# Personal stories of male transitions to adulthood in Do’oma, Dera-Malo wereda, Gamo Gofa

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## Rich young man 30s

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Persons | Relation to the HH head | Sex | Age |
| Him | Head | M | 29 |
| 2 | Spouse | F | 26 |
| 3 | Son | M | 7 |
| 4 | Son | M | 3.5 |
| 5 | Son | M | 1.5 |

### Youth in the community

According to the respondent, the problem for youth in regard to education is that there is no preparatory school in the wereda and they go to Selamber town if only their family can afford it, but there is no problem to attend and study well up to 10. There are very few who can’t attend school unlike at the time when he was that age, because parents are aware to send their children to school at the right age. At his time he mentioned that children join school at 10-15 years old.

There is a problem to access land because now land has become scarce due to population increase and interventions by investments and park which took much of it. The park mainly took high potential irrigation land which is one entire side of the river.

In the past four and five years the kind of land available for youth is non-irrigated, infertile and small size. But even to get this, it is necessary to wait long for action from the kebele.

There is no other work opportunity for young people without the farming which is limited due to land shortage. The informant mentioned that being landless caused trouble in setting up a family; though girl friends are available, parents don’t let the girls have a landless man, therefore, it is found hard to decide to marry and after 1995EC, young men marry at the age of 25 or above which was at an earlier age before.

Once a family is set up, there is no problem in having children. Young people participate in church activities including church services like songs, leading Bible study groups and preaching as well though it is done by few youth. In the community, young people always cooperate in any public issue like house construction, assisting in funerals, weddings, Dego/labour cooperation etc.

### Your life story

He was born and grew up in Do'oma kebele, he said that he doesn't remember anything in the first six years of his life. He doesn’t remember who was living at home but he knows he grew here in the same kebele. His father died when he was a baby and he doesn't remember his face even, his mother died when he was 13 while attending grade 3. The major problem happened to him is his parents death, mainly his mother’s death that he feels much grief about.

He grew up with his brother in the care of his uncle who used to come frequently and helped them to learn and live well. He used to plough their land and support their education and the two boys used to cook their own food.

He mentioned that the situation was causing trouble to their education. This informant is the older and he decided to educate his brother by engaging in farming and letting him have more time to attend school and be educated. He dropped out in 6th grade and now his brother is able to go to college studying for a diploma in agriculture.

He started school when he was 10 years old and he is now 27. He is planning to return to his education next year, because he has regrets about it and his brother left home, he is married and got a supporter and now he feels that he can spend some time in school. However, the uncle was ploughing their land for sharecropping.

He started working on his parents’ farm when he was 8 years old to assist his mother, then when she died after 5 years he took much of the role except ploughing done by his uncle. He started ploughing when he was 16. He was employed in the investment farm as assistant to the driver, not driving but doing other things. His salary was 150 birr per month from 1989-1995 EC. He said that he developed interest in girls when he was 15 and got his first girlfriend; he became 17 and this is the age when he started sexual intercourse with his first girlfriend. He used to collect firewood with his girlfriend who is in the neighbourhood, and once they started running and playing but the motivation for sex was the girl’s as he says she touched him in a way that motivated him and he did it in the forest, she was virgin too, he was not aware that it causes bleeding, that frightened him, but she explained to him that was normal. There was no problem as a result. He married her after four years in 1996 EC after taking her virginity in the forest. He had grown up as an orphan and therefore he consulted his friends and sent elders to the girl’s parents to ask for the marriage, and then he married her in a wedding, that cost him about 5500 birr, most of the money saved from his employment in the investment. He has 3 children and is still living with his first wife. His first child was born in 1997 EC, and is now 6 years old, the other two are 3.5 and 1.5 years old, all live together with the family. He is a follower of the Protestant church, and serves there in the choir, he attends the all church programmes.

His friends are primary persons who are closer to him at any time, that help him when he needs labour, credit, consultation and also just friendship and having time together.

The problem for girls is the same as for boys in regard to preparatory education which is given elsewhere like in Selamber town. There is no special problem in education that is specific to girls. Girls are told to marry young men having very small non-irrigated land and some bear many children and face economic problems at home, but some strong young men could be able to access others’ irrigated land in sharecropping or contract purchases that enable their family to have a better status. Girls from poor family, having bad looks naturally and having sickness like elephantiasis etc. may not get husbands. For those who are married having children is not an issue. Youth girls have active participation in church worshipping, most of them attend it regularly, and also they serve in choirs, and Sunday school to teach children.

### Government interventions which have played a role in your life

He said that he dropped out of school in the 6th grade and any intervention in education is less important to him. But he said the high school built in 1998 EC was helpful, allowing his brother to continue his education up to college. He is using the agriculture extension package which he says he could produce more; for example, his production in a land which is half a hectare, was about 5 or 6 quintals only but after using fertiliser and improved seeds with line planting and spacing techniques he could produce about 15 quintals on the same land after 1999 EC. There are no cooperatives in the area. The water points provided in 1996 EC by UNICEF helped him and his wife to have easier access and cleaner water than going to the river which is a bit farther.

Last year he paid about 40 birr land tax for the land which is 1 hectare, half of it being irrigated; the contributions he made are 41 birr for kebele work and education, and 5 birr for Red Cross, 12 birr for party membership. He contributed labour for work like on canal, internal roads, cutting wood for school construction, etc. He is a member of a 1-to-5 group and cells but is not a leader of them. There are no youth organisations in the kebele. He has Iddir for which he contributes about 2 birr per month. He is part of a *Meskel Equb* to which he pays 2 birr only per week.

### Aspirations and plans for the future

He said that he doesn't have a clear cut plan in his life other than working on the farming and improving his status. He wishes the community could get out of poverty by being productive and self-sufficient. In regard to facilities, he wishes to have electricity, health centre and school up to grade 8 in Do'oma.

## 

## Middle wealth young man 30s

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Persons | Relation to the HH head | Sex | Age |
| Him | Head | M | 30 |
| 2 | Wife | M | 25 |
| 3 | Son | M | 8 |
| 4 | Daughter | F | 6 |
| 5 | Daughter | F | 4 |
| 6 | Son | M | 1.5 |

### Youth in the community

Youth in the community have no option for alternative jobs, recreation, or alternative trainings to develop skills. Those who can’t afford to go to Selamber town fail to continue their education; it is a problem to access farm land as there is not enough space in the community because of the investment. The park took a big area of irrigated land that could have been used for youth who couldn’t access it anymore. The only work opportunity available is farming but there is a problem of land scarcity. Finding a wife is a problem because without having farm and own hut, it is a problem to set up a family as the girls’ parents don’t allow it and youth themselves don’t go for it. Having children on time is a problem because of delayed marriage, and it is hard to support big family even after the family is set up, which causes worsened poverty with many children with a very small land to support the family. Youth participate in any community issues including public works, cooperation during deaths, house construction, and any other. Most of them are religious and active in church services but there are a few who don’t have strong attachment to the church, spend much time in town, and began to develop behaviour like drinking.

Adolescent girls have the same problem in education and training as well as in job opportunities though they try to work in petty trade in the nearby market. They don’t have a problem of having a husband as they are not required to have land and hut, but those who have bad looks and those from Barya clan might take a long time to get a husband. They participate more in church and community participation during funerals, weddings, and other events.

### Your life story

He was born in Telesa kebele and grew there till he was 10, and moved to Do'oma with his parents in 1986 EC with the resettlement. He remembers that he was playing with a girl in the neighbourhood and he remembers her all the time in Telesa kebele and he was even trying to have sexual intercourse when he was seven hiding under a tree. He had 3 elder sisters and one younger brother growing with him.

When he grew up no one died from the households, but his sister died in 2001 EC, she was ill her belly grew big and she couldn’t survive though she was taken to Gofa hospital, the hospital wrote a referral to Awasa hospital but they couldn’t afford it then, but he says he could have taken her if the incidence was these days.

He married in 1995 EC; he used to live with four siblings and his parents before he left home. He is living in the same village but a bit far, about 1.5 km, from where the parents live. The kebele gave him non-irrigated land for farming and building a hut in 1995 EC.

He never had illness except malaria that comes at least twice every year, which may take 3-4 days to recover from but still that affects his farming, especially when it is the serious farming season.

He joined school when he was 14, and attended up to 5 grades and dropped out because, his father insisted he should quit and work on farming. He was less interested as well because his father didn’t buy clothes like other children had in school. He said that he is not interested to return to school because he feels that he should work hard and grow his children.

When he was 10 he began to assist his father in farming by weeding, but he began to plough with oxen after two years when he became 12, at the beginning the oxen were pulling him in the wrong direction, but his father was helping him till he got the technique.

He began to develop interest in girls at 13, and his first girlfriend was when he was 15, and this time he began to hug and walk around with his girlfriend. His first sex was with his girlfriend when he was 15, he mentioned that there was an incident when he had to harvest sweet potato with her and they were coming back from the field carrying the harvest, and on their way back to the village, they agreed to spend some time in the forest and then that time was his first sexual intercourse in 1991 EC. He told his parents about the event and there was no consequence and they appreciated him but they told him that he couldn't marry her because she was a daughter of a witch/ BUDA, when he tried to marry her his family warned him and he remembered that he had to part with her after both cried sitting under a tree. In 1995 EC, he married another girl who was chosen by his father, though he wanted to marry that year, but he didn’t like her at the beginning but now he is having a good relationship and feeling to her gradually. He used to fight with her frequently and sometimes he beat her but gradually he stopped fighting because he is advised by friends who are older.

He has four children, the oldest being 8 and the youngest is 1.5 years old, his first son was born in 1996 EC, but the labour took four days, and she suffered a lot, but when he was about to take her to the health centre she gave birth at home; however, he had to take her health centre because the placenta was not coming out soon. All the children are living with him.

His religion is Protestant in Kalehiwot church, he is an active follower, and used to be in the choir until 2002 EC, he left it because he wanted to give more emphasis to his farm.

His neighbours are more important to him and advise him, lend hand at any time when support is required, and he socialises with them frequently every day.

### Government interventions which have played a role in your life

The informant said that the primary school was there even a long time ago, but this year it was upgraded up to grade five; that may allow his children to study in the community rather than walking to the town to access fifth grade class. He complained about the relocation of the school as it is far for children in the main kebele. When he grew up there was no major intervention in education except the primary school provided with the establishment of the villages. He got half a hectare of irrigated land to which he says there is no intervention from the government except the provision of fertiliser and improved maize seeds which has a positive impact to enhance productivity of maize as well as other products like onions. The DAs' support is also good, encouraging him to try new techniques of ploughing, sowing etc. He didn’t get credit from any site. He said that the water point allowed him and his wife to have nearer access and cleaner water than travelling to the river, though the grinding mill is still a problem for them as they have to travel to the town to get the service. The health post was provided five years ago but it doesn’t have medicines and didn't change the need to travel to the town to access the health centre. But he said that the HEWs are working to raise awareness about sanitation/using toilets and washing hands, personal hygiene etc. in addition to the advice and follow up for pregnant women. About the political intervention, he said that he doesn’t give attention to it, but as it is a requirement as one community member, he takes part as member of the ruling party, and carries out his responsibilities like attending meetings and paying contributions. Action against HTPs is avoiding FGM though still the practice is there rarely by some households. The intervention is made through HEWs, and the kebele, and community elders. But there are no other major HTPs he knows well in the community.

He has half a hectare of irrigated land and half a hectare of dry land on which he pays 27 birr tax , and the contributions for the school and kebele expenses were about 51 birr, 5 birr for Red Cross, 12 birr for party membership, 2 birr monthly for the drinking water. He is not part of 1-5 groups but he is a party cell member. He never participates in the youth organisations because he says they are not functional in the community. He is a member of an Iddir but not of Equb. There is no other involvement in the community organisations except Kalehiwot church.

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### Aspirations and plans for the future

His aspiration is to work hard on his farm and try to access another irrigated land which he can use to plant onions and red pepper which he thought would yield him high value. If he could succeed in this, his plan is to buy a motorbike and transport people from the kebele to the town.

## Poor young man 30s

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Persons | Relation to the HH head | Sex | Age |
| You | Head | M | 33 |
| 2 | Spouse | F | 27 |
| 3 | Daughter | F | 6 |
| 4 | Son | M | 4 |
| 5 | Son | M | 2 |

### Youth in the community

He said that there was a newly built high school in 1997 EC which is a great opportunity for youth in the community, at least they can attend class up to grade ten, and if they can afford it they can go to Selamber town which is about only 30 kms away where the preparatory school is found. But if the government could make it, it is important to have a preparatory school in the wereda town/Wacha. About access to land, he said that there is a problem with access to irrigated land as it is all occupied, but small size dry land is being provided to many young men though it is less productive due to infertility and rain shortages. The work opportunity available is mainly farming, farm labour, trade and other things like being a craft worker etc. Finding a wife is not a problem, there are many girls available in the community, if someone can work at least as a farm labourer he can have a space from the kebele to construct a hut which can be possible in cooperation with the community, then he can set up his life, but this doesn’t mean that there is no change, it was easier to get a land, a house and a wife 10 years ago than these days. Once the marriage is done, having children is not a problem, but the HEWs are now educating about family planning rather than suffering with a large family with limited resources; some young couple are accepting this. Youth are active participants in all community affairs except elders’ and kebele meetings. They also participate in religious activities in churches such as in worshipping, serving etc. Girls have now better rights as gender equality has got attention, they have less risk of abuse and neglect. In regard to education they are attending up to high school and even some families are sending their daughters to Selamber town to attend preparatory school and a few sent them to college. There is a limited burden on them as boys also participate in taking grain to mills, fetching water, and collecting firewood etc. They don’t have a problem in getting husbands even if they marry at an early age. They work outside the home as well but they are not forced to work long hours and do hard work, they collect harvest, work in weeding etc. Adolescent girls are not participants as young males are, they are shy to take part in community discussions in public gatherings, but they are cooperative at any time when they are required like during weddings and other ceremonies.

### Your life story

He is a 33 years of age man born and grown up in Telesa kebele and moved here with his parents when he was 7, he remembers that he was playing with other kids under Enset plants and other trees, he had two little brothers and his parents with him. He said that he never had death in his family so far except death of his grandfather in 1999 EC. But they lost four oxen due to disease in 1996 EC and life was not good for him or as for his parents after this incident. He preferred to marry and try his luck as his age was 26 by then. He got 1.5 hectare of dry land but when the rain was not good he couldn’t cover his food for the family. He had 2 brothers and two sisters when he left home, 6 including his parents. He said that he has had gastritis pain for about 5 years since 1999 EC, which is serious sometimes makes him inactive to work on his farm, but now it is improving this year, though the treatment from the health centre was not helping him much. His wife was always suffering with him whenever the illness became harsh; she had to work on the farm alone sometimes. He started school when he was 10, but couldn’t go beyond grade 8, as his father didn’t want to send him to Selamber town. He doesn’t need to return to school anymore, because now he feels old and he is a parent with responsibilities of educating his children.

He started working in the family by washing dishes and other kitchen utensils when he was 7. He began to fetch water from the river when he was 9, and assisting in farming when he was 11, mainly weeding and hoeing around maize plants. He exercised ploughing with oxen when he was 14 but he says it was hard that year and he tried it again when he was 15 when he could do it. His education helped him to understand what DAs are educating about spacing and planting in lines and all the advice including the application of fertiliser, but due to the rain and his illness, he says he couldn’t improve his life.

His first interest towards girls was when he was 13, but it was just for being together and wishing to talk longer, and his first girlfriend was when he was 16, and then he had his first sexual experience with his girlfriend when he was 17 around the river side when they were there to fetch water. He was scared as some people came and saw them at the end, but they didn’t tell anybody. He married another girl who was not his girlfriend, he chose his wife and his parents were keen as he was 26 by then in 1997 EC and still he is living with her. He set up his own house a year before on the land given by the kebele. He has got three children and they are at the ages of 6, 4, and 2. He got his first child in 1998 EC, and said there was no problem except some shortage of food as it should had been special for the mother. All the three children are living together with him. He is a Protestant follower of Mekaneyesus Church. He said that he regularly attends church programmes, mainly on Sunday, but is not involved in church services. The important people in his life are his family who always consult and support him in all matters; however his friends and neighbours are also supportive. Finally he said that there is no hospital in the wereda for chronic and serious illness like what he is suffering with, therefore the government should think about it.

### Government interventions which have played a role in your life

He believes that lack of school provision hindered him from attending high school and trying his chance if he could have been able to join college, it just came in 1997 EC after he dropped out and set up his family. The new school is allowing youth today to have access to it. The Preparatory School is not in the same wereda which is a challenge for some who failed to afford it. The intervention from DAs is helping to enhance productivity when there is enough rain, but still it didn’t bring major changes in livelihoods. He said that there is no change in the domestic work; it is as it was before. Fetching water from water points near to the river at almost same distance, far distance for grinding mills, men focusing on farming outside home, and much of the work by women at home etc. The health post is nearby, providing support to the community to prevent malaria with bed nets, and treating it with tablets, as well as much advice like using toilets and cleaning the house and the compound. He is a member of a party cell and the intervention made many to take part in it, he feels that it didn’t bring any tangible benefit for the community, but as it is the interest of the government people take part in it. It takes time in meetings mainly when there is an annual conference which takes long days, up to five continuous days. Cultural interventions are to avoid the work of traditional birth attendants and have delivery at the health centre and also to abolish FGM, both have changed a lot, as people are now accepting it. There are no other cultural interventions he said he is familiar with.

Last year he paid 27 birr land tax, 42 birr for school and kebele expenses, 5 birr for Red Cross, 6 birr for party and 2 birr monthly payment for drinking water. He also takes part in weekly kebele public work, but if he is sick he will tell the kebele officials who understand his situation. He is a cell member, as well as of a one-to-five group with farmers in the neighbourhood. He is not part of youth in the community, because he feels that he is too old to be part of such activities, and he is not informed about them and not sure as there is such an organisation. He is part of Iddir and Meskel Equb. For the iddir he has to pay 2 birr per month and carry out his responsibility during deaths to support the victim family. From the Meskel Equb he gets about 180 birr from his 15 birr monthly saving which is spent on meat purchase.

### Aspirations and plans for the future

His future aspiration is to buy oxen and work hard on his farm if his health is improving like it is in this year, he is planning to plant sorghum on his dry land as the Amhara migrants are doing, because it doesn’t need too much rain. His plan is to work hard and improve his life and support the family to live well. About the community, he says he actually doesn't have an aspiration or plan, rather than looking at what might happen in the future by government or God.

## Rich young man mid-20s

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Person | Relation to the HH head | Sex | Age |
| Him | Son | Male | 25 |
| 2 | Mother | Female | 50 |
| 3 | Sister | Female | 20 |
| 4 | Brother | Male | 18 |
| 5 | Sister | Male | 17 |
| 6 | Brother | Male | 12 |

### Youth in the community

In regard to education teenage boys had to travel longer than what they do this year because the first cycle school was relocated a bit nearer to the sub kebele. The sun was harsh to him and his friends as they went back to villages at midday, and rain used to spoil textbooks and exercise books, but now it is nearer. The textbooks were given one-to-six or some books were not given at all except to teachers, now children have access to each book individually.

The informant mentioned that there is a land shortage that became a problem to youth at his age to access farm lands, mainly after 2000 EC, because of the park expansion in this same year, and the investment which took a large area in 1989 EC.

There is no alternative opportunity for youth except achievement in school that might create a chance for living. Otherwise the only means of livelihood is farming, which is now restricted due to land shortages.

Even though young people have a problem to hold land, they get access from older people who could hold large irrigated land but are unable to work on it due to age and different reasons, hence landless youth can approach them to work for sharecropping, and those who can afford can buy land in contract agreements. Therefore they can construct a hut and marry a woman without a problem. But there are some who don't have any access and remain without marriage though they wish to establish a family, and have children.

Youth have good relations with the community and participate in all affairs of the community, church members also cooperate with youth and there is no problem in this regard.

The problem of adolescent girls when he was 19, were arranged marriage, abduction, rape, less access to school etc.; all these are changed today, because of government interventions through the kebele administration and wereda court.

Girls have no problem getting a husband and they set up an independent family when they are married. There is no change in this regard, except their marriage is being based on personal choice of partners. Having children is not a problem at all. But the delivery was mainly by TBAs rather than having pre-natal care/check-up at health centre and delivery there, when needed. Girls have no obligation to work on farms but they assist in weeding and transporting harvest etc.

Adolescent girls were not supposed to participate in any meeting in the community when he was 19, six years ago, but now they actively take part in all community meetings like political party, one-to-five, and church services/meetings.

### Your life story

He is 25 years old and was born and grew up in the same kebele/Do'oma. The first six years left little memory for the informant, but he said that he used to play in the nearby river with other kids, keeping maize in the garden from baboons with many other children. He had his sister and brother, and his uncle with his parents at home. The major shock he faced when he grew was his father’s death in 1993 EC. He didn’t leave home, he was helping his family (mother and younger children), by taking up the role of his father as farmer and administrator of the home with his mother.

He had no major illness he faced when he grew, but malaria is common since he was baby less than a year, as he heard from his parents, and still he is victim to frequent malaria illness, for example in September last year he was affected by malaria and stayed in bed for a week, that hindered his farm work the whole week, but he was treated in the health centre. He dropped out of school when his father died in 1993 EC, when he was in 8th grade. He started school when he was 10 years old but couldn’t continue it. He is not planning to continue it even in the future because he is busy with farming which supports the household.

He mentioned that he started to support his family in farming by keeping away baboons from the farm when he was 6 years old, but he began to plough when he was 15, on his parents’ land, and he still is doing it. He said that he could understand agricultural extension interventions better than illiterate old people, because he accepted fertiliser and selected seeds easily and can apply new techniques like planting in line and spacing, he also engages in fruits and onions that have helped him to earn more.

He has never been married, because he preferred to help his mother and educate the younger children. His plan is to have a better economic condition first and he is now in a good condition. He got a motorbike which needs some repair now, two oxen, two cows, three goats, seven chickens, 2 hectares of irrigated land which belongs to the whole family, 3 hectares of non-irrigated land as well; he is planning to marry after two years.

He is an active follower of Kalehiwot church/Protestant, and also helps the church with any labour required. He was also in the choir but couldn’t continue after last year because of much burden on his farming. His mother is his supporter, siblings and friends are there to assist him in farming and all activities that he needs hands for. Neighbours also help in farming and house construction in Dego system.

### Government interventions which have played a role in your life

The education intervention didn’t affect his life, and he never accessed credit from the government or any other source. But fertiliser in half credit is accessed twice a year as it is obligatory to take it, but he is not interested at all because he feels as his land is still fertile on its own, if he is allowed he will quit taking fertiliser now.

The informant mentioned that he applies only part of the fertiliser to a small portion of his land and sells the rest without the knowledge of the kebele officials and DAs, because it is not allowed to do so. He mentioned that the fertiliser enhances the production on the portion of the land the fertiliser is applied to, but he thinks that if he frequently uses fertiliser the land may require it all the time which is not good for him. Earlier in this interview the informant, said that his education helped him to accept the DAs advice easily but this one is contradictory, and when I asked about this, his traditional experimentation on the land gave another lesson to develop this attitude. He never has been part of a cooperative or association so far, because there is no such active movement and motivation about it here in the villages.

He received a bed net from the health post constructed in 1999 EC, and used it for the last two years, which reduced frequency of malaria for him, and for the household; the health post provides malaria tablets, but this year they ran out of them. The family could get access to malaria tablets which reduced the hassle to transport the sick to Wacha health centre, and the expense of medication of about 40 birr. The health extension advice helped his family to use a toilet, and keep sanitation and personal hygiene. For example they clean the compound every week, taking a shower in the river every day was common because it is too hot, but washing clothes in a week, washing feeding plates, dishes etc with soap right after they eat etc.

The informant is leader of an EPRDF party cell members but says it has no benefit to him or his family. When there is a party conference for about 10-15 days is irritating to him that it takes much of his farming time. If he misses one of these days, he should pay 30 birr. He had to pay a 60 birr fine for missing two days last year. This conference is there every year. Actions against HTPs didn’t help him in any way, because his sisters are circumcised because the intervention is late to save them. It started the last four years and his youngest sister is 14.

The informant pays land tax of about 100 birr per annum for the two hectares of irrigated land and for the three hectares of non-irrigated land. He also paid 41 birr for education issues, 3 birr for sport in the kebele, 5 birr for Red Cross.

The sub-kebele office structure and the one-to-five and party cell structure affected him. The first one told to strengthen the old stayed tradition of labour contribution/joining called Dego, and formalised it with specific fixed group members. Therefore, he is benefited from it to get assistance in farming and exchange new ideas on the ways of doing farming.

He is not involved in a youth organisation because it is not established here in the sub kebele. He is a member of Iddir and Equb but not of other community organisations. Iddir has helped the family as security at any time when crisis of death happened, when his father died, however, the iddir was not that strong, but the members did the burials, paid out cash about 200 birr, and provided food and coffee for a few days.

He contributes 10 birr per week for the Equb, and gets about 300 birr at the end, he has not yet got a turn to him. This is meskel feast Equb meant for meat and other expenses in Meskel. The health centre provided in 1999 EC is important to him, because the prevention lessons, bed-net provision and a few medicines available in the village are counted as big interventions.

The relocation of the school is advantageous to him as his younger siblings could access it easily, and the building and the facility is a better one. But this school was built by NGOs. There is no intervention on irrigation, and there is no access to credit so far, no dairy cow etc. The water points were provided by UNICEF in1996 EC, but the informant mentioned that he had grown drinking river water, which had no problem on his health, or to other family members. The difference is he could drink clean water about which he feels happy. The distance of the water points is the same as the river and it has no change in regard to accessibility.

### Aspirations and plans for the future

In the future he want to fix and sell his old motorbike and by a new one to work on local transport service, and get additional earnings. He bought the old used motorbike for 15,000 birr in 2002 EC, and provided service in 2003 EC, the whole year, to transport people to town, his gain was only 4500 birr and now the 2G brand motorbike is broken, not functioning. His plan to buy a new BAJAJ type motorbike is from the sale of the old one and by adding money from his savings from grain sales.

He is planning to marry his girlfriend, in the coming 2 years; he stayed in the friendship for a year. But he first has to construct a new hut for himself, and can use part of his family land for agricultural activities.

His fear about the new motorbike is that the price is going up and price of maize is going down, from which he hoped to get part of the money to purchase the motorbike. If he keeps the maize to wait for a better price, it might be affected by pests in storage.

## Middle wealth young man mid-20s

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Person | Relation to the HH head | Sex | Age |
| Informant | Head/husband | M | 25 |
| Member | Spouse | F | 18 |
| Member | Daughter | F | 3 |

### Your life story

He was born in Do'oma kebele in 1979 EC. He mentioned that he has little memory about his life before 12 years old. But he said that he knows that his two younger brothers and his parents were alive. He remember his parents telling him story every evening, for example ‘a lion had an ox and a baboon had a cow which they sent them a herd, when the cow gave birth the lion first saw and brought the calf to the animal owners and said my ox gave birth, then all the other animals feared and said ‘yes you are right your ox gave birth’ the lion painted blood by taking from the cow on the ox’s ass, then another group of elders from the animal said it seems that both the ox and the cow seems they gave birth, but TOTA/Monkey asked permission to give her opinion by sitting on a tree, and said ‘there is no rain in dry season and an ox can’t give birth’.

His father died when he was 12 after a week sickness, he doesn’t know what the disease was. Before he left home when he married in 2000 EC, he lived with his mother and 4 his siblings. He is living in the same kebele just one kilometre from his parents’ house. In 1994 EC once he went to a forest, and on his way back home he was carrying firewood when he step on a big snake that attacked him. Then he was nervous and fell down on the ground. Then his belly grew very big and he became sick, his mother sold her two cows and took him to Wolayita hospital, where he was admitted and stayed more than a month. But he couldn’t get cured and became bed-ridden for seven months at home. Then his mother brought a traditional healer who is expert on snakes from another kebele called Dera, who gave him traditional medicine after he made his mother sign not to pursue him if her son died because of the medicine he drinks. After he drank the medicine given in fifteen minutes he vomited black fluid and was cured, his big belly went down and now he is totally healthy. At the time he was in grade five, but he dropped out because of the illness, and he couldn’t continue his education for another three years, because the household’s assets had been sold for medical treatment. But after three years he went back and completed grade ten in 2001 EC. His mother used to work on petty trade but spent all her capital and the family lost asset, which affected livelihood and status of the household.

He started school when he was 9years old and completed 10th grade in 2001 EC. The informant could pass tenth grade but there is no TVET in the area, and he can’t afford to go to private colleges elsewhere. Therefore he has no intention or plan in this regard. He was married when he was attending high school, but he mentioned that the marriage was not any barrier to his education. He said that he began to feel interest in girls when he was about 14; he first got a girlfriend when he was 17. His experience was before he got his first girlfriend. He was 16 when he tried sex with a girl in the neighbourhood when they were in the forest to collect firewood. There was no problem as a result of his first sexual relation. As stated above he was married in 2000 EC, to his second girlfriend. He chose his wife, there was no family push or interference. He himself set up his own family, after he bought irrigated land with the money he got from an Equb he had, he constructed a hut, and started life.

His religion is Protestant, regular follower of the Kalehiwot church. He attends church twice a week, but he is not involved in any religious role, except helping the church by contributing labour whenever needed. But his wife is in the church choir.

His very important people in his life are his mother and siblings, they help at any time when he needs help, medical, financial, or psychological.

One of the major government interventions in education is the establishment of the new high school in 1997 EC, and the informant could join it in 2000 EC, and finish high school in 2001 EC. The agricultural extension programme allowed his family to enhance its productivity. More than the extension package, the introduction of onions by Amhara in-migrants has increased household income from farming. Last year he planted onions on his land with his friend and they earned 3000 birr each, from the land they earn only 200 birr when he plants maize. The irrigation was built by UNICEF and there is no additional intervention by the government so far. There is no other intervention worth mentioning to affect the livelihood of the household, Water points were provided by UNICEF as well in 1996 EC. The health extension programme helped his family by providing bed nets, which prevented frequent malaria at home. He mentioned that he was using a toilet even before the Health Extension Programme came into existence in 1998 EC. Sanitation, pre-natal care, and child care and feeding are taught by health extension workers and this has helped his wife to have timely check-ups during her pregnancy, but he had been feeding his baby a thick liquid made of flour and water which is called *MUK* at three months of age.

## Poor young man mid-20s

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Person | Relation to the HH head | SEX | Age |
| Him | Head | M | 26 |
| 2 | Spouse | F | 24 |
| 3 | Son | M | 3 |
| 4 | Daughter | F | 2 months |

### Youth in the community

Gap

### Your life story

He is a 26 year old man born and grown up in Telesa kebele until he was 7 years old, and brought with his father here to Do'oma kebele in resettlement in 1979 EC. He said that he only remembers his play with other children and stealing food from home and eating by hiding till he was 6 years old. He lived with his parents, two older brothers, and one younger brother.

He said that he had many shocks; his mother died when he was 5, his father died when he was 10, and his older brothers who were 16 and 17 supported him to grow up. When he became 17 six cattle died because of disease within a month.

He moved out in 1999 EC because his brother’s wife didn’t like him, and he preferred to construct a hut after getting land from the kebele. He then married in 2001 EC. He used to live with his three brothers and the wife of one of the brothers who lived in another hut in the compound.

He had no serious illness except frequent malaria, and an illness in 2000 EC that lasted three months. He dropped out of school from in grade two, though he joined school when he was 17 in 1995 EC. He said that he had not enough support as the family remained poor after the death of their parents and loss of cattle. He said that if he gets support he could return to school but he is not planning for it because he is poor and unable to do so.

He started working by assisting the family when he was 5 by fetching water from river with older children. He began ploughing the land when he was 16. And he is working as independent farmer, having half a hectare of non-irrigated land. He said his land is not productive though he tries to till it every year; it produces rarely when the rain is good. He work for sharecropping, mainly maize and sweet potato, which helped him to get food for the family, but it covers only about 4 months, the rest is covered by PSNP support, and farm labour and by producing charcoal from which he earns about 100 birr per month.

He said that he first began to develop interest towards girls when he became 13, and he had his first girlfriend in 15, and his first sexual experience was when he was 16 with another girl, not his friend. He was playing with a girl in the neighbourhood in her house, where the family was not there, he said that she showed her breast and her body when they were playing and running in the house, then he was motivated suddenly and they had sex. There was no problem associated.

He married another woman by his choice that was not his girlfriend as well in 2001 EC. And now he has two children, the older one being 3 years old. There was no problem in delivery. He had to borrow money for food for the wife who gave birth two months ago but he couldn’t repay it and the lender is offended, and now he is indebted to the neighbour for about 300 birr.

He is a follower of the Orthodox Christian church but he doesn’t follow up church everywhere, he visits church rarely. He mentioned that his brothers are those who help him and consult him at any time whenever needed.

### Government interventions which have played a role in your life

He dropped out of school in grade two, and his children are not school age, therefore he said that the intervention in schools didn’t affect him. He said that there is no intervention that affected his life or the family, except the health extension programme which made them use a toilet, and his wife was followed up by HEWs closely for periodic check-ups when she was pregnant. The DAs' intervention is not helpful for him as his land is not productive, but when I asked him about his sharecropping, he mentioned that he is applying the fertiliser and the seed on the land taken for sharecropping, which is helpful to harvest more. The intervention that affected domestic work is the grinding mill which is not there any more causing suffering to carry grain to the town all the time. He mentioned that the health post was provided in the past years since 1998 EC and is now supporting the community by distributing bed nets and malaria tablets and educating people to prevent them from disease. He is a member of the ruling party and participates in regular cell meetings and kebele party meetings in addition to contributing money annually. He said that being a party member didn’t bring him any change or advantage in his life, rather he became busy with meetings, and he added that the benefit is not for me but for the party because it makes the members vote for it during elections. He said that there were a few HTPs like FGM and massaging a woman at delivery both minimised by the efforts made by HEWs and also the wereda police.

The informant has half a hectare of dry land for which he pays 12.50 birr tax; he paid all the contributions including 51 birr for the school and the kebele expenses, 5 birr for the Red Cross, and 6 birr for party membership. He works in the kebele public works every Wednesday in canal clearing, internal roads, school and kebele office building etc. He is not part of a 1-5 group as this is not established in the neighbourhood, but he was made to be party cell member. He doesn't participate in youth groups, because the organisation is at its infant stage and few youth are part of it, they don’t believe that it is established well and it has no major activity. He is part of the Meskel Equb and Iddir in the community, for the Iddir he contributes 3 birr per month, and assists in providing the victim family with food, coffee, and labour whenever there is a death. He contributes about 20 birr per month and takes about 240 birr at the end to spend it on the Meskel festival which buys meat for the family.

### Aspirations and plans for the future

His aspiration is to work hard on the sharecropping and get money to buy his own irrigated land to change his life, and improve his family status. His main plan when he says improve his family status is to be able to be food secure, built corrugated iron sheet covered house, and send his children to school up to college.

## Rich young man in late teens

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Person | Relationship with the HH head | Sex | Age |
| Him | Son | M | 19 |
| 1 | Father | M | 42 |
| 2 | Mother | F | 38 |
| 3 | Brother | M | 25 |
| 9 | Sister | F | 24 |
| 5 | Sister | F | 22 |
| 6 | Sister | F | 18 |
| 7 | Sister | F | 16 |
| 8 | Brother | M | 14 |
| 9 | Brother | M | 12 |
| 10 | Sister | F | 10 |
| 11 | Brother | M | 8 |

### Youth in the community

The problem for late teens in regard to education is that there is no preparatory school in the area, and some who are from poor families and scored good grades in 10th grade couldn’t afford to continue their education in Selamber town where there is a preparatory school, these boys chose to join DA training, Teachers’ training and health extension training that comes in the wereda quota. The shift system is not good for the high school students because they have to help their families in farming in the remaining time after school, and they don’t have enough time to study, therefore he prefers half day schooling.

There is land shortage these days, and the small plot of land given is not irrigated, and takes at least 6 months to process. If one has to access irrigated land, he should buy it by contract, or get in to sharecropping.

The only non-farm opportunity in the area is trading of agricultural products and livestock between various markets of the wereda which have different price rates. The problem is that young men have no start-up capital, and the credit access is not easy, because the first youth clients used the money on consumption, and weren't able to repay it. Therefore the microfinance in the wereda doesn't trust youth, and puts many restriction like bringing a guarantor.

Youth of his age also face problems in marrying and establishing independent households, because it requires farm land, constructing a hut, organizing a wedding ceremony, and buying gifts like ornaments which are becoming expensive and unaffordable. But after young people are married, they don’t restrict the number of children they may have, they just keep on giving birth. Young people participate in any church activities, like religious services like songs, some even preach, and labour contribution to church works like construction. They also participate in community work like assisting neighbours in construction of houses, carrying water, wood, grass etc for the house, and many other development issues.

Adolescent girls face problems in education mainly when the family become less interested to allow her to continue education because they prefer her to marry. Now there is no arranged marriage but parents push their daughters to marry at the age of 17-20. Those girls from the Barya clan, however, have little chance to marry and some are there up to 28 who couldn’t get a husband. These girls have a chance to be the second wife of a man from the same clan.

For example; the informant’s elder brother loved a girl from the Barya clan and consulted his father, but his father refused to allow him even though his son sent elders to mediate with him. Therefore, he had to marry another woman in 2003 EC, who was not his first choice.

Girls at this age are involved in church mainly as choir, and also participate in community work/Dego /joint labour.

### Your life story

He mentioned that he doesn't remember anything about his childhood under age six. But he knows that he had three elder siblings and two younger sisters. There was no death except his grandmother’s death in 1998 EC. And there was no major sickness that caused problems to the family. He was not seriously sick, but he remembers that he was attacked by mosquitoes in 2000 EC and 2002 EC, that caused about 15 days sickness each time.

He joined school when he was 8 years old, and he is still attending school in tenth grade, he had to repeat school in grade 4 because he was not interested before grade four, but in his second year in grade four he stood first in class and still he is in good class rank.

He began to help the family by fetching water from the river, collecting firewood, and weeding nearby farms, when he was 8 years old, but he began to plough with oxen when he became 15. This has affected his education because as soon as they get back from school, the family sends them to different tasks like farming, firewood, grass cutting for cattle, fetching water etc., then they can’t do their assignments/homework properly, and don’t have time to study, they try to study with lamp lights which causes discomfort, and they weren't able to stay more than 3 hours.

He mentioned that he began to develop interest in girls around 14, he got his first girl friend at 17, and his first sexual experience was with his first girlfriend when he is 18. The interesting story here is, his girlfriend was from the Barya clan and he met her without knowing this, his father again heard about this and advised him not to get into friendship and to focus on education at this age, and also said ‘If you are in love, just have sex with her and leave her’. He applied his father’s advice. Besides, his friends in school discouraged him from having a girlfriend, and told him that it takes his attention away from education/study.

He said that he told his girlfriend on the date he had sex that he didn't want to spend time with her and that he would have her after graduating from college. This was as a diplomatic departure.

He is follower of the Protestant church, and attends it every Sunday, and he attends students’ chapel on Wednesdays. But he quit his service in the choir in 2003 EC, because he found it time-consuming with the training time, conflicting with his education as he is going to take the national exam in 10th grade.

His important people are the family, mainly his father who provided full assistance as a child. His brother attending college in Arbaminch is his advisor even when he is in conflict with his family, in person during summer season and through phone when he is away. He is his role model and advisor.

### Government interventions which have played a role in your life

In regard to education, the government intervention provided him high school in Wacha town in 1998 EC, and he joined it in 2003 EC. The medium of instruction became Gamo language at first cycle 10 years ago and he says it was important to understand the subject matters in his own language, but they don’t understand Amharic well like his father does because of Amharic being the medium of instruction during his time.

He mentioned that the better economic condition of his household is from hard work and cooperation of the household members, and none of the government interventions were the reason for their progress. Even after they started using fertiliser, their farm was not yielding as it was before, productivity decreased, but he doesn't know why this happened. The health extension packages, however, made much contribution in sanitation like using a toilet, digging hole for burning wastes, washing hands after school and before and after eating. Bed net distribution made the incidence of malaria lower, but some people feel that it is not helping them when they are affected by malaria and they remove it from the bed and use it for other things like for putting grain on the ground to dry it in the sun, or use it as rope for different things.

He is not a member of the political party. One of the interventions against HTPs that saved him from being hurt is branding by burning the skin on the face, of which he could have been victim. But the intervention includes avoiding of FGM, extraction of milk teeth, Uvula cutting, though not all of them are changed, because some people do them in secret. His younger sisters around ten are not circumcised but his mother is insisting to circumcise them, though his father and other children are telling her as it hurts in the future and it is now illegal.

There are some families who circumcise their daughters in secret but they are not penalised despite the law is formally strict, therefore others don’t refrain from doing it on their own mainly at night, by inviting circumcisers.

Except the high school built by government in Wacha town, no other intervention had a major impact on his life when he was growing up. The medium of instruction being local language denied him access to having good Amharic language skills.

### Aspirations and plans for the future

His aspiration in the future is joining college after having good grades in preparatory school. If he found it possible, he wishes to join Arbaminch University, for engineering or another natural science field.

## 

## Middle wealth young man in late teens

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Person | Relation | Sex | Age |
| 1 | Interviewee | M | 19 |
| 2 | Father /head | M | 65 |
| 3 | Mother | F | 55 |
| 4 | Brother | M | 35 |
| 4 | Brother | M | 21 |
| 5 | Sister | F | 18 |
| 6 | Sister | F | 15 |
| 7 | Sister | F | 10 |
| 8 | Sister | F | 7 |

### Youth in the community

Gap

### Your life story

He was born and grew up in Menena kebele, and came here to Do'oma when he was 2 years old, by resettlement.

He remembers that before he was six years of age, he was playing with his younger and older brothers mainly football, he used to get calves out and keep them in front of their house, and fetch water with neighbouring children but he says his memory is very limited and he can’t tell much. He mentioned that he was living with his parents and three siblings. He mentioned that there was no death in the family but the family lost about 20 livestock from 1993-2002 EC due to disease and he mentioned that his family status went down from rich to medium, and now they have six cattle.

He didn’t leave home but he constructed a hut for himself in the family compound in 2000 EC and lives alone but he eats and works with the family.

He first joined school when he was 9, and completed 10th grade in 1998 EC in Wacha school, he was the first student in the school in 1997 EC. He didn’t pass to preparatory school, because of hard work in farming that took much of his time from studying. His brother was sent to private college in Arbaminch this year, 2004 EC, and joined Auto mechanics by selling his cow for about 4000 birr, but the informant mentioned that he lost 7 cattle including cows and a bull in 2000 EC and couldn’t sell any to join private college as he was planning, but his father promised to send him to college next year in 2005 EC. He wants to study surveying, and he is hoping to join college as he was promised.

He started working for the family by fetching water when he was four, he said that he was strong though small. He started to assist in farming by weeding maize when he was 9.

He said that he was much more interested in work than in girls, but he began to feel about them when he was 14, he had his first girlfriend at 18, he took her to Sodo town to buy her clothes and he rented a room there where he had his first sex in 1997 EC, their family were aware about their relation and they didn’t cause any trouble. When they completed 10th grade she was sent to Sodo and joined private college, to study teaching, but there she married her teacher in 1999 EC, because he remained here as a farmer; though he tried to improve his grade by taking 10th grade national exam twice, he failed to meet minimum requirement.

He doesn’t have a girlfriend now and he is not planning to marry soon.

He is a Protestant in Mekaneyesus church, he is an active follower of the church, he was even a preacher when he was a student, but now he is in a great depression due to failure in exams, and has left everything including church services.

He said that his family/parents are his advisors and assistants who provide food, clothes and everything and they promised to send him to private college next year.

### Government interventions which have played a role in your life

The school in the community and the high school in Wacha town helped him to have access to education when he grew up, though he couldn’t succeed in scoring the required grades. He said that there is no good intervention which has changed the livelihood of his family, life is getting worse because there is no veterinary service which left the family in risk of losing many livestock which caused deterioration of the status of the family. He said that it takes years to have two or three cattle grow, but disease takes them away in a minute. He said that the fertiliser and the seeds brought increase in output which is not very much when compared with the fertiliser debt which is high. The health intervention is the same in the health centre, but the health post provided them bed nets and malaria tablets when the family was sick at different times. The family has been using a toilet since 2000 EC as the HEWs advised them to do. He is not a party member because he was not asked to join and he is not interested as well because he doesn’t personally like politics. The interventions related to culture are reducing costs in funeral and weddings, avoiding FGM, etc, but the first two don’t seem as successful as hoped.

He doesn’t pay tax, as he doesn't own his own land, but he participates in community work by representing his parents in building school, kebele office, canal clearing etc. He is not part of a one-to-five group or party cell because he hasn't set up his own family yet. He is not part of youth organisations; when asked the reason he said that, he said that there is no such organisation in the kebele. He is not member for either Iddir or Equb.

### Aspirations and plans for the future

His aspiration in the future is to join private college and study accounting and work in towns outside this wereda, because he feels that it is possible to upgrade education and progress in life in town. He doesn’t have plans or aspirations about his family, but he might help them in the future if he could change his situation. About the community, he said that he can’t say anything but it is the duty of the government to change the condition of the community and provide it with all the necessary services and assistance.

## Poor young man in late teens

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Persons | Relationship | Sex | Age |
| You | Head | M | 20 |
| 2 | Spouse | F | 19 |
| 3 | Son | M | 2 |

### Youth in the community

He knows that youth in the community have access to education up to grade 10. But people talk about the problem which is that the preparatory school is located far from the wereda, about 30 kms, and remained unaffordable for many students and their parents to send them there and cover their expenses. There is no irrigated land left for youth in the community if they don’t try to access it in sharecropping, the dry land being given to them is very small which doesn’t help much because of rain shortage. There is no alternative work opportunity in the kebele except farming. The investment which has been allowing them have access to jobs in different sectors has stopped functioning since 1998 EC, but now this year they are hoping that it will begin again with another investors' group. He said that finding a wife is a problem because youth are becoming poor and unable to set up families at the right age and should wait long, up to the age of 28 or 29. Once the family is set up having children is not a problem, but the number of children is worsening the situation of the family as they don’t have enough income or harvest to support the family. Youth in the community actively participate in religious activities and other common issues in the kebele whenever any cooperation is needed like in DEGO/labour contribution in farming, house construction, etc.

Girls’ problems are the same as boys'; they don’t have access to school beyond 10th grade, they don’t have alternative job opportunities, and no recreation. But for them finding a husband is not a problem, because they are not expected to have land and house or any other property. They have been working both in the home and in the field in the kinds of job they can do except ploughing. The work load is not that big on girls as everyone in families helps each other. Girls also participate in religious and community issues. They are singers for the church and serve in different areas. They take part in various community events, like funerals, weddings, DEGO, etc.

### Your life story

He is a 20 year old man who was born and grew up in Do'oma Kebele. He said that he hardly remembers about his life before six years of age. But he mentioned that his father died when he was six. He said that he remembers crowds and crying in their home, but he didn’t realise that it was big loss for him. Just after the death of his father, his mother married another man, and his father’s sister took him to raise him in her house after she negotiated with his mother. He used to visit his mom frequently and she also used to do so, there was good relationship with his aunt and his mother.

There were seven people living with him when he grew up with his aunt, her husband and five of their children. The kebele gave him land to construct a hut in 2000 EC and he married and left home then. He received half a hectare of dry land just recently in 2003 EC.

He began to work for sharecropping when he was 15, and gets about 2 quintals of maize, 2 quintals of sweet potato, and as additional income source he is always engaged in farm labour from which he earns 20 birr per day and this job might be available for 10 days in good times; he also cuts grass and sells it in town for which he might get 6 birr or around depending on the amount of the grass. He said that he had no serious illness except malaria which affects him at least 3 times a year, but there are some years with no malaria.

He started school when he was 8 and attended till grade 3, but he dropped out of school because he had no equal facilities like clothes, stationery materials etc like what was provided to his cousins, and he decided to quit. He wants to continue his education next year, but he thinks that he can’t make it as he has to support his family by committing full time in his farm work and other available ways of earning.

He began work by assisting his aunts’ family in farming, mainly weeding, when he was ten, but he started fetching water with small jars when he was seven. He was able to plough with oxen when he was 12 and became perfect in it when he reached 15; this was the age where he began paid labour and sharecropping.

His first interest towards girls began at the age of 14, but he was too shy to have a girlfriend and to have access to sexual intercourse. This is one main reason for his early marriage when he was 16 in 2000 EC though his mother and all the relatives opposed his early marriage. He chose his wife himself and this was his first sexual experience just on the date of the wedding.

His son was born in 2002 EC and there was no problem related to the delivery or child care at the moment. But recently he had food shortage and borrowed 150 birr from Meskel Equb and repaid it with the money earned from farm labour.

He is Kalehiwot church follower/Protestant and he is an active participant and he was in C group choir since his 10th and has now moved to B group. His closer people are his neighbours who are offering consulting and support at all times, and they are the ones with whom he interacts frequently.

### Government interventions which have played a role in your life

He mentioned that the intervention in education is the new building for the primary school provided by NGOs, and the high school in Wacha town, but his life is not impacted by this as he quit school in grade 3 and his son is not of school age. No intervention affected his livelihood except PSNP which he joined in 2003 EC which is assisting him to buy food at time of food gaps. The irrigation was once provided with the resettlement and it is the community working for its maintenance. The informant said that the investment and the park which took extensive land made him landless for years and even when the kebele gave him land it is only about half a hectare which he says is dry, small and unproductive. Since he joined PSNP as PW beneficiary, he stopped assisting his wife in taking grain to mills, and he rarely fetches water, because he has to work for the PW requirement. The health intervention is the health post which he says only provides bed nets, malaria tablets and lots of advice about using toilets, washing hands, washing clothes, taking showers and bathing babies, care for pregnant women and checking every time in the health centre in Wacha etc. He is implementing the advice being given by HEWs though he couldn’t do it with the frequency they are saying. About the political interventions, what he knows is organizing the community members into party cells is the major intervention going on for which he is a member as requested by the kebele. Being a member didn’t bring any change in his life, but he feels that it puts him in agreement and harmony with officials. About cultural interventions, he said there are no such interventions except for gender equality that is being advocated through the kebele meetings, and in most public gatherings.

He paid land tax of 12.50 birr just this year, he also contributed 51 birr for the kebele and the school expenses, 12 birr for the party with his wife, and 2 birr monthly for drinking water. He also engages in the weekly public day every Wednesday and the kinds of work are school construction, canal clearing, and watershed management, internal roads etc. He is not part of the one-to-five structure because he just got land last year and even those who got land earlier are not in this group as it is less organised, but he is a party cell member and takes part in regular meetings every 15 days. He said that there is no youth organisation in the kebele and didn’t hear about it. He has Iddir to which he is a member since he is married, and pays 3 birr contribution every month, and provides the required assistance to the victim family like food, coffee, labour, firewood etc. He is not a member of an Equb or other community organisations.

### Aspirations and plans for the future

His future aspirations are working hard in sharecropping land and trying to buy oxen, and his own irrigated land which he thinks the best way to success. His wish is to construct a corrugated iron sheet roof house in the future if he could achieve the aspirations first. For the community he wishes a water pump to be provided to provide access to the water for all the kebele people.