# Interviews with kebele officials in Gara Godo kebele, Bolosso Sore wereda, Wolayitta - Stage 2 questions

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## Kebele structure

### About the kebele

|  | Personnel | | Atten-dance  Level at meeting | Types of decision/action | Examples of a recent important decision/action | Topics at last meeting | Problem | Suggestion for improvement |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| male | female |
| Kebele council | 140 | 60 | 75% | Mainly on current affairs | Subsidizing budget deficit from sale of tree in com. forest | Security case | Low attendance during planting & harvesting |  |
| Kebele cabinet | 7 | 3 | 85% | Good governance, peace & security, public service… | A member of the cabinet was taken off his position for misuse of public money | Collecting debt of fertilizer | As most members (6) are not paid salary, their involvement is low |  |
| Kebele chair | 1 |  | 90% | Follow-up the implementation political decision |  |  |  |  |
| Kebele committee |  |  |  |  |  |  |  |  |
| Kebele manager | 1 |  | 95% | Follow-up public services & compile data &information | A public servant was punished for his absence from duty. |  |  |  |
| Kebele officials |  |  |  |  |  |  |  |  |

The kebele municipality reports to the Wereda trade and industry office. Budget is allocated to the kebele municipality directly from the zone. The good side of the recent kebele structure is that it has created responsibility and specific labour division among the civil workers in the kebele. But, the disadvantage is that there is no income generation means for the kebele after municipality become independent. According to the kebele manager, the job description is limited and small-sized to the kebele administration. Another advantage of the recent kebele structure is that awareness-creation improved among the community members and development activities are enhanced in rural areas.

The inclusion in the new structure (2005) of: Justice and peace cabinet reduced the incidence of crime; Women affairs cabinet empowered women to play management role, to secure their rights, and to access credit services. As most members (6) are not paid salary, their involvement in office work for their respective assignments is low.

The kebele council includes both male and female kebele personnel. There is a regular monthly meeting. The kebele decides upon annual activity plans in the kebele, peace and security issues of the kebele, and development of sectors (education, health, agriculture) in the kebele. As one of the kebele council member responds, the kebele council have no special compensation during the long time spending in council meetings. Some council members are not willing to participate in meeting during peak farming seasons. The council chair and vice chair lead the council during the meetings. The kebele cabinet are responsible to discuss on agenda of sectoral developments (e.g. Education, health, agriculture, etc) when the cabinet members conduct a meeting. For instance, in the first 2 - 3 months of the new budget year, the kebele cabinet discuss upon education in the presence of committee organized from student families, teachers' representatives and community elders. It gives a good opportunity to the community through their representatives to decide upon the quality of education, school development, student fee decisions and any other matters of education during the meetings. It is similar to other development sectors.

### Sub-kebele structures

With regard to sub-kebele, there is no any structure which refers the sub-kebele arrangements.

### Kebele Committees

NA

### Kebele leadership

Kebele chairman ……………………………………………… UA

Vice kebele chairman ……………………………………… ZL

Peace and security, kebele ………………………………. BM

Women and structure …………………………………….. BB

Agriculture and Rural Development ……………….. TM (Livestock, Vet, Crop & NRM DA)

Health Extension cabine ………………………………….. BF (Urban and Rural)

Education cabine …………………………………………….. MM

Chairman, Kebele people's representative ………. BD

Vice chairman, kebele people's representative... UE

Kebele manager ………………………………………………. EE

Development Team ………………………………………….. (Main judge, left judge, Right judge, Registrar)

Political Party Structure

Chairman, political party (kebele chair)

Head, politics (kebele vice chair)

Structuring, politics (W/TI)

Cashier (NB)

Political Administration Members - 11

Kebele Party Sub-committee

Chairman, UA

V/chairman, W/TI

Kebele Politics sub committee

Politics, Head ………………………………… (IL)

Vice, Politics Head ………………………… (NX)

Member ……………………………………….. (BB)

Structuring sub-committee

Structure sub-committee …………….. (W/TI)

Vice Structure committee ……………. (EX)

Member committee …………………….. (CN)

Women sub-committee

Chairman ………………..........……………… (CI)

V/chairman ………………..........…………… (XK)

Member ………………………...........………. (BC)

Youth sub-committee

Chairman …………………………………… (BM) ……………………….. Association

V/Chairman ……………………………….. (YL) ………………………….. Youth League

Member …………………………………….. (UU) …………………….. Youth Federation

Women Association

Women Association, chairman

Women league

Women Federation

Kebele credit and Saving Institution

Chairman, Secretary, Members

Kebele Municipality Structure

Manager

Procurement and payment office

Cashier

Urban cleaning

Human Resource

Accountant

Record officer

Guard

The kebele chair is responsible for kebele matters and to the community in managing required decisions, and supporting kebele members for administrative issues. The chair or vice chair is responsible to prepare weekly reports of the kebele activity, calls the community for meeting on the agenda of current matters at his/her hand.

The community crime prevention is most of the time presented to the community meeting for consultation. The usual and common agenda, community peace and security, and some seasonal agenda, input distribution for farming, are forwarded to the community meeting days and the meetings are managed or organised by the chair.

However, the community meeting is not in a required direction of discussion during bad seasons. The people give much emphasis to food aid if the season faces shortage of rain. People are not happy to participate in kebele meetings in peak farming seasons. There is a conflict in meetings with people if the improved seed distributed is not compatible with the environment.

Moreover, the community members do not want to participate in the kebele administration due to its lack of labour time compensation and lack of budget or income generation. The kebele manager is the only person hired by the government. The manager develops the kebele information system, reports the kebele performance, records minutes in every kebele meetings and follows -up kebele good governance. There are numerous sub-committee organized in kebele.

|  |  |  |
| --- | --- | --- |
| Year | Name | Reason for leaving |
| 2005/6 | NG |  |
| 2006/7 | NG | Better job opportunity, employed at wereda as officer |
| 2007/8 | FN |  |
| 2008/9 | FN | Failed to attain the requirement during Gimgema |
| 2009/10 | BC | Better job opportunity, employed as a teacher at Gara-Godo primary school. |
| 2010/11 | UA | Still serving |

The first kebele manager came to the Gara Godo kebele in 2005. He was Abera Sisay. Between the present kebele manager (Ato Desalegn Dana who came in April 2011) and the former manager, there was no kebele manager appointment. But, the head of the municipality was managing both offices. The kebele manager is responsible to undertake kebele activity plan, reporting, records meeting minutes, kebele statistical profile development and following-up peace and security of the kebele.

The kebele manager has many interactions with cabinet and councils, association and sub-kebele structures:

. The manager records all meeting minutes

. The manager participates in kebele planning

. The manager is responsible to follow-up sector officers in the kebele

. The manager supports associations and sub-kebele structures directly or indirectly.

There is good interaction between the kebele manager and cabinet, council, women's and youth associations.

### Women's organisations

The women’s association (WA), women’s league (WL) and women’s federation (WF), each with 150, 15 and 5 members, respectively, operate in the community. The WA is involved in organizing women’s groups so that they can access credit services for running a business while the WL and WF carry out political activities. The number of members in the women's association, women's league and federation are not above 100. Recently, the attention to and involvement of women in leadership, politics or any other matters have been improving.

Major activities of their association are saving unit, teaching and counselling about women's rights in the community, and income earning-activities. The association works out duties sent from wereda offices. It is their achievement to be recognized in every system of administration from federal to specific kebele systems and networks. However, there are still no sufficient resources and lack of attention to involve the association (league or federation) to become fully operational. There is no formally allotted budget resource and their office system is not well organised.

### Youth Association

*Research officer 1* In the youth association, the numbers of male and female are 150 and 100, respectively. Both youth and women’s associations face similar situations in the kebele. Avery few young people in the association are involved in productive activities like wood and metal works. It needs larger effort (training, awareness creation and interventions) to transform younger labour into productive activities.

*Research officer 2* The youth association (YA), youth league (YL) and youth federation (YF), each with 62 (52 boys &10 girls), 15 (12b & 3g), and 5 (4b & a girl) members, respectively, operate in the community. The YA is involved in organizing youth groups so that they can access credit services for running a business; while the WL and WF carry out political activities.

## Roads, paths and bridges

The community has very strong linkage with the nearest town, Areka, and relatively there is improved access to wereda and zonal centres and the regional capital. Similarly, the towns like Shanto, Boditi, Sodo, Adero and Wada are not far away from the community, or exist in maximum of 5 hours walkway, but this day all have good road networks and transportation access.

Recently, roads are interconnecting kebeles, weredas, zones or regional capital. However, within the community paths are seasonal and difficult for bigger cars. In the rainy season, bridges constructed from wood within the community are not safe for car transportation. The community has a better road network with the wereda or the nearest town, Areka.

Market place Walkway: 2 hours

Areka

Boditi

Shanto

Wada

Gara Godo

Bega Road

Cost (Car transport: 6-10 Birr; motor bicycle:

20-25 Birr; Horse cart: 7 Birr)

Trade links (coffee, Boloke,

Teffe)

Market; Road;

Livestock fattening

Similarly, the community in Gara Godo has a link with Wolayitta and Kembata Zones. There are mobile networks, Colleges, University, asphalt road and Wolayitta Development Association (WODA) development interventions linking Gara Godo Community to Wolayitta Sodo. Car transport is between 15 - 20 birr. In the northern part of Gara Godo, the community is linked to Kembata Zone and Durame due to Trade and Road networks. Gara Godo community is linked to Awassa town (parliament members, schools, college, and migration of daily labour), Addis Ababa (Job seeking, butter trading, to migrate abroad) and other regional towns (University education, daily labour mobility).

The transport cost from Gara Godo to Awassa (50 birr), Addis Ababa (100 - 150 Birr) and other regional towns (up to 45 birr) have regular tariff, but almost all areas have only car transport.

The nearest town, Areka (at the same time wereda centre), is accessed by walking for about one and a half hour or by vehicles, which are available three days a week throughout a year, at the cost of Birr 6 to 10. Of total 13 km road length, 8 km is all weather gravel road while the remaining 5 is asphalted.

Soddo (zone centre)and Awassa (regional capital) are accessed from Areka by buses, which are available every day throughout a year, at the cost of Birr 10 and 60, respectively. The road to each of the towns is asphalt.

Internal roads, bridges and paths are common accesses to the community to move from one kebele/area to another kebele/area. Walkways, motor bicycle, smaller cars, horse cart or donkey cart are regularly used by the community. Within the community, people use road walk ways or horse/donkey carts. Indeed, motor bicycle is becoming a common means to move within the community.

However, the walk ways have usual problem during rainy season. Bridges are filled with river flow during rainy seasons. The kebele community has better access (light, Health centre (centre for 5 kebeles), High School) when compared to other PAs, but the road access is not improved to meet the community needs.

All villages in the community are interconnected to each other by path, thus people can move from one to the other on foot without seasonal limitation. Though each village in the community is connected to Gara-Godo town, centre of the kebele, by dry weather road, transport is not available except motor bicycles.

## Community land use

*Research Officer 1* In the community land shortage is very known and a rough proportion of allocation to small holder land (0.5 - 0.6) hectares, irrigated land (0.0) hectare, cooperative farming land (0) hectare, land for kebele centre (1/2 hectares), other communal land 18 hectares) and land for investors (2 hectares) indicates the scarcity of land in proportion to the population growth (2.9).

*Research Officer 2* Smallholders land, land for kebele centre, grazing land, and other communal lands cover an area of 569 ha, 1.4 ha, 102 ha, and 46 ha, respectively. Their proportion is in the order of 78.9 %, 0.5%, 14.1% and 6.4%.

## Public buildings

The qualities of public buildings in the community are not far away from traditional construction. The condition of kebele offices (with iron sheet, electricity, water and latrine), Farmer's Training centre (iron sheet, electricity, latrine), veterinary office (no water), high school (building, electricity, latrine), Primary School (iron sheeted electricity, water, latrine), and health centres (building, electricity, water, and latrine) is fairly good.

## Modern infrastructure

### Electricity

Gara-Godo town got hydroelectric power supply in 2009. Construction cost of the power line was covered completely by federal government of Ethiopia. Every HH in the town is entitled to access the power provided that the HH cover cost of devices for connection. Currently the power is being used to run lighting and audio-visual devices, grain mills, as well as small machines (welding, grinding) woodwork and barbering by the community who in turn pay service charge for consumed power.

### Phones

Since the reception antenna was erected at kebele office compound more than 500 hundred community members are using mobile access. It was introduced to the community in the year 2008. People involved in trade, government jobs or education uses the mobile. Earlier time, in the year 2005, there was solar system type telephone lines, but currently it is not working.

## Land-related interventions

### Land re-allocation

There is land contracting practice in the community, but there is no land reallocation.

### 

### Land registration

More than 80% of the community members have land certificates. Due to dispute cases, some household land is not measured and certified. Among 80% who have got certificates, some have no couple photos on the certificate due to lack of photograph access during the time of registration. Respondents report that Land certification created borrowing guarantee, contract guarantee, insurance, and equality and inheritance right to the community.

### Rights to land

*Male research officer* Legally, a male is eligible to inherit household resources from his family. However, widows can claim to own the land resources if she is not marrying a new husband outside the relatives of the previous husband’s family. During divorce women can claim to own land resources provided that their children prefer to live with their mother.

*Female research officer* All children, both male and female have equal right to inherit land from their parent as long as they have not married, however, females are deprived of this right after they have married unless she is the only alive child for the parent. Widows deserve right to inherit land of their deceased husband, while a divorced woman has equal rights of sharing all assets with her ex-husband. All of the above laws have been properly implemented.

### Zero-grazing

If the community member is not present during the activities to recover wooded areas, the kebele parliament decides upon the penalty of Birr 100 to 500 birr. There is still lack of awareness to keep grazing area in the community.

### Community forests

Afforestation activity in the community is becoming an important participatory approach. Even though the activity is at early stage, the community understand its impact on weather changes.

The community is not allowed to cut a single tree unless permitted by kebele leaders. Anyone found cutting a tree in the community forest without permission is considered criminal and punished in prison terms. The policy is working well. The community forest provides wood (trees) at a reasonable price for individuals and free of charge for constructing public facilities.

### Communal grazing areas

A few communal grazing areas are available. People in the community are informed to protect these areas.

### Re-settlement

Some resettlement activities were undertaken before the year 2005 due to land shortage. Among 5 persons resettled, 3 returned to their origin immediately as they faced non-conducive work condition. More than 40 households were expected to resettle in other places; however, there was a limit to PSNP participants. There has not been any resettlement activity in the area.

### Villagisation

Villagisation was done during the Derg regime. At present there is no villagisation in the kebele.

## Farming interventions

### Water for farming - irrigation and water harvesting

Irrigation scheme in the kebele is poor. Water harvesting was introduced in the year 2005 and there were 26 beneficiaries. They were collecting water from rain in a well-constructed by the agriculture office. Farmers were using this water for vegetable production. The problem was lack of awareness about the water harvesting scheme.

### Producer Co-operatives

There is no producer cooperative in the kebele.

### The Service Co-operative

*Male research officer* More than 150 farmer members are categorized under service cooperatives. There is Damota Farmer's Union in Sodo town that directly communicates to the cooperatives in Gara Godo Kebele. The cooperative sells fertilizer, but is not possible to sell improved seeds. Due to its quality and guarantee, people prefer to buy farm inputs from the cooperative.

*Female research officer* A service co-operative of 360 members buys food items while the price is low and then sells them back at reasonable prices when their market value soar. In 2009, the cooperative got a total profit of Birr 24,000.00 from the service.

### Other Co-operatives

There is no other cooperative.

### Other farming interventions

Farmer's Training Centre (FTC) was built in the year 2007 on an area of 0.25 ha in model farmers land, schools and farmer's training centre in the kebele. However, FTC is now used for demonstration. It train farmers in improved farming technologies such as planting space, mode of fertilizer application, tillage practices; while the land serves as demonstration plot where the trainees practice the theoretical lesson in the field.

*Male research officer* In the kebele, crop extension and packages, livestock extension and packages, veterinary and NRM extension are present. They work in the community as trainers and technical supporters of the farmer, besides distributing fertilizers and improved seeds. There is payment instalment for fertiliser, but not for improved seeds. Credit and saving institution (OMO) is available. Women or youth packages are focusing on enterprise development related to non-farm activities. The kebele interventions are regular visits, providing technical supports, training, supply fertilizer, distributes improved seeds and follow-up the overall activities. The kebele collects money from farmers and provide or facilitate fertiliser, improved seeds, poultry, sweet potato seed, coffee and other supports. Model farmers propagate the improved seeds and distribute to other farmers.

*Female research officer* There are four development workers, one for each of crop production, livestock production, natural resource management and veterinary service. The crop DA introduces new farming technologies theoretically at farmers meeting, demonstrates on plots, provides technical support at field, and follows up their implementation. Similarly, DAs of livestock production and natural resource management do so in their respective professions, while vet technicians provide medical treatment on station, except moving house to house for delivery service and treating seriously ill animals. Livestock extension package and natural resource management extensions are not that efficient in their modes of working. They are less committed to implement the development intervention in the community. However, crop extension packages and veterinary are performing their task very well as they are appreciated by the community. Desirable inputs for crop and livestock production are fairly available and sold to farmers on credit basis whereas vet medication is delivered on cash. Youth benefit from package that involves a cattle fattening programme.

## Non-farming interventions

Credit is supplied to the household based on the selection criteria: returns the credit, invests on development activities and who can work.

Women packages (vegetable, better trading, and spinning) and youth packages (ox fattening, petty trading, wood work, and metal work) are available. Enterprise development by SMEs is in progress. Non-farming interventions are environmental protection, training deemed to create awareness, empowering young, vulnerable women, child and elder.

Wood work and metal works is the only non-farm interventions exercised in the community. The kebele organize interested youth individuals and support them in accessing work place, electric power supply and credit service.

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

*Male research officer* People who participate in food for work (FFW) programme are selected in a public conference. The poor who cannot eat 3 times a day are eligible to participate in the FFW. The FFW programme is implemented as: 50 Birr per person in a household per day; in hungry seasons, three times food and 3 times cash is provided.

In the year 2011, there have been 3 households graduated from FFW. The criteria for graduation are the achievement of household asset estimation amounting at least 2980 birr. Agricultural workers, kebele leaders and development agents rank the wealth of the household to identity the status for graduation from FFW programme. Respondents report that the major reason for graduation was the hardworking of farmer households. However, there is still weak aspiration by farmers to change their livelihood. Saving habit is very poor in the community. Money or food release delays to respond to the beneficiaries demand. Thus, the farmer receives money by borrowing at an interest rate beyond 100%. In the community of 1248 HHs, people who are participating in FFW programme are only 133.

Beneficiaries' selection is done by a team organized from religious and kebele leaders and agricultural workers and a public meeting is conducted for the decision. The community at the meeting elect and select the poor that can participate in the programme. Replacing individuals in the FFW programme is only possible to widows. FFW is done for six months for 5 days per month.

HH with one family member work for 5 days per week and the working days increase as the family number increase. People work in the FFW programme from January to June every year. The activities are road improvements, terracing, bridge construction, nursery, spring development and other MSEs.

*Female research officer* FFW programme run its activities for a day in a week throughout six months (January to June) during which terraces, channels and roads are constructed or maintained turn by turn. Currently 108 HHs (8.65% ) are benefiting from the programme. The beneficiaries HH are chosen on the basis of their wealth; only those whose per capita wealth is less than Birr 2998.00 are eligible for the programme. The HH gets cash (grain) at rate of Birr 50 (15 kg) per head for each of the family members. Those HHs whose per capita wealth reached to Birr 3000.00 will be graduated. Until now only 4 HH were graduated from the programme. These HHs were said to have not accumulated the level of wealth stated for graduation, but the kebele graduated them as ordered by the wereda. the kebele complain that the community is not benefiting from the programme as equally as other kebele; besides, payment is not delivered on time.

## Credit and debt

### Credit and savings opportunities in the kebele

*Male research officer* Both OMO microfinance and Wisdom are providing credit service to the households in the kebele. The households need to qualify eligibility criteria to obtain the loan: kebele residence, hard worker, no loan from other organization, no debt accumulation, and no default history. Saving helps the household to pay back the principal and own their own capital. The interest rate is less than an interest rate in informal credit markets in the kebele. There is not as such big debt history in the kebele, but a few have at most up to 3000 birr debt history. In the kebele, some households are accused for debt repayment defaults of individuals in the kebele.

*Female research officer* There is no any credit organization, governmental, non-governmental or private, in the kebele. However, the community can get credit service from those centred at wereda town (listed in Module 1).

### Dealing with debt in the community

*Male research officer* Indeed, there is no as such huge amount of debt accumulation. But, government gives a year for debt recovery. There is no insurance in place or plans for insurance in the kebele.

*Female research officer* The community owe a total debt of Birr 700,000.00 accumulated over the last two years. There is no any opportunity or plans for recovering past debt, other than motivating farmers to maximize production so that they would be able to pay back the loan from product sale.

## Investors and in-migrants

## Interventions against HTPs affecting livelihoods

Wedding and death ceremonies were very expensive during 1990s and the earlier periods, but currently religious and organizational interventions influenced the wastage to be reduced. Awareness creation by government, religious education and the challenge of living system itself have contributed a lot to change the attitude of the community regarding harmful traditional practices.

Extravagance following one’s death is said to be the main HTP affecting livelihoods of the community until recently. Despite a by-law was formulated and agreed upon the community to give up the ceremony, some people still refused to accept it.

## Food aid

*Research officer 1* Both PSNP and emergency food aids work in the community. The distribution of food aid is 50 KG per person in a household and the labour time is also proportional to family size. For at least 6 months, the PSNP uses food or cash grant, but the way of utilization of cash or food is wasteful. In expectation of aid, people involve in borrowing and maximize their earlier consumption than the intervention month.

Wheat or Boloke is common food aid items for PSNP participants while nutritious food aid (plumpynut and BP 100), is given to mothers and child for up to 8 months through NGOs (IMC, IRC) interventions. Food aid from PSNP is not appropriately used by the participant for the said purpose, thus graduation as an achievement though household capital formation due to programme participation is weak and the numbers of successful households per year are very few. The respondent remarks that increasing productivity of farming system and changing the attitude of households to improve work-leisure time proportion will increase food aid independence.

*Research officer 2* PSNP provide food aid for two months (during high deficit ) a year at the rate of 15 kg per month per head; and cash aid for 4 months a year at a rate of Birr 50 per month per head which is not adequate. As for babies and mother there isn't PSNP food aid. The food aid (only of wheat grain) often reaches on time whereas the cash lags behind. So far there is not major achievement. The community complain on the inadequacy of the food aid, as they suggest that the food ration has to be increased. There is no intervention taking place as emergency food aid and other programmes in the kebele.

## Nutrition

The only nutrition interventions existing in the kebele are nutrition education, supplements, nutrition of pregnant and breast-feeding mothers and children nutrition. Health extension workers and volunteer Health messengers are teaching health education. Volunteer Health Messengers are model households selected from the community and one for fifty households represented to teach or follow-up the households. They have immediate contact with each household in a "gott" and they collect data for children below 2 years old.

At the Health centre in the kebele, maternal test and screening of mother and child per month are under taken. Wereda Health office supports the activities under CBN programme (Community-Based Nutrition). Given improved awareness, the community have weaker responses to intended changes and the traditional way of child feeding is not avoided. However, it has been resulting in unwanted diseases and death. Under the Integrated Family Health Programme (IFHP), the intervention reduced diarrhoea and other infectious diseases. Parallel intervention in the form of awareness creation and prevention /curative activities should be strengthened.

Health extension workers provide nutrition education as to nutrient sources, formulating balanced diet, preparing food, importance of breast feeding. Children with malnutrition get supplementary food composed of ground nut while pregnant and breast feeding mothers obtain grain flour and edible oil quarterly from an NGO, called MCF, delivered through governmental health centre. It is suggested that creating a high level of awareness on nutrition through adult education is a better strategy of reducing malnutrition.

## Drinking water

Protected springs, boreholes, wells and roof catchments are available in the kebele catchment areas. However, there is a tragedy of a commons to use the public goods. The community water committee collects the contribution of each household (10 - 50 cents) and manages overall maintenance of the water service.

The community get safe water from 6 bore holes and 3 hands dug wells. The bore holes are managed by a water committee of the community who are responsible for mobilizing the community to protect water points by fencing, allocating money collected from users to various purposes and seeking for maintenance. At present, 3 of the bore holes are not functional.

## Hygiene and environmental sanitation

According to the kebele health cabinet, households graduated from latrine (10%), waste disposal (80%), hand washing (90%), kitchen cupboards (0%), water purification tablets (now 0%), livestock not living in a house (70%), smoke - free house (70%) and pests and insects control (90%); they need persistent interventions in aspects not fulfilled for keeping their hygiene and environmental sanitation.

Recently, all households have better awareness about their hygiene and environmental sanitation importance, but very many have implementation problems. Still there is a huge demand for interventions on expansion and strengthening of the activities among the community. People have no access of resources, for example, to reconstruct their smoking home or separate livestock from their living room.

## Disease prevention and control

Presently, immunisations, bed nets, spraying houses, removing stagnant water, HIV/AIDs prevention, TB prevention and First Aid at health centre (no health post) are major activities under the disease prevention and control programme. The community in the kebele have better awareness about HIV/AIDs and the others are almost highly demanded health services. The health cabinet reports that the community has improved attitudes toward the worst disease, HIV/AIDs, and the stigma has reduced due to stronger health educations.

Currently, health posts work for 75% on vaccination and prevention within the community where as the remaining 25% service is at health post. There is integrated working environment between health centres and health posts. The first health intervention for a family at any time (including mother's delivery support) is provided at health post and referred to the health centre for advanced treatments. There is no distance been health post and the people around it. Moreover, women involved in health extension works are members of the community and easier for them to follow-up or support their neighbour in any of the emergency cases. Recently, prevention is taking a lead position. However, the problems among staff (weak communication) and lack of commitments by health workers due to insufficient remuneration (wage) discourages health service mission and demand further effort interventions.

Gara-Godo health centre runs a house-to-house immunisation programme throughout the community. Mothers are well informed ahead of each schedule and welcome the programme with high interest, thus, contributing their part for 90% achievement of the programme. The community drains stagnant surface water while the health centre sprays houses with Deltametrin and DDT chemical twice a year for preventing malaria in the kebele. The measure was found to be 85 % successful in avoiding malaria outbreak. Health extension workers provide a house to house education where they teach adults about HIV/AIDS, its modes of transmission and preventive measures, besides disseminating condoms. The community brought a change in attitude particularly with regard to using condoms.

## Interventions against HTPs affecting health

In the kebele, it becomes a rare occasion to undertake female circumcision, cutting uvula, pulling milk teeth, body scarring or branding. Due to many interventions (GOs, NGOs, religious education), the attitude of people changed to adopt formal health service. Female circumcision results in legal punishment, both the girl’s family and the traditional practitioner, if any.

In the past males and females were supposed to be circumcised before the age of 15 and 10, respectively. These days, too, male circumcision occurs as frequent as in the past. On the contrary, female circumcision ceased through educating the community at large and mothers in particular not to let their daughter's be circumcised; as well as traditional/customary 'experts' who perform circumcision not to do so.

## Curative health services

### Health Post drugs

There was a health post in Gara Godo Kebele, but a year ago it was shifted to the newly established kebele (Tokisa). Some drugs necessarily available at health posts are Albendazol, Mebendazol, Vitamin A (Mother and children), iron tablet (prenatal test), Quartum, Bacterium tablet, RDT, ORS and other vaccination items. Both International Medical Corps (IMC) and IFHP supply the health post drugs in addition to the wereda health office. The kebele health cabinet reported that the supply shortages of drug to the health centre in Gara Godo is one of the very important challenges hindering the outreach of health service to the required standards in the kebele.

In fact, bigger changes have been recorded due to much attention due to preventive approaches. Moreover, the kebele will be at better position if a new health post construction is done as per the plan for replacement of the shifted one to other kebele by the wereda health office.

Drugs such as Quartem for malaria; Iron, Albindazol, Mebindazol, Paracetamol... were supposed to be available at HPs. However, Quartem is scarce by now.

### Health Centres

The health centre is well constructed in recent time with better staffing. There is expectation to have at least 3 health officers, but currently there is only one. Since the centre manages its own revenue, there is no problem to avail all demanded drugs in the centre. The poor people who have support letter from wereda are exempted from health service expense. Seasonally, when there is disease in the community, the centre becomes busy (September - January) following summer season or rainy season.

Poor individuals were exempted from paying cash for health service and medication provided that the respective kebele certify (confirm) their poorness. Currently, however, there is no clear policy as to how the poor deserve medical service.

### Non-government health services

NGOs such as IMC, IRC (International Rescue Committee), and Red Barna have been intervening in health services (preventive as well as curative) in the kebele. Private clinics are two in number in the kebele; both are popular for treating malaria and pneumonia.. There are still a few traditional practices in rural areas like drinking stomach worm killer made from plants.

## Reproductive health services

### Reproductive health services generally

Reproductive health services (contraception, health education) are available at health centre in the kebele. Recently, the service is well introduced to the rural people through health extension workers. A major achievement in reproductive health service is an awareness created among the people about how reproductive health service is important. Indeed, the basic problem among the community is effectiveness in implementation.

In recent time, special intervention of health service to adolescents is a provision through HIV/AIDS or gender clubs in a school. The mini-media programme has significant effect on youth awareness. For effectiveness, stronger intervention on capacitating their implementation is important.

Reproductive health services are provided in the form of Family Planning, which involves the use of different techniques to prevent undesirable pregnancy, and Mother and Child Care, which include all cares given to mothers and infants since pregnancy to 6 months after delivery. So far the achievements are a fall in maternal and infant mortality. As for special services for adolescents, it is non-existent. There isn't major problem to mention concerning reproductive health service. The community have suggested that a special service for adolescent be provided.

### Contraception

In earlier periods, illiterate rural people consider using contraception as taboo and child-bearing was considered as God's gift and not limited by a household willingness to bear child. But, in current times family planning education has changed the attitude of the family to think economically. Contraceptive service delivery (pills, injections, implants, condoms, morning after pill, abstention advice, teaching about the contraceptive at school) are becoming popular in all health posts and centres.

According to the health centre officer report, the approximate per cent of women using pills, injections, implants, condoms, morning after pill and abstention advice are 10%, 70%, 20%, 80% (Youth), 3% and 5%, respectively. In both secondary and primary schools, there is teaching about the contraception. However, there are poorer attitudes by females (fear of infertility) and males (right to bear child) regarding contraception.

### Abortion

There is a demand for abortion by young women; a very few rural young women who have accidentally become pregnant use secret customary methods to abort. Deaths or other problems are not reported by the respondent. In the kebele, there is no medical abortion, but one can go to nearer wereda hospitals with Marie Stopes. Safe abortion or effective plan for contraception will be achieved if a medical option working on Marie Stopes is accessed nearby the kebele.

### Infertility

The respondent has no information on infertility of both sexes in the kebele.

### HIV/AIDS and STDs

In the kebele, there were three known deaths from HIV/AIDs and still there is some part of stigma within the rural part of the community. This day everybody in a household knows all about HIV/AIDs and its transmission. Some people have known their status as a result of HIV/AIDs tests. In the kebele health service extension workers teach about HIV/AIDs, the community discusses on some occasions, religions advocate about its harm and schools and other socioeconomic sectors have mainstreamed HIV/AIDs in their activity. The Health Centre provide advice and ART drugs which are being used by two patients. Improved attitudes to HIV/AIDs by the kebele members can be considered as an important change. However, there are still bigger proportions of the population who are negligent to care for their life. Apart from two individuals reported suffering from STDs, there is no additional data on the case.

### Fistula

*Male research officer* There has been a demand for fistula service by three residents in the community, but they could not get the access. There is only one Hospital, Yirgalem Hospital with fistula service. Improvements on health service demanded in the community should be established nearby the community.

*Female research officer* Two cases of fistula were identified in the community demanding medical service which is not available at the HC, thus, both of them were referred to Yirgalem Hospital.

## Mother and child services

Mother and child services (pre-natal advice, and monitoring, maternal vaccinations, help with delivery, advice on infant care) are available at health centre and provided by health centre itself. Except help with delivery (50%), all other mother and child services have attained more than 90%. Recently, with the help of health service education, almost all mother and child population in the community have sufficient awareness and maternal or child mortality has been reduced. Traditional ways of infant care (unreliable feeding), child delivery, negligence of mother vaccination or putting aside the implementation of pre-natal advice and monitoring are problems persisting in the community. Rural family are not easily responsive to health service education and sometimes they provide a child with heavy meals during breastfeeding or nutrition-less feeding. This results in child death.

## Education

### Pre-school education

Zero grade school is available at the kebele compound where 25% of eligible children attend pre-school education. Lack of such schools in villages is a problem. Thus, establishing new schools would provide additional opportunity for more children.

### Primary education

There is only one primary school at Chere village where 1770 students (48 % female) currently attend classes from grade 1 to 8. The school has both first cycle primary and second cycle (1-8) grade levels. 40% female students and 25 teachers are currently available. The teachers are giving lessons in two shifts: grade 1 up to 4 in one shift while grade 5 up to 8 in the other. Self-contained teaching is practised only in grades 1 up to 4; in all levels of grade, promotion is based on student's achievement. Parent- Teacher - Association (PTA) and the school management staff have regular consultation meeting on the quality of education, staffing, cost sharing contributions and other school affairs.

### Secondary education

*Research officer 1* In Gara Godo kebele, there is one secondary school 9 - 10 (High School). The kebele community have constructed the school. The school looks good (class rooms, gate-door and compound structure). There are 270 boys and 123 girls attending the school. There is no cost sharing per student.

*Research officer 2* The nearest secondary school is located at Gara-Godo town, within the kebele which is only a walking distance about 30 minutes, where 459 boys (95% of eligible) and 298 girls (91% of eligible) attend classes on daily basis. Students pay only a registration fee which is Birr 30 for grade 9 and Birr 25 for grade 10.

### Post-secondary education

In the nearest Areka town, the kebele community can attend private college studies. The University or TVET continuing study is possible in Wolayitta Sodo town in Wolayitta Zone here are also a good number of private colleges. Some years ago people used to go to Hawassa or Arbaminch Universities for higher education studies. It is now very ideal opportunity to the rural community to send their sons or daughter with the least possible cost to college or University studies in Sodo town existing in 29 KM distance. Though not reported, a good number of individuals from the community have been studying in either of these higher education institutes. There is still a problem to send student for TVET or University private studies from poor families, even to the nearest possible. It is suggested that some scholarship options shall be arranged to the poor household who cannot send their boy or girl to higher education.

### Other training

There is no other training, except some fragmented adult literacy, tax payer training or farmer training in the kebele.

## Marriage-related interventions in the community

*Research officer 1* Man's or woman's right to choose his or her marriage partner is legally acknowledged. In the community, it is not frequent event to choose a marriage partner. Abduction is now very rare event in the community, because people fear penalties related to its unlawfulness.

Due to lack of incapability or non-economical (with respect to land shortage) to manage polygamy and cultural taboo to marry many in one, recently, there is not the earlier type of polygamy.

Recently, land certification is very important regarding inheritance. Widow inheritance is legally possible but if she marries another man, land inheritance from the earlier husband’s family is not allowed.

Marriage to dead wife's sister is now a very rare case. It was common in earlier periods in belief of protecting the children of her dead sister.

Widow's or divorcee's right to property is legally protected in general. A "go-between" is involved in allocating property in a divorce case and law takes place for a formal decision based on the report. The number and preferences of children highly matters for resource-sharing in the family involved in divorce. However, there is still a poorer preference for divorce without sufficient reasons. This requires further awareness creation to be worked out among the kebele community.

*Research officer 2* The policy prohibits marriage before the age of 18 for both sexes. Likewise, abduction and rape practices are strictly prohibited. A person found guilty of either abduction or rape would be sentenced to up to 10 years imprisonment. Though under-age marriage is common still, the number of cases of abduction and rape has diminished to minimum at present as a result of the law enforcement.

These days women have as equal right as men in choosing their marriage partners, but occasionally community elders influence her to marry her deceased sister's husband regardless of interest. Although common in the past, polygamy has declined considerably. A man is lawful to have marriage with two or more women, in which case he is obliged by the law to share the family asset equally for each of them.

In case of divorce, a woman shares the HH's property as equal as the husband. However, she often faces assault by relatives of her ex-husband if she lives in the same village or town after divorce.

## Using customary organisations to help implement interventions

*Research officer 1* Iddir (e.g. "Fetan" and "Amba"), elder and customary justice institutions and religious leaders and groups (Kalihiwot, Orthodox) are contributing a lot to the community. For instance, Iddir members share all possible risks among themselves (death, weddings, disasters), elders and customary justice institutions resolve the root causes of conflict and religious leaders and groups do both. For example, religious leaders teach about harmful traditional practice, HIV/AIDS worst effects, and other relevant issues easier to communicate to the respective members/community.

*Research officer 2* Iddirs are involved in the implementation of interventions to abolish or at least minimise HTPs: Eg1- extravagance following death, Eg2- body scarring. Elders and customary justice institutions are involved in dispute resolution: Eg1- negotiating (people) conflict over property ownership, Eg2- peace-making among husband and wife. Religious leaders are involved in the prevention as well as control of HIV/AIDS, and THPs: Eg1- promoting virginity (abstinence from sexual intercourse before marriage), Eg2- condemning female circumcision.

## Planning and consultation

As reported by the interviewee, it is very common practice to call the community, religious leaders, and elders for consultation meetings on the agenda like selecting households to participate in FFW, project works, development activity screening and any other matters related to peace and security of the community.

For example, wealth ranking or screening for FFW programme participants is a controversial issue, but easily resolved by the community meeting. Community-representing committee members are very serious about resource-sharing issues among the community. However, the implementation of the community decision itself is not in the required time and standard.

During the initiation of the FFW programme the community was consulted at a general meeting to identify local problems affecting its livelihood, proposing possible interventions (solutions) including watershed management activities according to the community base plan and selecting the best ones which are desirable to the community. Likewise, heads of households decide the type of project he/she adopts for building the family asset after advice from experts. Inadequacy of knowledge on project management and lack of determination were the main problems which accounted for poor achievement of the project. Regarding to the achievements, the community awareness is the major one.

## Accountability

*Gimgemma* is done quarterly per year and any appeals to wereda against decisions are under taken when demand rises. Sometimes *gimgemma* is not transparent and it looks like subjective judgement.

*Gimgemma* is the only tool practised by the community to evaluate one's accountability. Gimgema is held regularly once every quarter to evaluate members of the kebele cabinet with regard to performance and ethics. In 2011, six members were dismissed from the cabinet as per decision arrived at Gimgema: 5 of them for poor performance and the other one for misusing public money (fertiliser loan).

Citizen's report cards, use of suggestion boxes and posting the budget are newly introduced. If there is a need to replace personnel who has weaker side in public service or corruption, *gimgemma* is appropriate way. Gimgemma has been practical and better among others.

There is clear awareness among kebele leaders and personnel that they are accountable for public service, otherwise, gimgemma in public meeting will show the short coming of the individual appointed to public position. Thus, through gimgemma, some personnel in the kebele have been replaced.

In most case, kebele leaders and the manager participate in the meetings about development reports, budget release meetings or any other public issues, but further communication to the community is weak.

## Security and policing

Policing and maintenance of security work of the kebele is performed by the militia organized from the community. Community policing is working in collaboration with the community members and wereda police assisting the militia. All of them contribute to maintaining security in the community. There is no notable incident in the kebele. In the kebele, local prison and community member in prison are not many. This day, there is better security in the kebele when compared to earlier periods. Theft and robbery were very popular in the kebele some years ago.

The community is living a stable life where the level of theft, looting, robbery, assault, rape and abduction is becoming negligible. Currently, there are 20 Militiamen and 2 community policemen who keep the peace and security of people in the kebele. The militiamen, stand by at each 'sentry' (check point )and watch the surrounding rural areas and protect people from any attack.

## Justice

In the past, social courts (composed of individuals elected by the community) deal with any case presented, be it criminal or ' fitabiher', but since the last few years their scope for 'fitabiher' cases was limited to minor case that are valued up to Birr 1000. These courts are accountable to the wereda court. The social court judges simple cases and is recently well formed. Land or credit cases are commonly treated. In fact, it is well functioning and having legal interactions with others. There is no known problem related to the social court. The Peace committee, which comprise 12 members composed of religious leaders, community elders and kebele leaders, deals with group or mass conflict and resolve the matter through negotiation. The peace committee is accountable to the chairman of the kebele. Elders negotiation (Shimgilena) - composed of individuals elected either by the two opponents or by the court, usually handle disputes related to family or marriage matters. The peace committee plays an important role in judging land issues. There is better performance of peace committee to intervene in conflict managements among the community members.

The wereda court works at wereda level and receives appeals from kebele members. Land-related cases are commonly treated at both kebele (social court) and Wereda level courts. There are still some problems with fully functioning of justice in both the kebele (manpower, lack of awareness, transparency) and wereda (manpower, transparency).

## Taxes and contributions

### Taxes and licences

Taxes and contributions are known responsibilities of the citizens in the community for development activities. Land tax payment ranges between 20 birr up to 60 birr. All households who have got land are supposed to pay land tax. Tax payers are stratified in to two on the basis of their holding size. Those PA who hold 1 ha and above pay at the rate of Birr 30 per hectare; whereas, HH with less than a hectare pay Birr 20 a year. There is no mechanism of compensating tax by labour work. Besides, TOT is collected during market days for selling livestock at the rate of Birr 5 per head. Town area community members pay income tax that ranges between 150 birr to 500 birr.

### Contributions

Contributions to Red Cross (5 birr), WODA membership (5 birr), sport (3 birr), youth/women association (3 birr), and party (12) have been practised per year.

In 2011 the community contributed a total of Birr 4140 for school construction. All tax payers agreed to contribute Birr 5. Nonetheless, the community lags behind the time to pay the fee. With regard to labour contribution, every member of the community except older people and children was participated in building the school fence. Similarly, the community contributed this year Birr 4140 for construction of stadium at wereda level.

Community policing office was constructed by the community members and watershed management (Watero and Hago) was done by community labour participation.

## Differences between taxpayers and non-taxpayers

Every HH who has land in the community pays tax, thus 66% of the HHs are tax payers. Tax payers are entitled to use the land.

All households who have land certificates or are registered as a household pay land tax. As the respondent remarks, by principle and as a community understanding, taxpaying is a responsibility of the citizen. Most young people who lack their own land resources are not in charge to pay tax. It is not training, but a kind of awareness creation influenced the community pay tax. However, there is still a gap that people do not pay tax as any other personal payment, but they demand initiations and requests to pay.

## Public Works

### Environmental public works

*Research Officer 1* Erosion and floods are not in a severe condition in the community, except the catchment areas of water sheds. Afforestation, water shed management, grazing land management and land conservation are common activities in the community. Even though, the community has water resources, there is no access to irrigation.

The community members involve in land terracing, grass planting, nursery, bridging, road or path maintenance or upgrading that have been organized by the Agricultural Research Institute of Areka branch and Wereda Agriculture office.

Land degradation is minimized in river catchment areas and afforestation is contributing much to watershed management. Recently, the community Model farmers are planting improved grass and use for their cattle consumption during the dry season.

More than 500 hectare lands have been improved for farming (around Chala, Hago and Watriro sub-kebele zones). However, lack of awareness among farmers in the community regarding the importance of land terracing is reflected during their request for compensation to work.

*Research Officer 2* The kebele organize various environmental related works. In attempts to control erosion, the community built soil bund along the bank of Gamo River; planted seedlings of eucalyptus, podocarpus and grevillia in closed areas considered as community forest, and prepared canals to divert or drain runoff to natural water ways. Recently some of the activities are incorporated into the PSNP. As a result of these activities, soil loss is reduced; bare grounds covered by vegetation, wood products became available; mosquito breeding centres sprayed.

## Government propaganda/public relations

### Growth and Transformation Plan

The wereda cabinet introduced the growth and transformation plan through a conference to kebele officials, party members, model farmers, religious leaders and associations who in turn introduced it to the community through general meeting. GTP introduced to the kebele officers. Public meetings and small group discussions are commonly used to introduce the GTP. According to the kebele chair, the GTP is at earlier stage to indicate development changes, but the kebele has prepared its own long-term plan in line with the GTP. The first year of GTP implementation was passed doing preparation and awareness creation. Grassroots level empowerment is missing and the GTP implementation has not brought different approaches and work habits to the community.

### Delivering development messages to the community

Most of the times the kebele community members are called for general assembly or representatives are introduced about the message to channel to the community. It is not customary for the rural community to listen to the radio and it is not used for communication. There is no access to radio for poorer rural community and also the community members are not willing to buy it due to lack of power/electricity. The farmer network that was used for election time is now helping for the purpose of communication or training of the community. The good thing is that there is no barrier to information about kebele messages or community affairs.

Development messages would be delivered to the community either directly by members of wereda cabinet or kebele cabinet in general meeting and party meetings. Party meetings are considered effective in both delivering message to and producing change in the community.

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## Social equity interventions

### Insurance

None

### Promoting equity for women

*Male research officer* Female circumcision is legally addressed as a harmful activity in recent time. Both government and civic organizations have advocated it as one of harmful traditional practices (HTPs) among rural communities. Community members who have better awareness about HTPs cooperate to teach or protect people from involving in HTP activities, but those who are negligible to accept the advocacy (very few) do HTPs in secret, in night time or in sending the female to other places/relatives home.

Rape, abduction or violence against women has also significant intervention from government and the NGOs. Specifically, rape or abduction is recently a crime and the penalty related to it results both into prison for longer periods and cash for compensation. The kebele community have fully accepted the advocacy in this regard and the implementation is very effective, except for a very few random effects occurring from a few young male individuals. Underage marriage (below 18 years) has been introduced to the community in many public conferences as a serious crime.

Access to public goods or preference of girls to education is highly supported since the agenda of establishing or mainstreaming women or gender affairs into development plan. However, the poorer rural families have no opportunity to send their girl to school due to many reasons. Most of the poorer family daughters are involved in the labour market and/or petty trade to support their livelihood and resist future income in sacrifice of present consumption. The poorer have very low aspirations about future life.

The community members are involved in deciding exemption of the poorer and disabled household from public services demanding labour time or cash contribution, but the poorer are not denied from benefits offered to the community.

Women who have land certificates or a member of a family with no sons are eligible to claim land rights. Recently, women’s rights and equality is becoming a serious agenda come into front in development schemes.

In the kebele, women’s participation in kebele or wereda structures has been increasing. In many opportunities of public meetings women have been participating and outshining witnesses their effectiveness. Thus, the community in the kebele have accepted their leadership capacity and effective role, beyond participation.

Vulnerable women against poverty, destitute or disease have been supported in the kebele in cooperation with wereda offices and NGOs. The kebele recommends and supports these women to the right organisation for support or helps them in initiating the community to support them in constructing their home.

*Female research officer* A policy prohibiting marriage before the age of 18 for both sexes and abduction as well as rape was implemented. A person found guilty of either abduction or rape would be sentenced up to 10 years imprisonment. Though under-age marriage is common still, the number of cases of abduction and rape diminished to a minimum at present as a result of the law enforcement.

Female circumcision ceased through educating the community at large and mothers in particular not to let their daughters be circumcised; as well as traditional/customary 'experts' who perform circumcision not to do so.

Households have land got land certificate which bear the photos of both the husband and wife unless divorced or either of them is lost. The certificate insures couples equal right for using the land and serves as collateral for getting credit. The rights of widows and divorced women improved considerably since 2005. Widows own and manage belongings of the family including all properties or assets and land after the husband deceased; while divorced women share all the property of the HH equally with their ex-husband.

**Youth policies and programmes**

### Youth livelihoods

Youth associations, leagues and federations have recently been established and some have been grouped into co-operatives. For very few groups, some input packages (wood work machine, metal work and barberry) have been provided, but a high proportion of the youth population are not involved in productive actives. The problem is both from the young people themselves (job-seeking behaviour, but not job creator) and the introductory stage of interventions targeting on youth.

A group of youth with 9 members was given training in 2011 at Soddo TVET college in wood- and metal works, but did not get any support in terms of accessing work place, input or credit service

### Youth recreation

There is no formally organised youth creation centres in the kebele, but the youth uses some private centres providing recreation (DSTV, Table Tennis). Budget shortage is considered as a serious problem of the kebele. The nearest youth recreation centre is located at Areka town, 13 km far, but none of the youth use it.

### Youth and HIV/AIDS

There is HIV/AIDs advocacy programme under youth association the kebele, but it is not as such strong enough due to weak facility. However, the health centre of the kebele is now working hard to improve it. In fact, the youth have created good awareness from the advocacy offered under this programme. There is a need of resources to organise mini media to teach them and expand the outreaches.

Unlike in other kebeles, such as Hembecho, there is no anti-HIV/AIDS club that could create awareness among youth through peer group discussion. Rather, only health extension workers provide lesson on the pandemic through house-to-house visit.

### Exemptions for poor people

Only health and education costs are free for the poorer section. All who have land ownership pay land tax. Community contributions and water fees are very insignificant and inclusive of both the poorer as well as better sections of the community.

Provided they bear certificates from their respective kebeles, poor people are exempted from fee to health cost, education cost, tax and community contributions as well. However, the procedure to acquire the service is too bureaucratic.

### Support for poor people

Although 34 % of the HHs in the community are landless poor, none of them get support except some benefit from C/FFP. There are at least 137 HHs which are poorer and supported by PSNP and/or World Vision Ethiopia (NGO). They are selected by community members as eligible to receive support. Grain and oil support is occasionally provided during shock seasons. However, a few poor community members who seek support are excluded due to the quota to support in the intended programme.

### Interventions to help vulnerable people

There are a total of 57 vulnerable people in the community. 14 of them are disabled people, 3 mentally ill, and 40 old people needing support. None of them, however, get any support from the kebele nor other organization, governmental or NGO.

In the community 10% of the people are disabled adults and children who demand support. Both the kebele and NGO intervention to support them are not sufficient, but a few of them receive support in the form of food aid, exemption of health costs or constructing their home if failed.

The change is not significant and the interventions have no sustainability feature. However, these portions of community feel themselves as eligible to receive support targeting the poor segment of the community. Intervention in different forms and amount would help their livelihood.

There are very few individuals (not beyond 3 in number) suffering from mental illness in the community. The kebele helped them in giving support letter for free health service.

This day, orphans have some NGO interventions in near town. We recommend organisations willing to support them. Women heading households may request kebele community to help house construction if she has oldest shelter falling. Craft workers are not exposing them as productive section of the community due to poorer perceptions developed in earlier periods. However, there have been interventions on awareness creation about people who are vulnerable (slaves, child herder, agricultural labour, domestic servants, migrants, sex workers) and demand support. Very elder people have still the perception of class difference among family in the community. For example, slave is reflected during marriage partner requests.