# Interviews with kebele officials in Do’oma kebele, Dera-Malo wereda, Gamo Gofa - Stage 2 questions

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## Kebele structure

### About the kebele

Kebele Council

Peace & Security

Affairs committee

Chairman and Cabinet

Manager

Got

Youth Association

Women’s

Association

Education

Committee

Gerie

Health

Committee

Development

Committee

The kebele structure illustrated in the diagram is the one that has existed since the EPRDF took power though the emergence of a kebele manager is a new event that took place in 2009. The kebele chairman is appointed by the general council (though the wereda administration has direct involvement) which has 200 members, he is responsible for the overall activities that are under way in the kebele like the extension programmes, education, supervision of the kebele manager etc. while the vice chairman is responsible for overseeing the peace and security of the kebele in cooperation with the commander assigned as head of militia.

The information desk mostly works closely with youth affairs and sport. The party organizer is an appointee of the government for recruitment of new members, and arranges cell meetings every 15 days with existing members together with writing up reports to the wereda office. The cabinet members have to the right to vote on issues that need decision except extension workers who can only raise issues related to their profession.

The kebele cabinet has 9 members, including the manager, the chair and the vice chairman, and has weekly meetings and monthly evaluations of work though this one is not kept regularly. All the cabinet members are male except the health extension worker. Except the chair, the vice chair and the kebele manager most of the cabinet members do not have regular attendance at cabinet meetings. Types of discussion focus on issues that came from the wereda administration, about development issues like agricultural inputs, farmers' training, school building, and contribution follow up, on social affairs and other occasional issues that need cabinet discussion.

Recently the cabinet discussed education issues, mainly the school expansion (purchase of inputs, community contribution, hiring of carpenters etc.) and how the 2012 education should take place with quality in the new school. The discussion was held in July 2011. The manager suggested improvements in attendance and punctuality at regular meetings, and cabinet members said that they didn't get personal benefit from being cabinet members and they prefer to spend time on their farms rather than in kebele meetings.

The kebele council has 200 members of which only four are women. It decides on issues, representing the community and dealing with government policies etc. Council members usually have regular attendance, however the few women members usually have irregular attendance.

The types of discussion include deciding on contributions for public work, what type of public work should take priority, evaluating the kebele administration and its work, and electing the kebele chairman, the cabinet members, and committees.

The last issue for the kebele council was a discussion on how to support the high school at the wereda, after a letter came from the school. The discussion focused on how to help, either by giving cattle or money and how much. Finally the community from Do'oma contributed and bought an ox for 2300 birr that was taken to Wacha for auction for the Meskel festival where they bought back the ox for 4000 birr from the school by auction. They had to sell the ox again for 2300 and asked for contributions to fill the remaining 1700 birr from the community. This action has been done by other kebeles also who bought an ox, cultural clothes etc. for auction. This has happened in June 2011.

The kebele council decides the types of public works for which people used to be reluctant before sanction was imposed, however, currently the problem is reduced. The kebele manager says people still do not understand the relevance of public work.

It is mentioned that the kebele counsel head has not been not working properly recently which caused the whole council members to be inactive to which the kebele manager wanted improvement.

### Sub-kebele structures

The house and farm land of the kebele chairman is in what is now called the sub-kebele (Womalo) and he usually stays there and works on the issues of the sub-kebele closely, while administering the activities of the whole kebele. The vice chairman lives in front of Do'oma kebele office and mainly works with the kebele manager on the main kebele.

The respondents explain that "development groups" were established in 2008. There are 12 development groups in the community. The members of the groups are farmers who share borders in their farmlands. In one group, the number of members may be 18 to 25. There are 15 women headed households in the group. The group members work together on members’ land turn by turn. They help each other in time of ploughing, harvesting, threshing and shelling of maize and small scale irrigation canals.

### Kebele Committees

There are main committees like education, development, peace and justice, and health committees. Each committee has 4-6 members, having regular meetings every 15 days but actually they are irregular. Except health and agriculture extension workers involved in health and development committees, all the committee members are male. The discussions in each committee are about their respective areas of concern.

The kebele manager is male and attends regular meetings of the cabinet as a voiceless attendant, of all the committees, and of the general council.

### Kebele leadership

The kebele chairman is at the higher status, followed by the vice chairman, however, the kebele manager is a government employee who is expected to work under the chairman. All the activities whether agriculture, health, social affairs and any other development works are expected to be coordinated by the manager. There are no women in the leadership of any of the kebele structures.

In 2005-2006, Ato BB was the chair and was replaced in 2006 because his ruling period was over; NM worked from 2006-2010, the wereda evaluated his administration and they found out that he was good at it and decided to proceed for another two years, but his second round was found to be full of negligence and they decided to demote him. Ato CC then came to the position in 2010 October but left the position because his evaluation demoted him in December 2011. Recently Ato HB is working as a Chair and SP is vice chairman, UU is kebele manager.

The kebele committee provides a work plan to the kebele manager and the wereda also sends him a work plan that they wish to be accomplished by the manager, then his report goes to the committee and to the wereda. The argument between the manager and the kebele chairs is mainly when the kebele manager doesn't keep office hours and spends time on his farm, but still they mentioned that they don't have serious conflicts other than verbal warning and discussions.

The first kebele manager was Ato B who was assigned in 2009 and U is the second; he is working in the kebele at the moment. The managers take part in committee meetings, and he gives decisions with others but not with the cabinet. The manager is supposed to coordinate the activities of youth and women's associations. The manager is assigned both for the main and the sub kebele, therefore his activities cover all the kebele.

### Women's organisations

Women's Association, Women's League, and youth association are kebele bodies that came in to existence in 2008 and 2009. The kebele manager is supposed to follow up the function and progress of these newly formed associations and league. The women's association was organized in 2008 and since its establishment, they have been given land which they are cultivating and getting money to fund and strengthen their association.

There is a women’s association in the community. The members are around 19. The kebele gives 1/4 hectare farmland to the association. All members work on the land and share products in harvesting season. Recently, they start to cultivate high value crops such as sesame and onion. The members believe the farmland size is not enough to work as they wish. The harsh climate nature of the community is also a factor reducing their productivity. Around 39 females want to be members of the association. This could be seen and approved by the kebele officials. The members of the association suggest the availability of more farmland for the association.

Women's league was established in February 2011. It has 58 members. The members are divided into three cells and members contribute 2 birr per month to the cell they belong to. They use the contribution to help those members who are in urgent need of support. The kebele delivers "Addis ray" magazine and various government newspapers to each cell.

### Youth organisations

*Research Officer 1* The youth association was set up in 2009. The youth participate in various meetings with wereda officers, they participate in sports and currently they are planning to work on farms for fund raising and those who are educated are forming a group to get access to credit from micro finance in order to engage in various trade activities.

*Research Officer 2* There is no youth association in the community. The youth league was established in August 2011 though it is not functional yet. There are three cells in the league. Each cell has around 17 members.

## Roads, paths and bridges

The community in Do'oma should walk to Wacha the nearest town as well as wereda town and just recently in 2010 an Isuzu bus began functioning that transports people to Welayta, the third nearest town, however the buses are not allowed to go up to Wacha; rather illegally they can transport people from Moka (the second nearest town) to Welayta, since one of the bridges is not completed, the cars are not allowed to transport people by passing through rivers.

The changes are the bridge on the Zage river, which is completed and the one on Domba which is under construction. The pavement road passing over the bridges was started in 2010 and is still under construction. People have to travel to Welayta Sodo first by bus and they take another transport to the zone town which is Arbaminch.

There are no well-constructed internal roads or bridges inside the kebele. However, vehicles can pass through the kebele on the old road that had been used to reach Moka. The road cannot be used during the rainy season. But there are ways that connect the main and sub kebele, to churches, to the grazing land, to the investment site and to a path to the maze market, besides the main road that goes to Wacha/the wereda town. Both settlement areas in the main and sub kebele have similar access and there is no difference between them.

## Community land use

50x50 metres is the smallest farm land that is allocated to farmers and the medium is 100x50 metres and the largest is 200x200 metres. If it is irrigate land, it is only between 50x50 metres, and 150x50 metres. There is communal farm 50x75 metres owned by the women's association, and public land (50x100 metres) on which eucalyptus and grevillea trees are planted. The kebele allocated about 50x50 metres irrigated land for agricultural experimentation to the DAs. About 18 hectare of land is left for grazing though this estimate is in question by other informants, which was diminished because of the expansion of the park and inward investment that confiscated farm lands and grazing lands. There is no other communal land in the community except those places where water points are situated and the playground in between the main and the sub kebele.

There were four investors who came in to the wereda, one of them being in Do'oma kebele who took about 20% of the total land of the kebele and others in the neighbouring kebeles around Zage, Masta and Osane rivers.

## Public buildings

Public buildings are health post, primary school, farmers' training centres, kebele office, and DA's living area. Except the new primary school donated by NGOs like People in Need and VSEM for Africa which is well built with bricks, iron doors and windows with glass, the rest are mud plastered wooden houses with corrugated iron roofs. The school has five rooms, one for an office. There are three farmers' training centres built in the kebele office compound together with three rooms for DAs' living area. The kebele office has eight rooms and is still under construction. The health post has two rooms; its roof was taken off by wind in 2011 in addition to the damaged toilet in the compound. This health post is located in the sub kebele Womala, and the school is found between and the kebele office and the farmers' training centre is found in the main kebele.

The health post used to have a pit latrine though strong wind ruined the roof and the wall in May 2011, and it has no water or electricity. The new school has a well-built latrine but no electricity or water. The kebele office and the farmers' training centres do not have any of the things (latrine, water or electricity).

## Modern infrastructure

### Electricity

There is no electricity in the kebele so far, but both the main and the sub-kebele are wired though it hasn't reached any of the houses and has never yet been powered. Though this is done in mid-2011, there is no progress so far, but the wereda vice administrator said that their plan in 2004 is to strive to finish the electricity project.

### Phones

The kebele office has a wireless telephone which is not functioning now due to fund shortages to buy a card/recharge it. The kebele chairman and the manager have their own cell phone which they recharge with their own money, though sometimes they use it for kebele work. There is no mobile network coverage at night either in the kebele or the wereda. The mobile network started functioning in 2011, and it's estimated that most youth have got phones in addition to male adults, which is about 80 mobile phones.

## Land-related interventions

### Land re-allocation

There is no major reallocation of land except the reallocation of the school from its old location to the new one. This has been done when the new donor NGOs came to build a school which was decided to be between the main and the sub-kebele because the previous location was far for children from the sub-kebele Womala. If we can consider it as reallocation, the expansion of Maze National Park taking away grazing land of the community and some farm lands which are said to have been seized by farmers formerly illegally without the knowledge of the kebele administration. A few farmers among them were given replacement in 2011, but others failed to provide legal documents about their land holding and failed to get replacement. The investment that came in to existence in 1997 is also another huge activity that took a large area of land which was meant for grazing and woodland for the community. Part of Do'oma kebele adjacent to Wacha/the wereda town is now decided to be part of the town boundary though no measures have been taken so far.

### Land registration

The land registration reported was completed 99%, but the kebele manager said that there are some farmers who come and complain that they are not registered, and they are now registering them with temporary certificates from the kebele and their cases are forwarded to the wereda to get them the original certificate. The certificate assures their land ownership and the size of the land is legally approved so that no one can push their boundaries. The certificate shows the couples' photographs, names and signatures therefore that gives women clear ownership rights at time of divorce etc. violation of land property rights for women is not an issue now.

### Rights to land

The new inheritance law made women claim a share of property including land, livestock and other things at time of divorce, and at time of parents' death as a daughter. Though most male community members are not happy about daughters' claim for inheritance, the law is now functioning in the kebele. There are exceptions like when the elders decided to expel women from the community due to their powerful eye/ BUDA, when they can't claim anything, and move away from the home, and the community. (This cultural practice is described in detail in another document).

### Zero-grazing

Zero grazing as a policy is not officially forwarded to the kebele, however, the investment, the park expansion, and land distribution for individual farmers have diminished the size of the grazing land and community members are now complaining about not having enough grazing land. Even at the wereda level the policy is not officially there except that the other programmes like investment, and population growth lead to the process of zero grazing.

### Community forests

The area has savannah type vegetation, having grass land with acacia trees. The park guards are protecting the vegetation on their boundary. The kebele also is trying to control haphazard and illegal cutting of trees. If a farmer wants to cut trees for hut construction or for fences, the Wereda Agricultural office should allow him/her as the kebele vice chairman said, though the respondent from the community mentioned that there is no such process to cut trees/wood or grass.

The kebele also planted trees (eucalyptus, grevillia and neem by using the PSNP programme, and this is now about 1 hectare (100x100metres). There is no policy or guide in relation to community forests.

### Communal grazing areas

There is grazing land that remained from the park expansion and investment, which is administered as grazing land that everyone can have access and there is another area protected for grass to grow over mainly for hut roofs. To access the grass, the person who is constructing a hut should apply to the kebele, and the kebele checks that he is constructing a house, and then they allow him to access it for free. Part of the land that was used for investment is now open since the investor left the area, on which grazing has been possible for the last 5 years.

### Other land policies

The watershed management that began last year was one of the land conservation policies, which could not go far and was discontinued. Maze Park took much of the grazing land and some cultivated land; it is government policy to expand the park.

### Re-settlement

The village called Womala was established in 1980 by people resettled from Arbaminch and Welayta area, and the main kebele Do'oma was established in 1986 from the Gamo highlands. A few people migrated in who are relatives of earlier settlers at different times and Amhara migrants, about 12 people, came in 1999-2010, but four of them returned and the rest are cultivating land here in Do'oma. Though the migrants interviewed complained about not having land, the kebele chairman said that half of the migrants are given land and for the rest land will be distributed soon up to November. But it is mentioned that most of these Amhara immigrants didn't get land from the kebele, rather they buy land on a contract basis or they plough for share cropping.

### Villagisation

There is no villagisation in the kebele.

## Farming interventions

### Water for farming - irrigation and water harvesting

Though there has been small land irrigation on the river banks since 1980,and canal irrigation was introduced in 1990, by UNICEF, people still complain that the canal is too small to provide water for every farm. The kebele manager says out of 450 households, 200 of them are beneficiaries of irrigation. The water management is done by the water committee which distributes the irrigation water through the canals in turn, first to the seedlings or plants which need much water, then to others that have grown well requiring little water. Usually there is conflict and confusion in water share/turn but they solve it by using the water committee and community elders. If somebody takes the water on his own in the days that are not his turn, there is a fine from 50-60 birr.

### Producer Co-operatives

 No cooperative is found in the kebele except the one that was a farmers' cooperatives during the Derg regime which continued only till 1998.

### The Service Co-operative

There was a service cooperative in the kebele. Four individuals from the neighbouring Kemba wereda established a grinding mill in Do'oma in 2004. However, they began to quarrel for various reasons and stopped working together in 2008. An individual continued the service until 2010 and now the grain mill has ceased to give service. The owner of the mill went back to Kemba wereda because he faced health problems. Consequently, women and children of the Peasant Association used to walk to Wacha town to get mill service.

In addition to this, youths attempted to organize a service cooperative to which the community members could sell their products, particularly crops like maize and teff. In 2006, they got around 21,000 birr from the wereda debt and credit association. However, they were not profitable and lost 50% of their critical capital because of low production in the given year. Finally, there was disagreement between the members and the service cooperative ceased to exist.

### Other Co-operatives

The youth service cooperative mentioned above had tried to revive in fattening of bulls. However, they failed to succeed and stopped it.

### Other farming interventions

There are three buildings for farmers' training centres, and one three room building for the house of extension workers inside the kebele administration compound constructed in 2007. Irrigated land for farm experimentation is allocated which is sized only 50x50 metres. The FTC graduated 60 farmers from the centre and no training is going on at the moment. Two of the DAs left to Welayta and Arbaminch University to attend degree programmes in summer as the government provided them the chance to upgrade.

The crop extension package worker has duties to provide seeds, fertilizer and pesticides, educating farmers door to door and in the fields, to provide them with new technology.

The livestock package DA is mostly responsible for livestock, educating farmers about reproduction, vaccines, feeding, and treatment.

The natural resource management DA is supposed to work on natural resource conservation, afforestation, etc. But though all the expertise and expectations are different they all cooperate and do everything and no one sticks to his specialization. The wereda veterinarian is closer and no such service is available in the kebele.

Selected seeds and fertilizers are provided to the farmers in credit, oxen credit is given by the wereda agricultural office.

There is no special programme for women and youth and they are treated the same as any other community members in the programme.

## Non-farming interventions

Nonfarm interventions in the kebele include hand pump water points, at four places in 2004 by UNICEF (as the kebele chairman said). In 2011 the electric wire was linked throughout the kebele, but there is no line to each house and no power yet. There is no other non-farm intervention except the one mentioned above and the health extension programme that began in 2007.

## Food/cash for work (PSNP and Emergency Food Aid)

In 2009 there was a FFW programme as the time was drought. People were expected to work on public works, in order to get the wheat that came from FFW. Everyone was a beneficiary, but the programme is not consistent as it comes only at time of drought. The FFW came three times only in the last seven years, in 1998, 2000 and 2009. The year 2011 was also a serious drought season but there was no FFW programme. The public work expected is 15 days and the amount of grain given is up to 150 kg for households having more than 7 members. The oil that comes with the wheat is up to four litres per households.

Usually the public works are canal maintenance and expansion as well as road maintenance. The kebele cabinet decides what works to be done. The amount of aid depends on the number of families. No graduation for food for work, but for PSNP.

The PSNP began eight years ago, in 1996. There are 143 beneficiaries at the moment. The criterion for public work is to have strength to carry out public work responsibility, but those who can't work / are weak, sick, old, orphan etc are exempted from public works and become direct beneficiaries. The benefit is in cash, 50 birr per family member registered, and is paid six times a year. Recently the PSNP work has been canal maintenance, seedlings of trees, and building of kebele fence.

In the last eight years only four people graduated and recently there are about 13 people to graduate who will be out of the programme in 2012 the graduation criteria are based on assessment of the wealth of the beneficiary, mainly above 2900 birr assets. No credit is linked to the graduation. However, the programme is linked to the wereda agricultural office loan for oxen that PSNP beneficiaries only can access with the instalments to be paid from every PSNP payment every two months (100 birr). This was a rationale to help the people to own an ox and be enabled to be productive with a systematic approach to get the money back to revolve to reach to the beneficiaries.

## Credit and debt

### Credit and savings opportunities in the kebele

There is no credit and saving opportunity available in the kebele so far, except the credit available at wereda level which the Do'oma kebele people can access. To access a loan at the wereda people should group themselves into 7-20 depending on the credit law at the wereda. The loan size varies between 2000-3000 birr for an individual and there is no restriction in regard to the use. The only precondition is grouping and the interest rate is 10%.

### Dealing with debt in the community

The kebele chairman knows only one person who was indebted to the wereda who sold his ox and repaid it after he was accused by the credit office. There is no other indebtedness observed.

## Investors and in-migrants

Inward investment is just one huge farming and processing private investment that leased out the community grazing and wood land (not known exact size but estimated to be 20% of the total land). The investment was an advantage for the people as an alternative earning for the farm labour. However, the investment process failed to function from 2005 for which various reasons are given. The community widely believe that the investor was bankrupted because his export product, a kind of sorghum (broomcorn) failed at international market/the receiver abroad refused to take his product and the national bank confiscated the farm as collateral for his earlier debts; from informal conversation, I found out that the investor was personally involved with the opposition party CUD in the 2005 election period and the government blocked his account at the national bank and his farm was taken by the bank as if he was bankrupted and unable to repay debts. The investor took the case to the regional court at Hawasa and then to the federal court, but finally while the case was at the court the investor died recently two months ago.

## Interventions against HTPs affecting livelihoods

Z is a health extension worker who said that there are actions taken by both government structures (kebele and wereda) against harmful traditional practices. The Orthodox Christians were not working for about 5 days in a month on average because of the various saints’ days including Saturdays and Sundays. The traditional believers (Kalicha) were observing Friday as a holiday. The traditional belief is animistic, a belief in natural objects. Because of the intervention and expansion of Protestantism, days on which the community do not work are reducing in number. The Orthodox Christianity followers reduced the saints’ days and they only do not work on yearly saints’ days, which are no more than 20 days per year excluding Sundays. There are Orthodox Christians who spend yearly saints’ days on non-farm activities. The Protestants only do not work on Sunday, which is a day to go to church for praying.

The kebele manager, Ato U, said that the migrant Amharas are relatively resistant to accepting the interventions. However, he says that even though they might not work for seven days in a week they are relatively effective and efficient on the remaining working days. There are around four household traditional believers in the community but they do not resist working on Fridays.

There is a tendency of reducing extravagant ceremonies in the community. However, there are households who still spend too much money for weddings and ceremonies following death, particularly the richer ones. There is no problem in accepting interventions though the change is not satisfactory.

Development agents (DAs) give training to the community on harmful agricultural practices. However, there are households who burn land expecting better grass to grow. Though the land covered is very small, there is chat and eucalyptus in the kebele. A few farmers resist accepting training concerning planting in rows.

## Food aid

PSNP food aid started in 2006. The food aid is provided from March to the next consecutive five drier months. The beneficiaries of the programme are 134 households. Around 34 households are excluded from PSNP labour. This year around 11 to 13 households are expected to graduate from the programme. The kebele believes the households are relatively strong enough to live by them without food aid. The respondent says that some of them are resisting graduating in this year. The aid is in the form of cash i.e. 50 birr per individual beneficiary. However, in 2011, 35 kilogram of wheat for a month was provided per individual beneficiary. The respondents argue that the amount given is not enough because on one side there is a steady increment in price and on the other side there is no re-registration of household member of beneficiaries. Mostly, the aid is not provided timely. For instance, the aid for August, 2011 was allotted in second week of September. There is no other supplement and special food provision for babies and mothers.

The respondents said that the beneficiaries are obliged to be involved in public development work in the community. Each beneficiary household is obliged to work for about six hours per a month. Mostly, they dig irrigation canals, they work on new public building projects of the kebele and they plough farmlands owned by the kebele.

A few beneficiaries are getting better off by using the credit package. A few households built iron sheet roofed houses and bought farmland and livestock. However, the respondents explain that a few PSNP beneficiaries got drunk with the money and left nothing to feed their families. The kebele officials, collaborated with the community, gave advice for them and now they are well behaved.

The respondents suggest the inclusion of a special food aid programme for babies and mothers. In addition to this, they argue that the amount of aid given to a household should be revised and improved taking into account the newly born household members and the inflation rate of consumable goods, particularly crops. The other respondents say, "the food aid is making people lazy. It is better to work on extending irrigation lands using technologically advanced mechanisms than giving aid, which is insufficient to survive."

Emergency food aid was provided in 2008. The food aid includes Wheat, oats, palm oil and Haricot beans. Only a few drought vulnerable households were beneficiaries of the aid for 3 to 5 months on average. In 2010/11 the kebele was struck by drought but there was no provision of emergency food aid. The respondent says that sometimes the wereda gives compensation for those households who use fertilizer and get nothing because of rain scarcity. It is usually not more than 250 birr.

## Nutrition

Since 2006, the health extension workers are giving nutrition education to the community. In addition, there are volunteers in the community working with them. The health extension workers, collaborating with volunteers, give trainings to the community in the kebele office compound or by visiting each house in the community turn by turn. Mostly, they teach women about the importance of balanced food for all household members, especially for children and pregnant and breast feeding women. In addition to this, they teach them how it is possible to prepare balanced food from easily available products. It is clear that almost all mothers know the importance of only breast-feeding infants for 6 months though a few are still resisting accepting the interventions. They also are aware of the importance of breast-feeding for family planning.

Recently, the number of health extension workers increased from one to two, which resulted in better opportunities for the majority of the community to access training and other services related to health. The numbers of households taking trainings are relatively high and the trainees are also interested to apply what they learn.

There is no feeding centre or school feeding in the community.

The respondents suggest that the training would be effective if there is an intervention concerning food supply for children, pregnant and breast feeding women. They say, "Especially in drought season, it has no meaning to teach them about balanced food. The majority of the community is wishing to eat at least three times per day whatever the food type and content is".

## Drinking water

There are five water points in the kebele, three at Do'oma and two at Wo'omala sub kebele. The respondents explain that safe water provision of the community is underground water and the community members use hand pumps to lift the water. However, the water points are not located near to residential areas. As a result, there are households who walk for more than 30 minutes to get water. In contrast, there are households who only take 5 to 8 minutes to get water.

All community members contribute for the preservation of water points. There is a hired individual who is in charge of cleaning and opening the water point gate in the morning. The water office at the wereda level adds chlorine every two months and above to the water points. This has improved the hygiene and health of the community since waterborne diseases are reduced.

## Hygiene and environmental sanitation

The health extension workers, collaborating with the volunteers, give education and training on the 16 health packages. Households graduate from the programme if they managed to practice all health packages. Since 2006, around 13% of the community has graduated in hygiene and environmental sanitation.

Latrine is the most accepted health package in the community. Including those households who did not graduate, around 90% of the community is estimate to use latrines. There is a problem of keeping latrines clean and safe. It is estimated that only 60% of them are using them well.

 Recently, the health extension workers with the kebele officials decided on a punishment fee, for those households without latrine. The punishment fee is around 50 birr. However, the implementation seems challenging because there are households headed by older men and women. Moreover, these people cannot afford to hire labour for digging latrines.

The respondents suggest that this health package would be more effective if the kebele managed to organize campaigns to dig latrines for those households who are too old and poor to do it by themselves.

Waste disposal is very uncommon for majority of the community. However, people are becoming conscious in disposal of metallic substances. They bury them in safe places, far from farmland and children. Previously, farmers got injured working on farmland, which resulted from unwise disposal of materials. Respondents suggest that waste disposal package, which is at its infant stage in the community, has to be extended as much as possible.

Similarly, the community is not using hand washing well . Households who wash their hands are estimated to be only around 5 % of the community. Sometimes, they use soap, if not affordable ashes. However, there is no one in the community who uses hand washing effectively. The respondents suggest the distribution of a jar, which can be opened and closed, for each household. In addition, they recommend that families teach their children about the importance of hand washing.

Above 15% of the community use kitchen cupboards made of timber or mud. Half of them are estimated to use them properly. However, the increases in the price of timber make wooden cupboards unaffordable to the majority. In addition, the majority in the community do not have knowhow to make cupboards from mud. The health extension workers have a plan to teach the community how to make cupboards from mud including stoves to make bread (Kitta) and Enjera.

There is no distribution of water purification tablets to the households. However, the water bureau at the wereda level adds chlorine in all water points per two months and above.

Around 70% to 75% of the community have separate houses for livestock. However, there is a gap in keeping livestock's house clean. The respondents say that for the poorer it is difficult to build a separate house for their livestock.

There is no action taken by the kebele to control pests and insects. The only exception is that there is spraying of households to control malaria. A few households resist to open their houses for spraying.

## Disease prevention and control

The health extension workers give immunisation to children and women. Infants take various vaccinations until nine months. When they have taken all the vaccinations properly, the health extension workers give them a declaration paper. In addition, all women aged above 15 take immunisation.

The health extension workers also give vaccinations to children when there is an epidemic. There is no problem in supply of medicines for different vaccinations except the immunisation called BCG, which is an immunisation against TB. This immunisation is provided for those infants aged below 45 days. However, one packet of BCG is designed for 10 infants. So, one earlier born infant has to wait until the infants number reaches ten in the community. The other problem is shortage of liquids to dilute the medicines.

The respondents said that a few households resist immunising infants. However, the health extension workers try to convince them. Previously, a mother had to go to the health centre to get vaccination. However, since 2006 the service is accessible at the kebele.

The respondents suggest full accessibility of materials for immunisation. In addition, they recommend the availability of BCG per infant.

The health post distributes bed nets for the community when there is favourable condition for the reproduction of mosquitoes. Mostly, every household gets a bed net once per year. In the past the health centre collaborated with the volunteers at the kebele who had been distributing bed nets when there was a malaria epidemic. There is a vast problem in the use of bed nets in the community. The respondents said that only a few households use bed nets properly. Though trainings were given to all, the majority in the community still have no confidence in the preventive capacity of bed nets. Moreover, they believe the bed nets distributed by the health centre were more powerful than the bed nets which are distributed now by the health post. They argue that a bed net without medicine is nothing more than a piece of cloth. With this perception, most households use bed nets for different livelihood purposes. A few women use them to cover their hair and to get crops on sun light. There are also some community members who use bed nets to make fences, roofs for poultry houses and so on. The respondents say that there are a lot of problems and gaps in the use of bed nets in the community, which were there from the beginning. They recommend the successive distribution of bed nets.

In addition to this, there is a programme of spraying houses once per year. Though not all houses in the community get sprayed, the method has been a successful means to prevent malaria. There are a few community members who resist getting their house sprayed. The respondents recommend the frequent spraying of houses especially during the rainy season when swampy areas are formed that create favourable conditions for the reproduction of mosquitoes.

Major stagnant waters are removed by labour work of PSNP. However, the health extension workers collaborating with the community remove stagnant waters found near to residential areas. A few households resist working with extension workers because they underestimate their role as a government structure. The community members are not obligated to work with health workers and it is voluntary. There are also households who understood extension workers are in charge of removing stagnant waters and working on other related activities.

The respondents suggest that there has to be a law that governs the relationship of extension workers with the community, especially in time of teamwork.

There is discussion on HIV/AIDS in the community since 2006. It was mainly handled by the wereda. However, this time there is an NGO called ESTA working on HIV/AIDS in the community. It has an office at Morka, which is 14.8 kilometres from Do'oma. Though it has no office in the kebele, there is a representative in the community. There have been two consecutive HIV/AIDS blood testings per three months in 2010/11. In each programme, one individual has been found to be a carrier of HIV/AIDS. They did not start taking the treatment because they fear stigma. Since November 2010, there is house-to-house teaching and discussion, peer discussion and calling relatives to have coffee and discuss HIV/AIDS. Each programme is implemented four times per month.

The majority in the community are willing to test for HIV/AIDS. However, those individuals who are victims of HIV/AIDS are resisting using advice and treatments. The health extension workers said that the kebele officials are not giving much concern to activities related to HIV/AIDS in the community. They suggest the organisation of different clubs and the kebele’s direct involvement to manage the work of clubs in the community.

TB is not a common disease in the community. The community has awareness about the transmission mechanisms of TB. Community members could get curative medicine at the health post, which is free. The respondents suggest that the health extension workers must provide curative medicine for TB at the health post.

The health extension workers give first aid though it is not satisfactory. There is shortage of materials. However, the community need to have first aid service at the health post. The health extension workers would like to have special training on first aid.

## Interventions against HTPs affecting health

There is no intervention against male circumcision in the community. The community circumcise males at the age of 10 and above. A few prefer to circumcise males within a month after birth. There is no traditional practitioner in the community. They get the service at the health centre. The respondents suggest that there has to be an intervention to make male circumcisions uniform.

There was training given against female circumcision since 2006. The community members have been trained about the health problems that follow female circumcision. However, there are community members who resist accepting the intervention. This section of the community is afraid of the elders' pressure who are much concerned about culture. Moreover, they believe circumcision makes females courageous. Though the trend of female circumcision has shown a reduction, some of the community members go to traditional practitioners in the night to hide what they are doing from the kebele officials. The respondent said that officials from the kebele and wereda give advice to the traditional practitioner but yet she resists stopping. In addition, there is no legal measure taken on the traditional practitioners. The respondents suggest that in order to stop female circumcision the community has to enact and practice an internal law.

Regarding the traditional medical practices such as cutting uvula, removing swelling on throat or tonsil, since 2008 the health extension workers have given trainings against such practices. Though they are unable to stop such practices, they have shown a significant reduction. To stop such bad practices the respondents suggest two things. The first one is to give the training intensively to all the community members and secondly, to penalize those individuals who practice them.

Body scarring and branding are also among the traditional medical practices in the community. The society widely uses such practices to cure headache, abdominal ache and eye pains. In order to cure the above mentioned diseases they use two pieces of wood one with a hole and fill with ashes and remains of wood, friction is used to produce fire. Then, the heated wood is placed on the upper skin where the affected area is found. In order to combat such bad practices trainings and awareness seminars have been given since 2006. They suggest intensive work to create awareness regarding the adverse impacts of such practices.

Kalichas had been using various herbs to cure different diseases. But now there is no Kalicha in the community. But still there are some community members who are using herbs for self-treatments.

## Curative health services

### Health Post drugs

The health post predominantly focuses on disease prevention activities. However, since the area is highly prone to malaria, a malaria pill is the only curative drug available at the post. The respondents recommend an immediate delivery of different painkillers and malaria pills in sufficient amount to the community.

### Health Centres

There is no health centre in the kebele. The community uses the Wacha health centre, which is found in Wacha town.

### Non-government health services

There is no permanent health service provided by NGOs. However, there are NGOs involved in both curative and preventive health services in the community. For instance, Orbis international gives treatment for eye related diseases. There is no private clinic in the kebele, but there are two private clinics in Wacha town. These clinics provide all the services that are provided by the Wacha health centre. Since the cost of medication at private clinics is expensive as compared to health centre, community members do not prefer to visit these clinics except in the case of emergencies. There is no pharmacy either in the kebele or in Wacha town, but both the private clinics and the health posts provide drugs. There are no traditional medical services either in the kebele or in Wacha town. But, some of the community members get the service from the neighbouring highlanders.

## Reproductive health services

### Reproductive health services generally

There is no reproductive health service at the health post. The health centre in Wacha provides treatment for some reproductive health problems. But mostly the health officers at the health centre recommend them to visit hospitals.

### Contraception

Contraceptive services are available both at the health post and health centre and the service is free for all. The health extension workers at the health post are now providing pills, injections and condoms with general and abstention advice. In addition to these contraceptive services, the health centre provides other methods of contraception i.e. implant. Concerning contraception, education is given to those students who are above grade five. A majority of women in the community prefer to use injection. The respondents estimated that only one percent of women use pills. Youths prefer abstention advice as contraceptive service. A few community members use implants and condoms. Married couples do not like to use condoms. Females hesitate to use pills because they believe they have chronic side effects. A few females also argue that they fear to use injection because it causes a pain in the arm.

### Abortion

A few young females demand abortion. In cases of serious dispute between couples, the women may need to abort to minimize the challenge of nurturing an infant without a man if divorce happens. However, it is difficult to estimate the demand because abortion is a big secret in the community. There are community members who use customary method, which is available in the neighbour kebele, Masta. There is no record of death record resulting from abortion. In the community, medical abortion is not available at all health institutions including the health centre and the private clinics. Most of them prefer visit either the nearby kebele to get customary service or hospitals to get a medical abortion. They tend to go far because they want to keep it as a secret from other community members.

The respondents suggest that medical abortion should be available at the health centre and there has to be education at large concerning contraceptive methods, particularly for youths.

### Infertility

There are very few infertile females in the community. It is estimated below 1%. However, many women do not give birth within a few years after they get married. There are many couples who give birth after 6 years, on average. Relatively, the number of infertile males seems to be higher than females. The respondent says that recently a couple divorced because the male was infertile. Similarly, a woman who lived for long years without a child with her first husband, remarried and gave birth.

There is no treatment for infertility at the kebele and wereda. Praying is the only means to treat infertility in the community. Couples do not want to know who is infertile among them. They take it as a secret.

### HIV/AIDS and STDs

Two individuals are victims of HIV/AIDS in the community. However, the respondents said that it is difficult to know the numbers of victims who are tested outside the kebele. In general, the community has a better awareness and the prevalence of stigma is very low. The two victims are not willing to take treatments and advice. They do not want to have social life with the community. They cut off themselves from the community. One of the victims has a wife and four children. His wife does not want him to take treatment and advice because she fears stigma. Advice is available both at health post and centre. However, treatment is available only at the health centre. The number of deaths from HIV/AIDS is reported to be one though the information is at rumour level. Recently, HIV/AIDS blood testing has been frequently available in the kebele, particularly in the past 6 months.

The respondents suggest the formation of various clubs for those victims and other youths. They explain that the victims should come into the open and teach the community. Above all, they recommend the availability of treatment at the heath post.

The respondents said that it is not possible to know the rough numbers of community members who are suffering from other sexually transmitted diseases. There is no treatment or advice service at the health post and centres. However, education is given to the community by both the kebele and wereda structures. There is no record of individuals suffering from sexually transmitted diseases at the heath centre. The respondents said that victims could not visit health institutions to get treatment because they fear the stigma.

### Fistula

There is very low demand for fistula treatment in the community. Recently, one female was found to have fistula and she got service at Wolayitta Hospital. There is no service at the wereda. The health extension workers are in charge of finding females with fistula cases and sending them to the wereda. The wereda will refer them to other hospitals found in Arbaminch and Wolayitta Sodo town. All services are delivered free.

The respondents suggest that active mobilisation of community is important to identify those women with fistula. In addition to this, the health extension workers explain that they did not get any education concerning fistula.

## Mother and child services

Prenatal advice and monitoring is available both at kebele and wereda. The health post and the health centre provide the service. In the community, it is estimated that around 60% of pregnant women use prenatal advice and monitoring. Recently, there is a tendency to understand the importance of the service. The respondents believe that pre-natal advice and monitoring has reduced maternal death. They explain that though there is no service for severe cases in the community, they benefit from the service at the health centre which includes sending individuals to other hospitals.

The respondents suggest that food aid for pregnant women is essential. Above all, they say that improving the living standards of women would make the service more effective and practical.

All females aged above 15 get vaccinations, which is useful to immunize them against tetanus. All most all females in the community are willing to take the immunisation.

The health centre provides help with delivery. There is a midwife in the centre. The numbers of females who get help with delivery at the health centre is estimated to be below 5%. However, the extension workers do not have knowhow to give this service. There are materials which are used in time of delivery at the health post, but the workers do not have the knowhow to use them. There are traditional birth attendants in the community. The health extension workers work together with the birth attendants. The health extension workers recommend that the wereda and the kebele have to organize training for the birth attendants. In addition, they said that they have to be provided with the expertise to use those materials which are found at the health post.

In the community, advice on infant care is available both at the health post and health centre. Almost all females are interested to attend trainings and education concerning infant care. However, only 50% of them give care for their infants properly. All mothers do not give care for their infants because in one hand, most women are busy to give time for infants. On the other side, there are reluctant women who do not care about the hygiene of their infants.

The respondents recommend the expansion of family planning at the community. They explain that family planning would help households to give more time to infant caring.

## Education

### Pre-school education

There is no separate kindergarten or zero grades in the community. However, the Kalihiwot church gives preschool education on an irregular basis though it focuses on spiritual matters. The kebele officials have a plan to organize university and college students to provide tutorial and preschool education in their break time.

### Primary education

Do'oma Mazoriya primary school is located north of Do'oma and south of Wo'mala. It is nearer to Do'oma. It teaches from grades one to four. The numbers of children at school ranges from 180 to 50. In the lower grades the higher the number of students of will be. The percent of females varies from grade to grade. In lower grade, the sex composition is almost equal. When level of grades goes up, the number of female students tends to decline. In addition to this, most female students do not commute on a daily basis. There are four male and three female teachers in the school. There is no shift system. The school teaches 7 periods per day. The teaching time extend from 8:30 to 3:00. Recently, automatic promotion ceased to work. Students are obliged to walk 2 kilometres to finish their primary schooling at Menna primary school located at Wacha town. Menna primary school was established in 2006.

### Secondary education

The nearest secondary school is located at Wacha, which is 2 kilometres away. It was opened in 2005. Recently, the community contributed for the fence of the Wacha secondary school. Most of the students from the community commute on a regular basis. The proportion of boys eligible attending schooling is estimated to be more than 75%. However, the eligible girls attending schooling are not more than 25% of the total students at school. The education service is free. There is a registration fee not more than 25 birr but there is a plan to make it free. However, families may be obliged to contribute for various school projects.

### Post-secondary education

There are students from the community attending TVET, University and private colleges. There are 12 students at TVET; most of them are male. Three male students joined Arbaminch University. There are 5 male students who attend agricultural colleges in Allage, Agarfa and Wolayita. Two female students attend Agarfa agricultural college. There is no student in the community who is studying at a private college. The respondents explain that the availability of high school at Wacha town is supporting students to go further in their learning. They recommend the accessibility of preparatory school and TEVT colleges at Wacha town. There are students who stop their education at grade 10 because they cannot pay their education fee. A few students are also breadwinners for their families and so they could not travel far to attend higher education institutions.

### Other training

Trainings may be given by the kebele and wereda structures. For instance, the health extension workers give training in their areas of concern. However, the training is not on a permanent basis. In addition to this, it is difficult to say that the trainings are equally accessible to all.

## Marriage-related interventions in the community

Marriage below 18 is common in the community, particularly for females. There is a law though the enforcement is ignored. The law will be enforced if and only if the party involved brings the case to the kebele and wereda court. The respondents said that the kebele officials report the case to the women and children bureau in the wereda. Compared to previous years, females are resisting getting married at earlier ages.

Abduction is not common in the community. Similar to under age marriage, there is a law to punish abductors though it is not practical.

Males have an exclusive privilege to choose their marriage partner in the community. There is a general law concerning the right to choose marriage partners. However, families of the groom are involved in choice of their son’s marriage partners, particularly in betrothal type of marriage. There is a tendency to undermine newcomers to the community and those kin members of "slaves". Women could not choose their marriage partner though this is beginning to change in the new generation. The respondents said that most females in the community wait for somebody to propose to them and if they think they are getting older, they will decide to join school. Females prefer to have economically well off marriage partners. There is no law which denies women's rights but the custom of the community is depriving them of their right to choose their marriage partner.

There is polygamy in the community though the frequency is low. There are 3 males in the community who have two wives. There is no law against polygamy. In most cases, the first wife of an individual is expected to bring the case to the court.

There is a law in the community which grants widowed women inheritance rights. The frequency of widow inheritance is low. The enforcement of the law is also under question. There is a tendency to maintain the previous dominant culture which propagates the exclusive ownership of land to men.

Marriage to a dead wife's sister is not common in Do'oma. It happens frequently in the neighbouring kebeles. However, there could be double marriage. An individual gets married to his elder brother’s wife's sister. There is no law against this type of marriage in the community.

In the community, divorced women have a right to property. There is a law and it is practical on average. The elders' groups are responsible for distributing property between the couple. The man is responsible to rear children. So the elders’ group will add shares belonging to children to the man's share. The woman can only take a child who is below five with her. The man is responsible for giving money for the nurturing of the chid.

## Using customary organisations to help implement interventions

There had been social justice institution. It ceased to operate since 2007. The members of the institution were four and chosen from the kebele council. The institution had been enforcing interventions such as tax and credit payment. They also organised and followed up the works of the elders’ group in the community. In this regard, the members had forced community members to contribute for the kebele projects. Recently, elders' groups are becoming influential. They deal with disputes between community members and kebele officials. Additionally, they play a big role in maintaining peace and security in the kebele. In general, they are the dominant decision maker in almost all concerns of the community members. For instance, they punish a man who chooses a marriage partner for his daughter from the neighbouring kebele called Hoya. The man pays 200 birr as punishment fee. They also force those individuals with "evil eyes" to leave the community.

Iddirs are not involved in the implementation of interventions in the community. From intervention implementation perspective, the religious leaders are influencing the community to reduce saints’ days and other religious activities.

## Planning and consultation

Community consultation over proposed development interventions is not common in the community. The kebele leaders, the elders’ groups and the religious group are those who discuss and give directions and decisions on proposed interventions. There might be meetings with the community members at the stage of implementation of an intervention.

The kebele is planning to include cell leaders and "development groups" in the decision making process.

## Accountability

In the kebele structure, Gimgemma takes place for the kebele officials twice a year. The kebele council is the dominant participant in the accountability activities. The latest Gimgemma takes place in December 2011. As the result of the Gimgemma, the core officials of the kebele such as the manager, the chairman, the vice chairman, the community organizer and the house speaker were forced to leave their positions. The wereda gives grades for all kebeles by reviewing their Gimgemma procedures and results. Consequently, Do'oma was graded "c", which shows the lowest performance of the kebele regarding accountability.

The current kebele manager appealed to the wereda and requested the kebele leaders to discharge their responsibility properly. Officials of the wereda organize meeting and give directions for the kebele leaders. The respondents rank Gimgemma as the most effective means of accountability.

## Security and policing

The community is stable. Theft and other crimes are reducing. However, women are not free to move freely, especially at night. They fear abduction and violence by males. The militia is in charge of maintaining the security of the community. The militias work cooperatively with the community members. The respondents would like to have wereda police in the community.

## Justice

There was a social court and now it is not functional. The elders groups are playing a big role in settling cases of various kinds. The wereda court has also acknowledged the decision and the role of the elders group as a justice institution.

## Taxes and contributions

### Taxes and licences

The only tax working in the community is land tax. All landowners are obliged to pay land tax. It is estimated that 90% 0f the community are land taxpayers. It is around 60 birr per hectare. The kebele collected land tax from the community (from 52 hectares in farm land), which was 18970 birr out of the 19330 birr expected, the rest will be collected with a fine. Land taxpaying is one of the criteria to get credit from micro finance institution. In addition to this, the households with land taxpaying identification card could get hired in various employment opportunities such as guard in the investment site.

The kebele organize trainings for taxpayers at times of tax collection.

### Contributions

There is no other type of tax, but there are contributions for sport (5 birr), political party (6 birr), school construction (42 birr), school guard salary, militias' uniform, health post guard salary (42 birr), fertilizer and improved seeds debt repayment (various), ox debt repayment (100 birr), and for drinking water (2 birr). The debt repayment mentioned above is collected from PSNP beneficiaries six times a year/ once in two months. The school contributions and political party contribution are made once a year.

Contribution is not voluntary in the community. The amount of contribution is also similar for all households irrespective of their economic status. Recently, the community members contribute materials like water, sand, wood and cash for the kebele projects such as for the expansion of primary school and kebele office buildings. In both projects, there was community contribution of labour. In addition to this, the kebele is expected to contribute 8000 birr for the expansion of educational services at Wacha secondary school such as library and fence for the school compound. The contribution is expected to be collected by December 2011.

Community contribution beyond the kebele level is not common. Voluntarily, the community members contributed in cash for the wereda project of electricity though it was not successful.

Apart from the monetary contribution, the community contribute labour for school building, irrigation canal upgrading, etc. even without the PSNP public work, and other in-kind contributions like wood for school construction. Everyone in the community is expected to raise the contributions; money, labour, other in-kind contributions. There is no replacement of labour instead of cash and other considerations even for those who are very poor and helpless.

## Differences between taxpayers and non-taxpayers

The non-taxpayers do not have credit access. They may also not get employment opportunities either on permanent or contract basis.

## Public Works

### Environmental public works

There are some works done for environmental protection like terracing, dam building to prevent erosion, tree planting, awareness raising to protect big trees from being cut and fire, all the work organized by the kebele together with DAs mainly since 2006 after the agricultural extension programme began in the kebele. The changes recently are reduction of deforestation, newly planted trees are grown and the climate is improving a bit, and the rainfall amount is improving. (This is the information given by the kebele manager, but community members say the climate is getting worse/hotter and the rainfall amount is decreasing through time).

The watershed management started in 2007 but was discontinued in 2010, the reason given by the kebele manager is different than the community had with other public works prioritized like school building, kebele office building, canal upgrading etc. Grazing land management focuses mainly on preventing individual farmers' from cutting grass on public land, preventing other kebele livestock from grazing on the kebele's small grazing land etc. The kebele manager suggested the expansion of nursery and forestry as well as efforts to raise public awareness in regard to environmental protection.

## Government propaganda/public relations

### Growth and Transformation Plan

The kebele officials get familiar with the Growth and Transformation Plan by informal means. The wereda does not organize a meeting to introduce the programme to kebele officials. The community members do not know about GTP. There is nothing new regarding the development programme which results in GTP. However, recently the kebele is working to organise different associations though the community members are not optimistic about the continuity of the associations. The respondents suggest that the kebele has to work intensively on how the community members could learn about government policies and programmes.

### Delivering development messages to the community

General meeting is the most effective means of delivering a development message to the community members. The kebele and wereda structure may give special trainings and the community members give special value and attention to these trainings. Party meetings for party members are not common in the community. However, the cell leaders meet twice per month to see how things are going concerning party activities.

##

## Social equity interventions

### Insurance

None

### Promoting equity for women

An inclusive education against female circumcision, rape and abduction and male violence is given to the community members. And also education is given on marriage age of 18 and land rights. There is a change following the interventions. However, the conservatives are against many of these interventions for cultural reasons. They do not want to see women owning land. They believe a woman should be dependent on a man's resources. Most community members would like to cooperate with the kebele because they believe the interventions are one way of modernising the kebele. This section of the community is progressive and moderately progressive. There is no particular intervention to have women's participation at the kebele structure. There is no special attention to girl's education in the community. Most women withdraw from their schooling earlier for various reasons.

### Youth livelihoods

The kebele is distributing lands to a few youths who get married. In 2007, the kebele helped around 19 youths to get credit from the saving and credit association though they could not work with as many as they wished. Since 2008, there is a provision of credit at the microfinance institution. However, all youths are not privileged to get credit. There are qualifications which are considered by kebele officials to get credit access. Among others, working culture of the individual is a core criterion to get credit. There is no package involved on special trainings and advice to youths in the community. The respondents suggest the beginning of multi-dimensional activities to improve youth livelihoods.

### Youth recreation

There is no youth centre either at the kebele or the wereda. There is a football ground in the kebele. Male youths, particularly students play football at weekends. Most of them are aged 15 to 20. There is a privately owned table tennis in Wacha town. A few male youths, particularly students of higher education go to Wacha town to play table tennis in their break time. In September 2011, the wereda sport and youth bureau started to show DSTV. Female youths do not use recreational facilities.

### Youth and HIV/AIDS

The NGO called ESTA (Ethiopian Sustainable Tourism Alliance) began to work on HIV/AIDS by mobilising youths in 2010. Its office is at Morka, 14.8 kilometres from the community. There are groups working on HIV/AIDS in several villages. The group members are in charge of giving education to at least four peer groups per month. They also give education by visiting households in each village. In addition to this, they call youths to have coffee together and discussion will take place on different issues relating to HIV/AIDs. The members of the groups suggest that there have to be clubs for the HIV/AIDS carriers and for youths. They recommend that the kebele should give attention and allocate budgets to run the clubs.

### Exemptions for poor people

There is no exemption from payments for poor people in the kebele.

### Support for poor people

There is no support for poor people except the PSNP programme, FFW and emergency food aid. The kebele does not give special attention to the poor. The kebele officials exclusively choose the beneficiaries of PSNP programme, FFW and emergency food aid. Sometimes the elders' groups may participate. The respondents suggest that there has to be a programme that exclusively works with poor people to improve their welfare and the wereda has to take the lion's share in mobilising the activity.

### Interventions to help vulnerable people

There are a few mentally ill people and disabled adults and children in the community. There is no intervention by governmental and nongovernmental organisations to help these vulnerable groups. However, the wereda gives wheelchair to one individual. Compared to the above-mentioned vulnerable groups, the number of old people needing support, orphans, women headed households and craft workers in the community is larger though no organisation is giving attention to supporting them. Regarding migrants, the kebele gives pieces of land but not land to plough. There are no sex workers in the community.