times. Discussants reasoned out to the problem is that the seasonal climatic variation of the area and mostly the harsh climatic

condition with a hot weather that reaches up to forty eight degree cent grade (48 c) coupled with being highlanders of most residents, enforced residents rapid mobility.

The in-depth interview participant Ali explained "looking a new face is common in Logiya. He said there is a rapid movement of residents in Logiya due to the weather conditions." As ali and Ramzi Most residents come and live for a short period of time mainly for work unless who is born here. Therefore, they move to other areas when they changed their work. Even longtime residents move to highland areas when they retired for work.

Another interviewee Abdukaddir also explained that most residents are new and lived only for short time even most of them lived without having family (their family live in highlands). They come to Logiya to work for a specific time and return back when they change or finish their work. As him, this is a challenge not only to neighborhood relationships and to form neighborhood associations but also a source of fear for theft and other instability problems.

As respondents of the study, rapid community change and instable way of living is a great challenge to build strong NSC. As we can understand from table 9 above, 27.2% of respondents believed that rapid community change is great challenge of NSC in the study area. On the other hand 28.8% of the respondents believed it as a medium level challenge that impact NSC and also 35.3% of respondents replied it as a low level challenge. However 8.6% of them argued it as not a challenge. Based on the information on the table above it is possible to generalize that rapid community change (displacement, mobility of residents, residents instable life) are the challenges of NSC at Logiya town because 91.4% of the sample population is agreed on it as a challenge.

Ethnic based federalism (political system)

The federal system of Ethiopian government which is ethnic based system of administration creates uncertainty and loses of trust between neighbors. Participant in the in-depth interview Ramzi explained, "The ethnic based political system of Ethiopian government for the last three decades highly eroded community's asset of living together. Neighbors become unable to communicate each other due to Ethnic segregation and variation. Neighbors are living in suspecting with neighbors of other ethnic background rather than forming strong NSC."

Other interviewees and discussants also explained that the implemented political system is a great challenge of NSC in Logiya town because neighbors lost trust and stopped networking with other ethnic group individuals of neighbors about their personal and neighborhood issues. They perceived as there is oppressed and oppressive group in our society which is a source of hate and misunderstanding between neighborhoods. Currently social networks are become formed not in being a nearby environment but as a result of being the same ethnic group.

Discussants explained "the current systems of administration create citizenship hierarchy in which ethnic groups of people lived in their region considered themselves as a first class and perceive other ethnic groups as 2nd class residents. The ruling class ethnic groups also put themselves from the first hierarchy and this hierarchy is mostly attached with administratively supported benefits." As those discussants residents of different ethnic groups lived in the area develop different perception to that ethnic group and escape in participating from NSC with them. They hated and pushed each other rather than co-operating each other. Even some times forced minority ethnic groups to move and displace taking their asset. It is

seen in other regions except afar. Though still ethnic conflicts and forced displacements were not happened here, threats are there, neighborhood relations and networks become ethnic based."

The federal system of Ethiopian government which is ethnic based system of administration creates uncertainty and loses of trust between neighbors. Respondents of this study believed that the current political system of Ethiopia highly erode societies culture of living together and trust. As expressed in table 8 above, 41.2 % of the respondents' believed that ethnic based political system is highly affected NSC and depletes neighbors network of living together, eating together, helping each other etc. assets. On the other hand 29.4 % of the respondents' argued that ethnic based political system is moderately affected and 11.8 % replied as it had a low level impact of affecting it. However 17.6 % of respondents believed ethnic based political system has no impact on NSC at Logiya.

Ethnic segregation

The neighborhood relation is become diminished in Logiya as a result of different factors. One factor is ethnic diversity. The interviewee Ali and Abdukadir explained "in Logiya the community is mixed from different ethnic backgrounds; majority are from Amhara but the Tigriyan, Afar, Oromo and Walyta etc are lived. As a result of these ethnic variations, there are cultural differences and they may not know well each other to make strong neighborhood relations and form NSC associations. They prefer to live lonely in a closed door to prevent them from the created culture shocks." As Abdulkadir explanation, logiya's NSC is different from other areas in that majority of the populations are movable mainly come for work so that it had only short term neighborhood history. He added that though neighbors are lived together for short time, they help each other and lived in sharing slightly.

The other interviewee Moges explained about this as "I am in mind that in the near past neighbors call for coffee and drink together now it is totally stopped. Even call to coffee and other ceremonies become ethnic based. So, that, there is some gaps in neighborhood relation. I think this is due to the escalating of ethnic and community disparities at the town in addition to changes in working style and political systems."

The interviewee Ali (an Afri man) explained that in history Afar community was impartial community who accepted and treat humankinds as human being. There was no discrimination based on ethnicity, culture, religion etc but now a days some politicians' song differences in the name of afar for their political benefit. They have also some followers distribute that hate which has influenced NSC.

FGD participants and interviewees were also explained about ethnic segregation & its diversity as a challenge of NSC especially due to the applied system of administration (ethnic based) in the country. The presence of ethnic diversity in neighborhood of Logiya, create sense of competition, hate and hesitation between ethnic groups rather than cooperation that impacts NSC. A discussant named Tahir explained that ethnic diversity by itself is not a challenge of NSC rather it may consider as an asset which have contribute to resident's life satisfaction. However, it becomes a challenge when segregation is done based on ethnic background of residents coupled with ethnic based federalism form of administration.

As it expressed in table 9 above, of 395 respondents, 145(36.7%) are believed that ethnic diversity is a strong challenge that depletes NSC, 73(18.5%) of respondents are believed it as a medium challenge and 65(16.5%) are believed of it as a low challenge of NSC. Whereas, 112 (28.4%) of the respondents are replied as ethnic diversity is not a challenge of logiya's

NSC. Respondents of the study reason out that ethnic segregation is become an impact for NSC for a decade following the ethnic based system of administration in the country which creates first, second and even third hierarchy of citizen. Even at a current time not only neighborhood associations and NSCs social institutions like marriage becomes disintegrated due ethnic segregation coupled with ethnic based political system. It does not have significant effect in Logiya so far but it could be a potential challenge tomorrow as participants and respondents. Therefore, based on the respondents' information and reasoning, it is possible to conclude that ethnic diversity is a challenge of NSC in logiya town.

Modernization and technological advancement

As far as the study finding individuals with outside social networks and connection become increased as a result of technological advancement and globalization. However, their connection with immediate neighbors becomes diminished. Even the working system and habit is become changed and individuals become more of work focused ignoring the social aspect of life. The raise of living cost influenced NSC too. Interviewee Ramzi explained "modernization and technological advancements diminished NSC. Due to it, individuals become more of economic and material oriented. They give more focused to their economy than their social relations. They compete only with their lives they become carless to neighborhood issues to win the competition since they have global access of information."

Another interviewee Ali explained sharing Ramzi's idea that individuals interest become global and seasonal; somebody want to have luxury house, somebody want to change car etc. a change in way of life following technology has greatly affect neighborhood relations.

Other interviewees and discussants also explained its effect on NSC as "If we see the NSC in our locality, now we can say it become depleted but in other areas basically out of logiya and afar we can concluded it becomes diminished. Next in the near future, if things become continued as current situation, NSC becomes stopped. There are indicators for it to happen. Peoples tried to live in fence home and compound. It was not a feature of logiya's community. Before, neighbors call for coffee saying "Buna tetu" but it become neglected now and start drinking coffee alone."

Participant of the in-depth interview Ibrahim explained about it "I am grown up in this area and I remember my family and neighbors call for coffee and discussed any issues about in case of "Buna Tetu"; now it neglected as we can observed with unknown reasons may be due to modernization, economic factors. Economically means I mean that many people struggle to win their lives and work many works. So they are too busy and as a result they may neglect neighborhood issues."

According to discussants, drinking coffee outside home in the straight has a contribution for NSC depletion. Currently in Logiya, coffee drinks in the straight line which has its own contribution for neighborhood deterioration. External influence, modernization and even media have contributed in the deterioration of NSC and social networks of living together, helping each other, eating together …

A 47 old discussant explained that Society perception and attitude of independence in viewing as I can live for myself lead us to lose some neighborhood values. For example, in the recent back years neighbors' was living in sharing house materials and even borrow enjera until

they make it. However such ways of shared living and reciprocity has neglected and even I can say totally stopped".

In this issue, respondents were also asked to reflect their understanding about globalization and technological advancement as a challenge of NSC; their reflections expressed in table nine above and described as follow. As we can understand from respondents' reflection in the table, 32 % of respondents are believed that modernization and technological advancement is not a challenge of NSC in Logiya town. Whereas 13.8% agree as it highly affects neighborhood social capita, 25.4% said that it is a medium impact of NSC and 28.8 % of respondents believed it as a low level challenge. Therefore, since more than half of the respondents are believed as a challenge, it is possible to say that globalization and technology becomes an impact of NSC where residents' strengthen international relations and lost their significant local neighborhood relations.

Living standard differences.

Residents living standard difference (economic difference) is become a main tool for residents to choose their neighborhood networks.in-depth interview Moges explained it as; "Formerly rich and poor individuals and households in Logiya was lived similar way of life. And even was lived in similar home and style but now days it becomes changed. Individuals become more of economic and material oriented. They give more focused to their economy than their social relations."

As his expression individuals become concern only with their lives they become carless to neighbors to win the competition. Living standard is become a cause of NSC deterioration. Those who become poor try to isolate themselves from neighborhood associations and

relationships. At the same time richest individuals isolate themselves and even their locations. So, living standard variation cause to the depletion of neighborhood social capital in Logiya town. Other interviews shared the above moges's expression. Discussants also shared similar idea as interviewees in which neighborhood's living standard difference causes to neighborhood social capital depletion. The raise of living couple with high rate of living differences accelerates NSC depletion in Logiya.

Respondents of the study were also replied living standard is become a challenge of NSC. From the table nine above though the degree of challenge vary in respondents view 63.4% of the respondents agree as living standard variation is a challenge of NSC that could potentially erode neighbors network of living together. Of which 15.9% believed it as a strong challenge, 23.8% medium level challenge and 22.7% as low level. However, 37.6 % of the respondents believed that living standard difference is not a challenge of NSC in the study area.

Corruption

The interviewee ramzi explained about corruption and rent seeking as a challenge of NSC in Logiya. He explained "individuals' accumulated asset with unknown income source. They may be participating in corruption and other bad did as a result, to keep their work secret, they neutralize themselves from neighborhood relationship." The interview participant Moges also explained "those who make corruption and gating income start to restrict their relation with neighbors and choice individual way of life to keep it as secret. In turn those who become poor and poor try to isolate themselves from neighborhood associations and relationships." So, form the explanation corruption makes living standard difference between individuals and it contributed the depletion of neighborhood social capital.

These two scenarios show that corruption is a challenge of NSC in Logiya town. Another interview Abdulkadir explained that corruption had a multifold effect. One of its effects is damaging societal culture of living together. He said "it becomes a culture in government officials and structures. At each moment of life individuals make corruption (give and received unintended benefits) and individuals being rich in short period of time. Therefore, it is impossible to have a good neighborhood relation with givers and receivers, rich and poor."

Chapter Five: Discussion

This chapter discusses the selected findings concerning the roles and challenges of NSC at Logiya town. In data presentation part, major themes and number of sub themes were identified as the result of the study. Thus, the chapter discusses the main identified findings with results found in the existed literatures from other studies conducted earlier. The discussion is organized as; first the summary of the study finding is expressed and then discuss it with correlated and/or non-supportive findings of other studies available.

The finding of this study indicated that the bonding and bridging NSCs found at good level though it becomes decreased from time to time. On the other hand the linking social capital is found poor in which residents had poor relation with government officials, higher authorities, and civic associations etc. to discuss about their neighborhood issues. The study also finds out that the reciprocity and trust forms of NSC at the town at good. The study investigated NSC characteristics in Logiya using three variables (neighborhood cohesion, neighborhood cooperation and neighborhood engagement) and find out that neighborhood cohesions and neighborhood cooperation find good whereas neighborhood engagements are poor. Neighborhood residents not push politicians and community decision makers to make changes on their behalf. They didn't advocate for heavier policy protection through increased patrolling of the area, or enforcement of property requirements such as hospitals, schools, roads and water.

In correlation with this findings Bimir (2017) study conducted at zone one and zone three of Afar regional state, indicated that the afar community closely brings together with high bonding and bridging social capital as a result of having trust, reciprocity and sharing social capitals. Morloes and Martijn (2018) also argued that neighborhoods are still sources

of social capital in Netherlands since 2000 and often asked for practical help. As him, the trust and liked degree of neighborhoods increased over the years.

Roles of NSC

This study inquired that NSC plays a vital role in residents' life at Logiya including universal agreed neighborhood functions like socialization and mutual aid in the promotion of life and wellbeing. It indicated that neighbors establish different neighborhood associations like aid associations, iddir, equib, tsiwa and coffee associations to pose a positive impact to their and residents life. Through these associations and in other temporarily organized way NSC plays vital roles in human well-being and quality life. It provides emotional support, family and child care service, financial support and other forms of social supports to help residents cope from life challenges temporarily and to enable the needy.

As the finding of this study NSC also plays a significant informal social protection role in preventing against begging, straight living, thefting, and ethnic based conflicts using informal social protection instruments like zakat, reciprocity and sharing. The study also finds out that NSC plays a vital role provision of an arena for people to communicate and share information. As indicated in the statistical data 71.2% of respondents believed that NSC play significant role in preventing theft. 99% of the respondent also admitted the straight living prevention role of NSC. 83.7 % on conflict prevention and resolution, 66.9 % respondents' believed on the begging prevention role of NSC.

There is a growing consensus that NSC has an economic payoff for those individuals (Erickson, 2001, Aldrich, 2005) and communities (Woolley, Grogan, 2008) that invest in it. In some instances, it may be the determining factor in whether a community recovers from

economic decline. This study finding is correlated with the finding of Teka and Weldu (2018), in the rural communities, in times of crisis and when experiencing shocks, social cohesion and local connections enable local people to transfer, share and mitigate risks. Social capital, in the form of religious, clan, neighborhood or family-based networks, enables people to overcome difficulties and to share their sorrows and difficulties as well as expenses, even in good times and seasons. For example, it is common to share marriage and ceremonial expenses.

Studies carried out in Ethiopia have emphasized the correlation between NSC and socio-economic development. As cited in Teka and Weldu, Nega *et al.* (2009) using panel data for 385 households in Northern Ethiopia found that the number of memberships of a household in local neighborhood associations, taken as a proxy for social capital, had a positive and statistically significant effect in empowering women and is associated with decisions that change the situation of a given household.

Despite NSC in Logiya has economic role, its contribution to economic development and neighborhood poverty reduction is minimal because it mainly focused on addressing practical needs of residents. Therefore, unlike Nega's finding the finding of this study shows that NSC has no significant effect on economic development.

Teka and Woldu (2018) find out that in Afar region, social capital takes various forms, with a variety of traditional social protection tools based on common understandings and kinship networks. There are cultural, religious and non-religious institutions and practices which underpin a support system for households that need help or are faced with emergencies. When vulnerable households are hit by severe drought, a death in the family, the loss of livestock or other difficulties, there are social protection tools such as crop sharing, livestock

sharing and the provision of Zakat which correlated with the current study findings. This is in support of this study results in which NSC has a supporting role to vulnerable groups and needy neighbors in forming neighborhood associations, sharing house materials, reciprocity and contribute to Zakat which is a religious responsibility Muslims must accountable.

Fraiselam (2018), neighbors support not only on-call service, checking in the widow, and being emergency contact, neighbors also provide instrumental support by covering funeral expense and putting up money. The finding of this study also correlated fraiselam's finding. The finding of this study on NSC roles of social support provision on family and child care is also shared with fraislam's finding but unlike her finding this study result shows the supporting role is not limited in time of death but also at any time of necessary. The finding is also correlated with Wassie and Alice (2016) finding that poor women in Ethiopia have the advantage of access to better information and additional resource or strengths to deal with economic and social needs as a result of having better social capital. The degree of centrality, closeness and between-ness related to the advantage of social networks in social and economic life of women. Theodros's (2014) study findings of neighborhood plays a major role for positive adjustment of bereaved families and means of early coping from bereaved is in support of the current studies finding on the role of NSC.

The finding of this study has also implied that NSC has relation to the individual and community of health. As the result of this study neighbors' contribution and support for neighbor residents for medical service improves the needs health. But NSC contribution in health sectors development like; building standard health care stations and hospitals is none. Applying this argument other studies of (Coleman, 1988) cited by (Mohnen, Groenewegen, Völker, Flap, 2010) also had result on the field of health, one might expect that NSC also

enhances an individual's health, and that the more NSC one can access, the more one's health would be enhanced. In a neighborhood with much social capital, one would be supported even without asking for help, sometimes even without being aware that one is helped by his neighbors. Intriguingly, even relative strangers can benefit from this public good. For example, people even if they do not belong to the neighborhood can safely walk around there at night because the tight community guarantees personal safety.

The current study also reviled that NSC had significant contribution in food security through sharing and other informal social protection instruments. In support of this funding (Zhiyuan, Senlin, and Donglan, 2016) study on the role of neighborhoods in household food insufficiency: find out that Neighborhood relations at risk of NSC interacted to household food insufficiency, with the confluence of low social capital and violence/danger yielding the strongest effects and their findings suggest that food hardship should be addressed within the context of neighborhood revitalization. The risk of food insufficiency among children and families in especially high-risk ecological contexts might be ameliorated with the provision of informal and formal sources of nutrition assistance and support.

The study of Abiy (2017) on SC and its role in traditional conflict resolution in Ethiopia: the case of Jimma zone find out that social capital plays significant role in ethnic based conflict resolution over a period of time in jimma zone. This finding is correlated with the current study finding in which NSC plays significant role in solving and preventing ethnic based conflicts at Logiya.

Challenges of NSC

The current study depicted that neighborhoods involvement in the social capital system have significant contribution for protecting the best interest of the residents. However, neighborhoods involvement in the social capital system is influenced by different challenges that could possibly deteriorate the resident's NSC, involvement to build NSC and social network system.

NSC builds based on social connections/social networks, sharing, trust and norms of reciprocity. This building block of NSC declined from time to time comparing with the near past. The deterioration of such values between neighbors in turn highly affects NSC. The study finds out various factors that potentially disintegrate and affect NSC formation in the study setting. As far as the study investigated at Logiya these challenges ranged from simple to complex. Challenges like: the absence of drinking coffee ("buna tetu") at home with neighbors, living in a danger fenced home-which was not a feature of Logya's community, government housing projects and development plans-which disintegrate even build NSCs and association considered as simple since it can be alleviated easily. However, potential challenges like; rapid community change in which 91.4% of the valid respondents believed followed by ethnic based political system (83.4%) and ethnic segregation (71.6%), globalization and technological advancement (68%), and living standard variation (62.4%) are complex challenges (cannot easily solved) that affected NSC in Logiya.

The results of the current study on challenges of NSC in Logiya town confirm the previous studies findings on NSC and bring new challenges that other findings still uncovered. The instant study finding indicates that one of the challenges of NSC is resident's displacement most notably in towns and cities due to different factors (conflict, government

developmental and housing policies, and change in work place and work style). As the

findings of this current study rapid movable nature of neighborhood residents is a challenge of

NSC in Logiya town which is a major cause for NSC associations' disintegration and

neighbors to have weak relation and bonding because time is important to build social capital.

This finding has similarity with other study findings (Payne, 2013). Rapid and extensive

community changes often destabilize NSC, including the social networks among residents

(bonding social capital) and the linkages that connect neighborhood residents to opportunities,

organizations, and services in the larger community (bridging or linking social capital).

Depletion of this social capital undermines two aspects of neighborhood organization and

culture that support healthy youth development: (1) the organizational capacity of

neighborhoods to engage in collective action, that is, the strength of their social bonds and the

level of trust that infuses those bonds, and (2) the willingness of neighborhood residents to

realize their common interests through collective action, such as addressing neighborhood

affairs and monitoring neighborhood activities, especially those involving youth. Fragmented

social capital produced by rapid and extensive neighborhood changes weakens or even

destroys these two components of neighborhood "collective efficacy." This finding of the

study also correlated with Melisa's (2013) finding on his research on social capital in

involuntary displacement and resettlement in which he find out that involuntary displacement

and resettlement are great challenges of NSC in cities and towns. In addition to Melisa's

finding the findings of the current study indicated that displacements as a challenge of NSC in

Logiya town is basically done voluntarily.

The current study also finds out that political challenges are other obstacles that hinder

and depleted NSC in logiya town. Political challenges are become challenges of NSC in two

ways. One in forming administration i.e. the ethnic federalism of Ethiopia creates suspect ion among neighborhood residents having different ethnic back ground. The other way is not implementing and issued perfect community and neighborhood policies. The study of Payne and William (2008) also find out political challenge is a great challenge to build social capital through neighborhood mobilization.

The current study also finds out that living standard difference (economic level) of residents become a challenge of NSC. As the finding, when individuals become poor or rich out of the majority of residents they isolate themselves from the existed NSC system which let the disintegration of NSC associations and bonding. In support of this finding payne (2013) neighborhoods economic difference affect social capital through local interactions, network exclusion, social learning and social identity processes. As his study, social capital increases economic success, economic success decreases social capital, ceteris paribus but it doesn't mean that poor groups had always strong social capital. Economic segregation has grown even as racial segregation has declined in many U.S. cities (Granovetter, 1985). The patterns of economic segregation have followed closely the patterns of economic inequality which deteriorates neighborhood social capital.

This study also finds out that modernization and technological advancement is another challenge that depletes NSC using data on Logiya. As a result of technological advancements individuals become out focused (global) and their local connections become deteriorated. Following technology and globalization the working culture and working time also become changed. Residents compete global and therefore they focused to win the competition. Other study findings also support this reality. In light of the current waves of globalization and individualization in Western societies, several scholars have argued that residential

neighborhoods have lost their significance as a source of social capital. Increased mobility, changing working patterns, and the pluralization of lifestyles have gradually weakened traditional neighborhood contacts (Putnam, 2000), and social networks have become increasingly more regional, national, international, and virtual in scope. Accordingly, because many of the social relationships in which people are engaged can be found outside their residential neighborhood, the definition of "local community" has become less dependent on geographical boundaries all is due to technological advancement and global thinking.

In opposite to this study finding DeFilippis, James (2001) findings indicated that ethnic diversity is important to bring life satisfaction for neighborhood residents. He argued that diversity brings divers knowledge, diverse skill and divers experience to neighbors live with tolerance of diversity and build NSC. They equate that living in ethnic diversified community with living diversified professional communities which brings economic development and also life satisfaction. They argued living in a close- kin community (functioning as a single social capital network) impede economic development and life satisfaction. As them, i.e why greater rural residential mobility is recorded because rural communities organized basically in closed-kin NSC

Petee and Kowalski, (1993) in support of this study find out that greater residential mobility, racial (ethnic) heterogeneity and shares of single-parent households have mostly associated with higher violent crime rates and negatively impact community development as well as NSC. Many other studies also stand in support of this study findings. As many studies find out that in central-city & urban areas, social capital can vary significantly from one residential neighborhood to another, and in many low income, crime-ridden areas, it is clear that productive social capital has completely broken down. This is correlated with the finding

that living standard difference is a challenge of NSC at Logiya. Those of the same race or ethnic group tend naturally to form social capital networks that are stronger than the networks which cross racial and ethnic lines (payne 2013). With some important exceptions, ethnically diverse urban neighborhoods tend to have lower social capital, since social capital necessarily involves interactions among residents in the neighborhoods; Nyden, Maly and Lukehart (1996) discuss this in the context of diverse neighborhoods being perceived as "inherently unstable". These authors list 14 recommendations for "Strengthening diverse communities.

The current study findings indicated that NSC becomes depleted not only in the above challenges but also other factors is investigated as a challenge of NSC in logiya town. Societal activities like living in a danger fenced home and drinking coffee in the straight line are greater challenges of NSC that highly erodes NSC and enforce individual way of living. Corruption is another challenge of NSC in the area which depletes neighboring in two ways. One by creating economic difference, it causes to neighboring and neighborhood social network disintegration and depletion since living standard is investigated as a challenge. Second it forced corrupted individuals choose individual life to keep secured their secret and unknown source of income.

In the effort of the current study researcher, the last three challenges discussed above were not still find out by other studies and researchers as a challenge of NSC. However this study discovered it as a new challenge that uncovered yet. Further researches will be needed to answer the question whether it is challenges specifically at Logiya or for other areas too.

Chapter Six: Conclusions and Implications

Conclusion

The very objective of this research was to explore the roles and challenges of NSC in Logiya town of Afar regional state. Residents of Logiya town have been explored in doing of this research and major study findings presented and based on the study finding, the following fundamental conclusions are made focusing on study objectives.

The result of this research confirms that though NSC still plays significant roles in resident's life betterment and general wellbeing, though it becomes depleted and even in some way it is deteriorated. Concerning on the roles of NSC, in Logiya it plays significant role for residents basically by providing support, means of informal social protection and source of information. In the area of support provision neighbors make available emotional support, family and child care support, economic support, and other forms of social supports in time of crisis, festivity, ritual ceremonies, and marriage ceremonies and during rite of passages.

Based on the study finding it is also possible to conclude that NSC roles of support is focused to alleviate only the practical needs of individuals and neighbors. Even the formed NSC aid associations available in the town are working to solve immediate needs rather than working on solving neighborhood poverty and advancing NSC roles apart from support.

Informal social protection instruments like; Zakat, sharing and reciprocity are available in neighbors. The availability of such instruments plays significant roles in protecting various social problems at the town and contributes to community resilience. This role of NSC and resident's participation and contribution for the accessibility of such instruments become diminished compared it with the prior years.

Focusing on the NSC roles played as a source of information, this study concludes that the straightforwardness of trust among neighborhood residents and the experience of dagu (Xaagu system) among majority of neighborhoods scale up the neighborhoods role of social leverage. As far as this study finds, though other media like television, radio, and internet are common in the setting, neighbors are still served as source information and communication in xaagu mood is common. Neighbors share every information and incidents like marriage, death, regional, national and international issues etc. everywhere by any means they meet frankly. Neighborhood SC in Logiy is characterized as good in neighborhood cohesion and cooperation but poor in neighborhood engagements.

Focusing on the challenges of NSC findings, it is possible to conclude that various factors like rapid community change, ethnic based conflict and political system, ethnic segregation, differences in living standard and the corruptions are make NSC to become depleted and disintegrated at the area. In addition to these factors changes in working style, the decreasing of the culture of "buna tetu" and drinking coffee together as neighborhood, staring to live in highly fenced home, government housing projects and development policies are other contributing factors for NSC disintegration and building.

Finally it is concluding that the bonding, bridging, reciprocity and trust forms of NSC are found at good yet becomes decreased in Logiya. On the other hand linking social capital is found poor in which neighborhood residents had no enough contact with government officials and higher authorities to discuss about neighborhood issues.

Implications

Implications to policy makers and the government

Based on this research, it is worthwhile for policy makers to develop customized policies to enhance neighborhood-based social capital; for example, such policies could involve organizing neighborhood activities that could enhance trust, reciprocity and sharing or facilitating meeting opportunities and organize awareness rising and capacity building trainings, and develop a community center. In this regard, policies to foster neighborhood based social capital must be driven by the understanding that neighborhood-based social capital may be quite different for different groups of residents (area specific policies). Policy makers should be aware that residents within localities differ in how they value neighborhood-based social capital and that not all dimensions of social capital are equally important to everyone.

It is also worthwhile for government to develop customized government administration structures and political ideologies to enhance society's culture of living together having strong neighborhood based social capital. Such administration systems may be federalism but should not be ethnic and language based as currently administered, work more on unity and living together rather than working on differences, working on commonly shared histories rather than focusing on controversial histories. Though it needs farther research on this issue it is possible to recommend this. On the other hand it is recommended that government should work more to scale up neighborhood based social capital including promoting the benefit of NSC, its role, how it could be developed etc. using Medias and other means of communications. The government should also focus on neighborhood based social capital and implement pro-NSC policies since it hand multifaceted positive outcome to keep peace

and security of the country. Government officials especially ketena administrators should arrange frequent meeting schedules with town /city residents to discuss about NSC and neighborhood issues.

Implication to social work education

Conducting research on the roles and challenges of NSC has implications on social work education because social work has its own role in enhancing NSC. This study can contribute knowledge and skills to scale up NSC roles and to reduce the challenges of NSC that could deplete social capital at neighborhood level. Social work should adopt steps to aid the advancement of NSC for societal general well-being. When a devastating situation occurs within the society, community, neighborhood and family, members may seek support from various sources such as neighbors, professionals, kin and family and social work should give framework of intervention. Therefore, the finding of the study has implication for social work education by giving insight or input about the roles and challenges of NSC. Social work is a helping discipline that comes with various interventions at individual, family, neighborhood, community and institutional setting. In this regard, this study builds knowledge on the contribution of social work in the neighborhood intervention.

Implication to social work research

Social capital at different level especially Neighborhood plays a significant role for the betterment of societal wellbeing. However, social work researches in specific and researchers in general give no focus to the area in doing of research. As a result, social work researchers to indicate gaps regarding to neighborhood and NSC needs to work more on the area and this study served as a bench mark for other researchers to devote time on different aspects of NSC especially in Ethiopia and at the study site

On the other hand NSC faced challenges and it becomes depleted due to different factors despite of its role for societal wellbeing. Therefore, in order to better understand the roles and challenges of neighborhood, research needs to be conducted on NSC to combat challenges and scale up significant roles.

In Ethiopia NSC accessibility was at good status though it becomes diminished through time. However it doesn't play fundamental roles for the residents' quality of life and better access to infrastructures except meeting practical needs. Even the importance (roles) of NSC does not well known by most of the residents and seen invest nothing on it.

Researches on the roles and challenges of NSC will enable to understand the functions and challenges of NSC and to develop specific intervention plan. The existence of different researches on the issue helps to notify neighborhood intervention areas for the various donors and implementers to take effective and necessary measures. As a result, social work researchers are necessary and needed to be conducted on the issue and needs to be accessible to users of research results.

Implication to social work practice

In general, all governmental and non-governmental organizations should be involved in empowering the NSC. In addition, the social workers need to offer different services for those neighborhoods seek social work intervention practice. In line with this research finding, the researcher strongly suggests the following intervention plans: Government, NGOs and other concerned bodies should work practice on the awareness creation, capacity building and neighborhood association supporting and forming areas to empower NSC and to enable neighbors alleviate their problems by themselves and further able to contribute in developmental tasks for community.

Social workers identify, convene, and mobilize neighborhood residents and resources to make them responsive to unmet community neighborhood needs through social work practice at neighborhood level. Our neighborhood facing with variety of problems needs to be empowered. It is impossible to empower NSC without conducting such like research. Neighborhood is one intervention area of social work practice and Social workers play a vital role in NSC empowerment. Hence the study has implications to social work intervention in identifying neighborhood intervention areas in understanding NSC type and planning intervention strategy to develop strong network of neighborhood groups and individuals who begin working together seriously in addressing neighborhood concerns and needs.

Social work practitioners should develop NSC strengthening projects that community neighborhoods can undertake to enhance their strengths and assets by which neighborhood residents can express themselves and their culture, thereby enhancing their sense of presence, cultural pride, and self-esteem to the ultimate human wellbeing.

Implication to the community

This study has implication to the study neighborhood community or to any other individuals who read this paper. Depending on the finding NSC specifically and SC in general brings vital function for anyone who invests on it. It is a power full and the most critical resource to be successful. As a result, the researcher forwards implication for a community to access the function through building strong neighborhood social capital and taking responsibility for their social capital. The study highly recommended that neighborhood communities could possibly develop their social capital and easily access its benefit always by building positive relationships with neighbors and any one in around, add value and help

neighbors (others) - being a giver, helping neighbors-others to connect, collaborate to any neighborhood and community benefited projects, and never take advantages of other people.

Limitation of the Study

The availability of limited numbers of researches in Ethiopia context of the issue has influenced to understand the roles and challenges of NSC. Objectively the study intended to look the roles and challenges of NSC in general sense. Thus, further research needs to analyze the extent to which each neighborhood role is helpful for beneficiaries and to what extent each neighborhood challenges deplete NSC.

This research is based on cross sectional (one time data collection in which more qualitative and less quantitative data), which limit in drawing conclusions regarding changes in the importance/ roles of NSC is fast or slow. In this regard, it would be interesting to analyze the differences over time to determine whether changes in neighborhood-based social capital affect the well-being of residents and whether the relative importance for residents' wellbeing of neighborhood-based social capital increases or decreases over time. Another limitation of this research is that it is based on neighborhoods within only one particular town. This approach limits in being able to generalize the outcomes to other cities and towns, particularly. It would be interesting to analyze this roles and challenges of neighborhood-based social capital in different towns across different settings to investigate the cross-cultural differences in the importance (roles) and challenges of neighborhood-based social capital. A final limitation of this research is that it does not elaborate on the mechanisms that explain NSC roles and challenges in a specific NSC parameter.

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Appendix I. interview guides

The in depth interview was held based on the following guiding questions. Probing questions were asked following each questions answer.

1. How is your relation with your neighbors?

2. How do you understand the roles of your neighborhood in various aspects of your life?

3. How was your neighbor's role in your time of difficulty/in need?

4. What roles do play the NSC in your neighborhood/town?

5. How NSCs help to overcome problems?

6. What are the problems prevented by NSC?

7. Do you think NSC is becoming strong?

   Probing: Why?

8. Do you think that NSC is becoming deprived?

   Probing: Why?

9. How is your participation in neighborhood affairs?

10. How is your neighbor's participation in neighborhood affairs?

11. How is your participation in neighborhood institutions and/or associations?

12. What challenges face to your NSC?

13. Can you discus about the roles played by your neighborhood social capital?

14. How do you play your role to your neighbors?

15. In what situation did your neighborhood have roles to act?

Appendix. II . Group focus discussion guiding questions

1. How you understand neighborhood and NSC?

2. What are the roles of NSC in Logiya?

3. Does NSC becomes strong or deplete in Logiya? How?

4. What are the challenges of NSC in logiya?

5. How can express the forms of neighborhood social capital status in Logiya?

Appendix.III. Questionnaires

This research questionnaire is prepared to gather information about NSC in Logiya town. The purpose of the information is mainly to identify the challenges of NSC and understand the roles played to Logiya residents. The research will have a significant purpose to the study community in identifying NSC challenges and proposing possible interventions based on the finding. Whereas, it is also helpful to do my thesis with social problem area as fulfillment of the master of social work (MSW).

All the information is used only for the study purpose. Thank you for your time and reliable information.

Item I. back ground information (profile)

1. Sex:1) male 2)female

2. Age: 1) 18-20 2) 21-30 3) 31-40 4) 41-50 5) >51

3. Occupation: ……………………………………

4. Religion: A) Muslim   B) orthodox Christian C) catholic D) protestant E) other

5. Educational status: A) degree & above B) diploma C) high school complete D) elementary school

6. Marital status: A) married B) single C) divorce D) widowed

7. Family income----A)<2000 B) 2001-4000 C) 40001-6000 D) >6000

Item II. Basic questions

1. Do you have any neighborhood organization/ association? A) yes B) no

2. If your answer to question No 1 is yes, what is your role? A) manager B) member

3. If your answer to question No 1 is yes, please list the name of the organization /associations………………………………………………………………………………………

   …………………………………………………………………………

4. If your answer to question No 1 is yes, what is the role of such organization/association?

   ....

   ....

   ....

   ....

5. This questionnaire is answered by giving scores under each NSC character i.e. for those characters that are found at very good status and you totally agree score 4, for those that you think at good status and you agree score 3, for those that are found at worse condition and needs urgent response and totally disagree score 1, for those you found at worse score 2.

No.	Description of NSC variables focused on this study	Score (1-4)	Reason to support scoring
A	**Neighborhood cohesion**		
1	People are in a close-knit neighborhood		
2	People are willing to help neighbors		
3	People in the neighborhood get along		
4	People in the neighborhood share the same values		
5	People are willing to provide social support (provisions that help residents cope with everyday challenges		
	Average score- cohesion		
B	**Neighborhood cooperation**		
1	people in neighborhood do favors for each other		
2	When a neighbor is not home, neighbors watch over their property		
3	People in neighborhood ask advice about personal things.		
4	people in the neighborhood have get-togethers where other people in neighborhood are invited		
5	people in the neighborhood visit in each other's homes or on the street		
6	Peoples are willing to social leverage (sharing information)		
7	People in the neighborhood get in informal social control (maintenance of safety and norms)		

	Average score – cooperation		
C	Neighborhood engagement		
1	Household members spoken with a local politician or elected local official about a neighborhood problem.		
2	There is Neighborhood member, attended a meeting of a block or neighborhood group about a neighborhood problem or improvement		
3	Neighborhood members talked to a local religious leader or minister to help with a neighborhood problem or with neighborhood improvement.		
4	Neighborhood member gotten together with neighbors to do something about a neighborhood problem or to organize neighborhood improvement.		
5	Neighborhood member in neighborhood organization participation (organized efforts that address community quality of life and personal well-being)		
	Average score – engagement		

6. Which of the following conditions you think of lead to the depletion of NSCs in Logiya twon? If you think a condition as a strong depletory Score 1, if you think a condition as a moderate depletory score 2, if you think a condition as a low depletory score 3, and if you think a condition as not depletory (not a problem) sore 4.

No.	NSC depletory conditions	Score (1-4)	Reason to support scoring
1	Ethnic segregation		
2	Conflict		
3	Migration		
4	Globalization		
5	Political system		
6	Neighborhood heterogeneity		
7	List others you think of a problem at a town		

7. NSC elements and level of depletion displayed in table. Answer the question by putting assign(x) in which a NSC you think of depleted at a given level.

No	NSC(NSC) parameter	Very good status	Good status	Low status	Depleted /worse status	undetermined status
1	Trust					
2	Norms of reciprocity					
3	Generalized norms (socializing)					
4	Volunteerism					
5	social leverage (sharing information)/xaagu system					

8. It is known that the afar community social capital in general and the NSC specifically play significant role in preventing various social problems. Of the following social problem which one you think of protected well in Logiya using NSC? Score 1 if you think the problem is totally prevented, score 2 if you think the problem is prevented but it exists, score 3 if you think the problem is not controlled using NSC.

No	NSC(NSC) parameter	Very good status	Good status	Low status	Depleted /worse status	undetermined status
1	Trust					
2	Norms of reciprocity					
3	Generalized norms (socializing)					
4	Volunteerism					
5	social leverage (sharing information)/xaagu system					

9. Do you have any idea/Comment to say? …Please write … ………… ………………

……………… ……. …..…………… ……………………………… …………………… …………

…………………………… ……………………………………… ……………………

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Appendix.IV. Amharic version of the in-depth interview guide

1. ጉርብትናን እና ከጎረቤትዎ ጋር ያለዎትን ግንኙነት እንዴት ይገልፁታል?

2. ጉርበትናና ጎረቤትዎ በእርስዎ የህዎትዎ ብዙ ገፅታ ላይ ያለውን ሚና እንዴት ይረዱታል?

3. ችግር ወይንም እርዳታ ባስፈለገዎ ጊዜ የጎረቤዎችዎ ሚና እንዴት ነበር?

4. የጉርብትና ማህበራዊ ሀብትና ትስስር መኖር በሎጊያ ከተማ ላይ ምን ፋይዳ እያበረከተ ነው ብለው ያስባሉ

5. የጉርብትና ትስስርና ማህበራዊ ሀብት በከተማው ችግሮችን እንዴት መፍታትና መከላለከል እያቻለ ነው? ምንምን ችግሮችንስ መፍታትና መከላከል ችሏል?

6. የጉርብትና ማህበራዊ ሀብትና በጎረቤታሞች መካከል ያለው ትስስር እጠነከረ መጥቷል ብለው ያምናሉ? ለምን?

7. የጉርብትና ማህበራዊ ሀብትና በጎረቤታሞች መካከል ያለው ትስስር እየተሸረሸረ መጥቷል ብለው ያምናሉ? ለምን?

8. በጎረቤት ጉዳዮች ላይ እርስዎ ያለዎት ተሳትፎና ያገባኛል ባይነት እንዴት ነው?

9. የእርስዎ ጎረቤቶችስ በጎረቤት ጉዳዮች ላይ ያላቸውን ተሳትፎና ያገባኛል ባይነት እንዴት ይገልፁታል?

10. የጎረቤት ማህበራዊ ማህበራትንና ተቋማትን የመመስረትና የአባልነት ተሳትፎዎ እንዴት ነው?

11. በጉርብተና የተመሰረቱ ማህበራትና ተቋማት ምን ችግር እየገጠማቸው ነው?

12. እርስዎ ለጎረቤትዎቸዎ ያለዎትን አስፈላጊነትና ሚና እንዲት ይገልፁታል?

13. ጉርበትና መቼ እና በምን ሁኔታ ውስጥ ያስፈልጋል ብለው ያምናሉ; እንዴት?

14. የጉርብትናን እና ጎረቤትን አጢቃላይ ጠቀሜታና አስተዋፅኦ ቢገልፁልኝ?

Appendix.V. Amharic version of the FGD guide

1. ጉርብትናን እና የጉርብትና ማህበራዊ ሀብትን እንዴት ትረዱታላችሁ?

2. የጉርብትና ማህበራዊ ሀብት በሎጊ ከተማ ምን አስተዋፅአ እያበረከተ ነው?

3. የጉርብትና ማህበራዊሀብትተና ትስስር እየጠነከረ ነው እየተሸረሸረ? ለምን?

4. የጉርብትና ማህበራዊሀብትና ተቋማት እንዲጉም የጉርብትና ትስስር እየገጠማቸው ያለ ተግዳሮት ምንድን ነው?

5. የጉርብትና ማህበራዊ ሀብት አይነቶች የሚገኙበትን ደረጃ እንዴት መግለፅይቻላል?

Appendix.V. Amharic version of the questionnaire

የፅሁፍ መጠይቅ

ይህ መጠይቅ በሎጊያ ከተማ ነዋሪዎች የሚሞላ ነው:: የመጠይቁ አላማም በሎጊያ ከተማ ያለው የጉርብትና ማህበራዊ ሀብት (NSC) እያበረከተ ያለውን አስተዋፅአ እና የሚገጥሙትን ተግዳሮቶች በተመለከተ ለማደርገው ጥናት ከነዋሪዎች መረጃ መሰበሰብ ነው:: ጥናቱ በርካታ ጠቀሜታዎችን ሊያስገኝ የሚችል ሲሆን ከጥናታዊ ፅሁፍ ማሟያነት በዘለለ በከተማው ያለው የጉርብትና ሁኔታ ምን እንደሚመስል፤ምን አስተዋፅአ እየተወጣ እንዳለና ምንምን ተግዳሮቶች እንደገጠmeasት በመለየት ችግሮቹ እንዲቀረፉ ለሚመለከተው አካል በመረጃ ሰጪነት ሊያገለግል ይችላል::በመሆኑም ትክክለኛ መረጃ በመስጠት ለሚያደርጉልኝ ቀና ትብብር በቅድሚያ እያመሰገንሁ መረጃው ከታለመለት አላማ ውጪ እንደማይዉልና ለሌላ ሶስተኛ ወገን ተላልፎ እንደማይሰጥ አረጋግጣለሁ:: ለቀናህ ትብራችሁ በድጋሜ አመሰግናለሁ!!

ክፍል አንድ

1. ፆታ: 1) ወንድ 2)ሴት
2. እድሜ: 1) 18-20   2) 21-30 3) 31-40 4) 41-50 5) ከ50 በላይ
3. ሀይማኖት: 1) ኦርቶዶክስ ክርስቲያን 2) ሙስሊም 3) ካቶሊክ 4) ፕሮቴስታንት 5) ሌላ
4. የትምህርት ደረጃ : 1) ዲግሪና በላይ 2) ዲፕሎማ 3) ሁለተኛ ደረጃ 4) የመጀመሪያ ደረጃ
5. የትዳር ሁኔታ: 1) ያገባ/ች 2) ያላገባ/ች 3) የፈታ/ች 4) የሞተብት/ባት
6. ስራ:------------------------
7. የቤተሰብዎ ወርሃዊ ገቢ: 1)ከ1000 ብር በታች 2)1000-2000 3)2001-4000 4) 4001-6000 5)ከ6000 በላይ

ክፍል ሁለት

1. በጎረቤት የተመሰረተ ማህበር ወይንም ተቋም አለዎት?   1) አዎ 2) የለም

2. የጥያቄ ቁጥር 1 መልስዎ አዎ ከሆነ በማህበሩ/በተቋሙ ውስጥ የእርስዎ ድርሻ ምንድን ነው? 1) ማናጀር/መሪ/ሰብሳቢ   2) ፀሀፊ   3) አባል

3. የጥያቄ ቁጥር 1 መልስዎ አዎ ከሆነ የማህበሩ/የተቋሙን ስም ይጥቀሱ--- ------------------------

4. የጥያቄ ቁጥር 1 መልስዎ አዎ ከሆነ የማህበሩ/ተቋም ለምን አላማ እንደተመሰረተ ይግለፁ-------------------- -- -- -- -- -- ------------------------::

5. ማህበሩ/ተቋሙ መመስረቱ ያስገኘውን ጠቀሜታ እና ስንት አባላቶችን ተጠቃሚ እንዳደረገ ይግልፁ--------------- -------,--- -- -- ----------------::

6. የጎረቤት ተቋምዋ/ጉርበትናዋ ላይ የሚያጋጥም ችግር አለ? ካለ ይዘርዝሩ -- --- -- --::

7. ቀጥሎ ባለው ሰንጠረዥ ውስጥ የጉርብትና ማህበራዊ ሀብት መገለጫ የሆኑ ነጥቦች ተዘርዝረዋል፡፡ በእርስዎ እይታ አሁን ያለው የጎረቤትነት ሁኔታን ከ1-4 ቁጥር በማስቀመጥ ይግለጹ፡፡ በጣም ጥሩ ሁኔታ ላይ ይገኛል ብለው ካሰቡ 4ን፣ ጥሩ ነው ብለው ካሰቡ 3ን፣ መካከለኛ ነው ብለው ካሰቡ 2ን እና በጣም አሳሳቢ ሁኔታ ላይ ነው ካሉ 1ን በመሞፍ ይመልሱ ::

ተ.ቁ	ይህ ጥናት የሚያተኩርባቸው የጉርብትና ማህበራዊ ሀብት መገለጫዎች	ነጥብ (1-4)	ነጥቡን የሰጡበት ምክኒት
ሀ	**የጉርብትና ትስስር(አንድነትን) በተመለከተ**		
1	በቅርብ የዝምድናትስስር ላይ የተመሰረት መሆኑ		
2	እርስበርስ ለመረዳዳት ያለው ፈቃደኝነትና ተነሳሽነት		
3	ከራስ አልፎ ለሌሎችም መኖር የቻለ ነው		

4	እንደ ጎረቤት ሁሉም የሚስማማበት እሴት አለ		
5	የጎረቤትን የእለት ተእለት ችግር ለመቅረፍና ማህበራዊ ድጋፍ ለማድረግ ይተጋል፡፡ ፈቃደኛም ነን፡፡		
	ትስስርን (አንድነትን) በተመለከተ አማካይ ነጥብ (በአጥኚው የሚሞላ)		
ለ	**የጎረቤትነት መተባበርን በተመለከተ**		
1	ሁሉም ጎረቤታሞች እርስበእርስ ይደጋገፉሉ		
2	የጎረቤት አባላት ቤት በሌሉ ጊዜ የሌሎችን ሀብትና ንብረታቸውን ይንከባከባሉ/ይጠብቃሉ		
3	በግል ጉዳይም ቢሆን የጎረቤት ምክርን ይጠያቃሉ/እንጠይቃለን		
4	ከጎረቤት አንዱ እንድንገኝ በጋበዘን ጊዜ ሁላችንም በአንድነት እንገናኛለን		
5	ጎረቤት ያለ ሰው ጋር ከቤትም ይሁን በመንገድ ስንገናኝ እንጠያየቃለን		
6	በጎረቤታሞች መካከል መረጃ ልውውጥ ይደረጋል		
7	የጎረቤታችንን ሰላምና ደህንነት ለመጠበቅና የማህበረሰብ ህጎችን ለማስከበር እንሳተፋለን		
	ትብብርን በተመለከተ አማካይ ነጥብ(በተመራማሪው የሚሞላ)		
ሐ	**የጎረበት ጉዳዮችን በተመለከተ የሚደረግ ተሳትፎን በተመለከተ**		
1	የጎረቤታችንን ችግሮች በተመለከተ ከፖለቲካ መሪዎች ጋር እንነጋገራለን/ የሚናገር ጎረቤት አባል አለን		
2	ስለ ጎረቤታችን /አካባቢያችን) ችግርና መፍሻል በተመለከተ በሚደረግ ውይይት እንሳተፋለን/ የሚሳተፍ አካል አለን		
3	ስለ ጎረቤታችን ችግርና መፍሻል ከሀይማኖት መሪዎችና የፖለቲካ ባለስልጣናት ጋር ውይይት እናደርጋለን		
4	የጎረቤት ጉዳዮችን ለመፍታትና ለጉርብትናችን መፍሻል ሁላችንም በአንድነት እንቆማለን/እንሳተፋለን		
5	ለግለሰብ ደህንነትና ለተሻለ የማህበረሰብ ኑሮ የጎረቤት ማህበረ/ድርጅት መስርተን እሰራን ነው፡፡		
	በጎረቤት ጉዳዮች ላይ የሚደረግ ተሳትፎን በተመለከተ አማካይ ነጥብ(በተመራማሪው የሚሞላ)		

8. በሚከተለው ሰንጠረዥ ውስጥ ለጉርብትና ማህበራዊ ህብት መላላት/መሽርሽር ምክኒያት ሊሆኑ የሚችሉ ሁኔታዎች ተቀምጠዋል፡፡እርስዎ የተቀመጠው ምክኒያት ጉርብትናን በሎጊያ በጣም አያሽረሽረ ነው ብለው ካመኑ ፩ን፤በመጠኑ(መካከለኛ) ደረጃ እያሳሳው ነው ብለው ካመኑ 2ን፣ በዝቅተኛ ደረጃ እያሳሳ ነው ብለው ካሰቡ 3ን እና ምክኒያት አይደለም ብለው ካሰቡ 4ን በመፃፍ ይመልሱ፡፡

ተ.ቁ	በሎጊያ ከተማ የሚታዩ የጉርብትና ተግዳሮቶች	ነጥብ (1-4)	ነጥቡን የሰጡበት ምክኒያት
1	የብሄር ክፍፍል(ብሄርተኝነት)		
2	ግጭት		
3	ስደት/ፍልሰት		
4	አለማቀፋዊ መንደርተኝነት (Globalization)		
5	እየተተገበረ ያለው የፓለቲካ ስርአት		
6	የነዋሪዎት ስብጥር መብዛት		
7	በነዋሪታሞች መካከል ያለው የሀብት ልዩነት መስፋት		
7	ሌላ ተግዳሮት የሚሉት ካለ ይዘርዝሩ		
	1)		
	2)		
	3)		

9. ቀጥሎ ባለው ሰንጠረዥ ውስጥ በነዋሪታሞች መካከል ሊኖሩ የሚገባቸው የጉርብትና መሰረቶች እና የሚገኙበትን ደረጃ በሚያሳይ መልኩ ተቀምጠዋል፡፡በመሆኑም እነዚህ ነጥቦች ሎጊያ ከተማ ላይ ያሉበትን ደረጃ የ(x) ምልክት በማድረግ ይግለፁ፡፡

ተ.ቁ	በገረታሞች መካከል ያሉ የጉርብትና መሰረታዊ ነጥቦች(መሰረቶች)	በሎጊያ ከተማ ነዋሪታሞች የሚገኙበት ደረጃ					
		በጣም ከፍተኛ	ከፍተኛ	መካከለኛ	ዝቅተኛ	የተሻረሰረ (አሳሳቢ)	ለማወቅ አስቸጋሪ ነው፡፡
1	በአመኔታ(trust)						
2	የልውውጥ ባህል(reciprocity)						
3	የጋራ ማህበራዊ ህግ						

	ለምሳሌ (socializing)					
4	በጎ ፈቃደኝነት (volun turism)					
5	የመረጃ ልውውጥ/xaagu system					
6	ሌላም ካለ ይጥቀሱ 1.					
	2.					
	3.					

10. የጉርብትና ማህበራዊ ሀብት (NSC) በጎረቤታሞች መካከል መኖር የጎረቤት አባላትን ችግር ከመቅረፍ አልፎ በአንደ አካባቢ በርካታ ማህበራዊ ችግሮችን እንደሚፈታና እንደሚከላከል ይታመናል።ቀጥሎ ባለው ሰንጠረዥ ማህበራዊ ችግሮች ተቀምጠዋል።በመሆኑም የጉርብትና ማህበራዊ ሀብት መኖሩ በሎጊያ ከተማ ማህበራዊ ችግሮችን ሙሉ በሙሉ ተከላክሏል ብለው ካሰቡ 1ን በከፊል ተከላክሏል ብለው ካሰቡ 2ን ችግሩን መከላከል አልተቻለም ብለው ካሰቡ 3ን በመጻፍ ይመልሱ።

No.	በማህበረሰቡ የጉርብትና ማህበራዊ ሀብት መኖርመካካል የተቻለው ማህበራዊ ችግር	ነጥብ (1-3)	ነጥቡን ያስቀመጡበት ምክኒያት
1	ልመና		
2	ግጭት(ብሔር ተኮር)		
3	ያታዊ ንግድ(sexual trading)		
4	ስርቆት		
5	ጎዳና ተዳዳሪነት		
6	ሌላ ካለ ይዘርዝሩ 1		
	2.		

11. ማለት የሚፈልጉት(አስተያየት) ካለዎት---

ለቀና ትብብርዎ እና ጊዜዎ በድጋሚ ከልብ አመሰግናለሁ!!!