# Interviews with wereda officials re Gelcha, East Shewa – Stage 2 questions

## Fentalle Wereda

[Fentalle Wereda 1](#_Toc433721334)

[About the wereda 2](#_Toc433721335)

[Comparison of wereda with others in the Zone 2](#_Toc433721336)

[Wereda structure 3](#_Toc433721337)

[Kebele organisation and Gelcha 3](#_Toc433721338)

[Kebele organisation 3](#_Toc433721339)

[Boundary changes 4](#_Toc433721340)

[Comparison with other kebeles 4](#_Toc433721341)

[Development potential 5](#_Toc433721342)

[Plans for new interventions affecting the kebele 5](#_Toc433721343)

[Public services outside the kebele which kebele members use 5](#_Toc433721344)

[Land-related interventions 5](#_Toc433721345)

[Land re-allocation 5](#_Toc433721346)

[Land registration 6](#_Toc433721347)

[Rights to land 6](#_Toc433721348)

[Inward investment 6](#_Toc433721349)

[Zero-grazing 6](#_Toc433721350)

[Community forests 6](#_Toc433721351)

[Communal grazing areas 6](#_Toc433721352)

[Other land policies 7](#_Toc433721353)

[Re-settlement since 2005 in the wereda 7](#_Toc433721354)

[Villagisation since 2005 in the wereda 7](#_Toc433721355)

[Farming interventions 7](#_Toc433721356)

[Water for farming - irrigation and water harvesting 7](#_Toc433721357)

[Other farming and environmental interventions that should be found in the kebele 8](#_Toc433721358)

[Non-farming interventions 8](#_Toc433721359)

[Credit and debt 9](#_Toc433721360)

[Micro-credit and savings organisations 9](#_Toc433721361)

[Debt 10](#_Toc433721362)

[Food/cash for work (PSNP and Emergency Food Aid) 10](#_Toc433721363)

[Co-operatives 11](#_Toc433721364)

[Producer Co-operatives 11](#_Toc433721365)

[Service Co-operatives 11](#_Toc433721366)

[Other Co-operatives 11](#_Toc433721367)

[Interventions against HTPs affecting livelihoods 11](#_Toc433721368)

[Food aid 11](#_Toc433721369)

[Nutrition 12](#_Toc433721370)

[Safe water 12](#_Toc433721371)

[Hygiene and environmental sanitation 13](#_Toc433721372)

[Disease prevention and control 13](#_Toc433721373)

[Interventions against HTPs affecting health 14](#_Toc433721374)

[Curative health services 14](#_Toc433721375)

[Health Post drugs 14](#_Toc433721376)

[Health Centres 15](#_Toc433721377)

[Non-government health services 15](#_Toc433721378)

[Reproductive health services 15](#_Toc433721379)

[Contraception 15](#_Toc433721380)

[Abortion 15](#_Toc433721381)

[Infertility 15](#_Toc433721382)

[HIV/AIDS and STDs 15](#_Toc433721383)

[Fistula 16](#_Toc433721384)

[Mother and child services 16](#_Toc433721385)

[Education 16](#_Toc433721386)

[Pre-school education 16](#_Toc433721387)

[Primary education 16](#_Toc433721388)

[Secondary education 16](#_Toc433721389)

[Post-secondary education 17](#_Toc433721390)

[Other training 17](#_Toc433721391)

[Marriage practices 17](#_Toc433721392)

[Using customary organisations to help implement interventions 18](#_Toc433721393)

[Women’s organisations 18](#_Toc433721394)

[Women's Association 18](#_Toc433721395)

[Women’s League 18](#_Toc433721396)

[Women’s Federation 18](#_Toc433721397)

[NGOs 19](#_Toc433721398)

[Youth organisations 19](#_Toc433721399)

[Youth Association 19](#_Toc433721400)

[Youth league 20](#_Toc433721401)

[Youth federation 20](#_Toc433721402)

[Planning and consultation 20](#_Toc433721403)

[Differences between taxpayers and non-taxpayers in the wereda 21](#_Toc433721404)

[Community contributions + taxes 21](#_Toc433721405)

[Accountability 21](#_Toc433721406)

[Security and policing 22](#_Toc433721407)

[Justice 23](#_Toc433721408)

[Learning about government policies and programmes 23](#_Toc433721409)

[Growth and Transformation Plan 23](#_Toc433721410)

[Delivering development messages to the community 23](#_Toc433721411)

[Social equity interventions 24](#_Toc433721412)

[Insurance 24](#_Toc433721413)

[Promoting equity for women 24](#_Toc433721414)

[Youth policies and programmes 25](#_Toc433721415)

[Youth livelihoods 25](#_Toc433721416)

[Youth recreation 25](#_Toc433721417)

[Youth and HIV/AIDS 25](#_Toc433721418)

[Getting government services to poor people 26](#_Toc433721419)

[Interventions to help vulnerable people 26](#_Toc433721420)

## About the wereda

### Comparison of wereda with others in the Zone

The wereda is one of the most pastoralist and food insecure areas in the zone. However, since the irrigation scheme started in the area (2007), there has been a great change and improvement in the wereda. At the moment, of 18 kebeles in the wereda, 5 kebeles (Gidara, Dire-Sadi, Turro, Tututi, Illala, and Ebitti) are benefiting from the irrigation project. In this budget year (2011/12) four more kebeles, namely Agahedu, Banti, Kobo and Gelcha, will benefit from the irrigation project. In the future the project will benefit a total of 13 kebeles in the wereda. Some of the beneficiary kebeles such as Gidara, Turro, and Dire-Sadi graduated from safety net programmes and are able to produce crops using irrigation along with animal rearing. However, the other kebeles where the irrigation is not accessible are food insecure and lead a pastoralist mode of life.

The area has better development potential and opportunities that are unique to the wereda. The Awash River, Awash National Park, and Metehara Sugar factory have good potential that contributes to the development of the wereda.

In comparison to other weredas of the zone Fantalle wereda ranked as the greatest development challenge due to manmade and natural factors. The challenges include: 1. Due to its climatic condition there is no/erratic rainfall in the area that makes farming and livestock rearing difficult. 2. The expansion and large area coverage of Lake Beseka is also another headache for the wereda. The lake contains high fluoride and salt elements that distort the growth of plants. As a result, many trees are dried out and a large plot of land has been left out of use. 3. Since the area is a pastoralist site, the culture of farming is not developed.

The wereda is one of the food insecure areas that are able to draw the attention of NGOs and donor programmes. As a result, it has many development partners in comparison with other weredas of the zone.

### Wereda structure

The wereda structure has both advantages and weaknesses. The good things about the structure are:

* It simplifies the process of follow up, checking and evaluation of activities that are carried out in the wereda.
* It facilitates activities and contributes to their accomplishment without delay, as each sector has their own duties and responsibilities.
* It decrease the workload that is otherwise put on a given sector.
* It has positive contributions to planning and achievement of the plan, as the structure allows each sector to run and manage its own budget independently.

The weaknesses of the structure include:

* First, some sectors have a greater work burden, e.g. the office for pastoralist and rural development has many sections that need to be separated. However, the structure treated those sections under one sector.
* Second, though it is easy for follow up and evaluation, it is difficult to carry out a detail evaluation about a given sector as the sectors are too many to be handled by the wereda administration.

## Kebele organisation and Gelcha

### Kebele organisation

A year ago the kebele structure was malfunctioning due to lack of awareness and commitment to implement appropriately. However, since last year, there is a change in all levels of kebele structure (kebele council, kebele chair, kebele cabinet, kebele committees and sub-kebele officials) in terms of implementation. After the provision of training about the Growth and Transformation Plan (GTP) to the community, the kebele officials became relatively aware and began to act and follow the structure properly.

*The kebele council*: The kebele council evaluates the overall activities that are carried out in the kebele. As a result, to some extent they are able to maintain checks and balances of power. However, the kebele council do not know their mandate or report their accomplishments properly. Moreover, the members of the council do not have a commitment to the kebele's duties and usually focus on running their own private businesses. Hence, to improve the situation there is a need to provide awareness creation about the mandate of the kebele council, timely introduction about government policies and programme, and to strengthen them through adult literacy programme.

*Kebele chair*: the kebele chair handles different cases and follows up the activities that are carried out in the kebele. Moreover, the chair is responsible for managing the personnel and activities that are carried out under the kebele administration and for timely reporting to the wereda. As a result, the information flow between the kebele and the wereda is maintained, which greatly assists the wereda to respond on time concerning issues (development and social) at kebele level. However, the problems of the kebele chair include that he is illiterate so that he is not able to document and take a notes on any of the kebele's meetings and discussions. Second, the chair has got fed up after a year's service as he is not paid. Third, he gives priority to his own business over the kebele work. Hence, to improve the situation the kebele chair should be paid and receive educational training.

*Kebele committee*: there are different kebele committees such as educational committee, health committee, peace and security committee, and development committee. All the committees have their duties and responsibilities. Hence, this minimises the work burden and facilitates the addressing of societal problems. Moreover, it create an opportunity to have diversified ideas on given issues. However, the committee members have a lack of commitment to work in committees and to serve in the interest of the wider community. Hence, there is a need to create awareness for committee members and a need to arrange a perdiem payment for the time they spend on the committee meetings.

*Kebele manager*: the kebele manager was assigned to the kebele in 2009.The kebele manager is an educated person. Hence, he has assisted the kebele chair in documenting, note taking, and reporting all activities in the kebele to the concerned bodies. However, there is a problem related to the kebele manager. The main problem is that the manager is usually not present in his office and does not respect office hours. This is mainly because he is assigned to his place of origin so that he usually engages in his own business rather than serving the community. Hence, regular change of working place and salary increment may be one of the solutions to motivate the manager to work effectively.

*Sub-kebele officials*: the Gelcha kebele has three zones with their respective officials. Those sub-kebele officials facilitate community participation on development issues through addressing information at household level. As a result, it is possible to address different interventions at community level timely and effectively. However, the officials have some weaknesses such as lack of commitment and dedication to serve the wider community. Hence, continuous awareness creation plays a crucial role in solving the problem.

### Boundary changes

None

### Comparison with other kebeles

The Gelcha kebele is ranked as average in comparison with other kebeles in the wereda in terms of percentage household (7 is average family size) and wealth status of the community. Economically, Gelcha is better off than those kebeles which solely depend on pastoralism and less well off than those kebeles where the irrigation scheme is utilised. This is because some members of the Gelcha community have already started to cultivate crops such as teff, maize and sorghum along with animal rearing. This makes the kebele be included in the better food secure area with less PSNP demand. The kebele also has all weather road, mobile access, health post, kindergartens and elementary school that make the kebele to be ranked as average. However, there is no electricity or water for drinking or for irrigation and the kebele can be ranked as worse off particularly in terms of safe drinking water and irrigation water when compared to some kebeles where safe drinking water and irrigation water are accessible. There are many landless in the area because no land distribution programme has been carried out in the area so far. But there is a plan to carry out land distribution when the irrigation scheme reaches the area (there is a hope that the irrigation scheme will reach the kebele in 2011/12 budget year).

There were relatively many NGOs in the area. However, currently the number of NGOs in the kebele is decreasing as many of them left the area after constructing infrastructures for the community.

The kebele is also very close to the capital town of the wereda (Metehara), at about 6km distance. Hence, there is better cooperation and continuous information exchange with the wereda. Moreover, there is also an intention that the wereda capital (Metehara) will expand and will incorporate Gelcha kebele in the near future.

The climate and development potential of the kebele is more or less the same as other kebeles in the wereda and can be ranked as average.

The kebele administration and council are one of the strong administrations in the wereda. For instance, on training that held last year about the five year Growth and Transformation Plan, the kebele officials were effective enough in mobilizing and encouraging the community to participate in the training. As a result, the kebele scored 98% in the evaluation of the training, which is very good. This result was achieved due to continuous community mobilisation by the administration and the well organised and structured system of the administration and council of the kebele.

### Development potential

NA

### Plans for new interventions affecting the kebele

There is no plan for improvement of the roads to the kebele, internal roads, bridges, kebele building, Farmers' Training Centre, health centre, health post, schools TVET colleges, universities, grazing land management or watershed management. However, there is a plan for 2011/12 to construct water for drinking and irrigation, and electricity. The fund for the projects will comes from WB (local investment grant) and government budget allocated for development interventions. It will involve community voluntary labour and cash contributions. Moreover, concerning tree planting, there is a plan to mobilise the community through their respective 'Geres' and PSNP to prepare and plant seedlings. According to the plan a 'Gare' will collect 10kg seed from locally and make ready 27500 seedlings for planting.

### Public services outside the kebele which kebele members use

A health centre is found in Kobo kebele at 2km distance from Gelcha kebele. It provides services for people in the kebele and other adjacent kebeles including Gelcha community. The centre was built and opened last year, in 2010. However, the centre doesn't have laboratories, sufficient manpower or electricity. As a result, the community do not get sufficient treatment that is supported by laboratories.

There are two hospitals that the kebele community can alternatively use. One is located in Metehara sugar factory compound which is 4km from Gelcha. It has sufficient staff and has necessary medical equipment and provides good service not only for the employees of the factory but also for all the community members. The other hospital is located in Metehara town which is about 6km away from Gelcha. The hospital building is in good condition. It has sufficient staffing and medical equipment. As a result, the hospital provides good medical care for many community members.

Regarding education, secondary education (both high school and preparatory school) and TVET College are located in Metehara sugar factor 4km away from Gelcha kebele. All the schools, i.e., high school, preparatory school and TVET school are constructed in the same place. The schools buildings' are in good condition and have sufficient manpower and are providing education services to the wereda community. Both secondary and TVET schools have sufficient teachers. As a result, they able to produce many educated youngsters in the community. However, the TVET school has a problem of workshops and shortage of space to construct more buildings.

There is also a prison for the wereda 6km away from Gelcha kebele. The centre has sufficient staffing. But its building is in poor condition and has the problem of cars. The centre has only one car which is old so that it frequently needs maintenance. Moreover, there is a budget constraint in the centre (prison) particularly related to fuel costs and the frequent maintenance of the car. This puts a negative shadow on the service provision of the sector.

## Land-related interventions

### Land re-allocation

The land in Karrayu is communal. But following the irrigation scheme in the area, i.e., since 2007, the government has started to distribute the land for irrigation for people who are 18 years old and above. The distribution is still ongoing following the expansion of the irrigation scheme. The plot size varies based on individual marital status. An individual who is single gets 0.5 hectare while married couples get 0.75 hectare of irrigation land. However, in the area where irrigation access is not available the land is still communally owned.

### Land registration

A total of 2270.50 hectare of land was distributed to individuals for irrigation. For many of them the land certificate is prepared with the assistance of USAID. Of the total individual land owners, 111 of them have second level land certification (both book and the plan of the plot) and for 2621 individuals the land certification has already been prepared but the owners have not yet received it. Moreover, photos of the owners are being collected to attach them to the certificates. Hence, certification gives land ownership rights, makes and initiates the owner to carry out his/her development activities on the land, serves as a document and protects the owner's right to pass the land to others through gift, rent and inheritance; it ensures women's rights in holding, managing and using farm lands as equal with men, and serves as a legal document for the owners to resolve disputes that might arise concerning land ownership problems.

### Rights to land

In the wereda no new inheritance law has been implemented. This is mainly because there is no experience of land inheritance problems. However, the law proclaims that the land owner has the right of inheritance. It also declares that the widow has the right to claim the land of her husband and the woman has the right to get an equal share of land on divorce.

### Inward investment

In the area a total more than of 16,018.38 hectares of land was leased out/given for investment at different times for different purposes. 16,000 hectares of land has been given to the government firm Metehara sugar factory during the beginning of the 1960s for the production of sugar. Awash National Park also took some of land in the wereda during the 1960s. In 2006, 4 hectares of land was given to Universal General Metal Factor which is owned by an Indian investor and engages in production of aluminium and lead. In 2004 Saljo Saudi and American Investors Group, investors from Saudi Arabia and America, received 14.38 hectare of land, to engage in an Ostrich farm, cattle fattening and lodge service. Those investment firms have created job opportunities for the community and assisted different development projects that have been carried out in the wereda. Moreover, the community use water and sugar cane plant residues for cattle feed from Metehara sugar factory. However, those firms have caused certain problems, such as: 1. they displaced the community from their own land and contributed to the shortage of grazing land in the area. Metehara sugar factory is the case in point. Many people were displaced from their land as the plant expanded its territory. 2. There is environmental pollution related to the waste products of the factories.

### Zero-grazing

There is no policy related to zero-grazing. However, efforts have been made to settle pastoralists and reduce their movements following pasture and water through promoting irrigation schemes in the area so as to encourage farming and controlled grazing.

### Community forests

There is no policy in the wereda related to community forests. But the community in the area has a culture of protecting forests and trees from being cut down. The community follows the Gada system and has a special attachment to forests and trees. If someone cuts a tree he will be punished. As a result, deforestation is not a serious problem in the area.

### Communal grazing areas

In Karrayu society grazing land is communal. All members of the community have the right to use grazing land. As a result, there is no policy introduced by the wereda about communal grazing land.

### Other land policies

There are no other policies affecting land in the wereda.

### Re-settlement since 2005 in the wereda

There is no re-settlement programme in the wereda but people from Chellanko (Harer) came and resettled in the wereda (Fentalle wereda) in 2010. 40 individuals were displaced from their home land, Chellenko, and resettled in Fentalle wereda. Moreover, there are 60 more Chellenko re-settlers who are expected to resettle in the wereda this year (2011/12). Moreover, since 2006 due to the irrigation scheme, some wereda dwellers have changed their settlement within their own kebele.

### Villagisation since 2005 in the wereda

There was a plan to villagise the community to provide them access to infrastructure easily. For this purpose in selected sites land for house construction was given to many people in 2009. However, it has not been implemented.

## Farming interventions

### Water for farming - irrigation and water harvesting

In the wereda there are modern and traditional surface irrigation systems. For the modern irrigation, Awash River is the only river that is used as a water source. There are three modern irrigation schemes, including: 1. Sara Rebba that has a capacity to irrigate about 280 hectares; 2. Godo-Fafate that is able to cultivate 97.5 hectares; and 3. Fantalle irrigation scheme. The modern irrigation scheme is still under construction. It is expected that a total of 18,000 hectares of land will be cultivated with the schemes at the end of its construction. Currently, a total of 2315.75 hectares is cultivated with modern irrigation.

For traditional irrigation systems many kebeles of the wereda such as Alge, Golla, Godo-Fafate, Fate-Ledy, and Sarawe-Baha (Busse) are using the drainage water from Metehara sugar factory. With this irrigation system 777.72 hectares of land is currently cultivated.

Previously, the community in the wereda were purely pastoralists and irrigation was not practised. However, nowadays some kebeles such as Alge, Golla, Goda-Fafate and Busse communities are becoming agricultural and produce maize, onion, tomato, mango, papaya, and pepper. As a result, they are able to diversify their livelihood strategies and become food self-sufficient. However, there are problems related with irrigation and water harvesting.

1. Since the livelihood of the community was solely pastoralist, the awareness about water management is very poor and needs more effort to change it.

2. There is a problem of water shortage particularly in middle of the year due to the pressure on the Awash River for irrigation. Many people upstream and in the Metehara sugar factory are using the water for irrigation which makes a water short in the middle of the year. For instance, Metehara sugar factory cultivates about 15,000 hectares of sugar cane plantation using Awash River.

3. There is a problem with surface water harvesting due to high percolation of the soil, high evaporation rate and lack of awareness/experience of the people in water harvesting. The people in the area simply use furrow irrigation during the rainy season rather than harvesting it.

4. Due to the high fluoride content of the water, the groundwater is not used for irrigation; and

5. There is a budget constraint to manage and expand the irrigation scheme and water harvesting system in the wereda.

To solve the problem there is a plan to provide intensive training and awareness creation to the community about water management. Moreover, there is a plan to expand and address the irrigation scheme to other kebeles.

### Other farming and environmental interventions that should be found in the kebele

In the wereda the crop extension package is run by plant science graduates. They are responsible for introduction and expansion of new agricultural practices to the community. Through the package, hybridised seed, such as maize and sesame, and fertiliser are distributed the community. The awareness creation and introduction of new practices are usually done through model farmers. The hybridised seed variety is first given to model farmers then the scaling up (for many farmers) is done. The farmers access the input (seed and fertiliser) from the farmers' union either with their cash or with credit. However, there is a shortage and a problem of finding a hybridised maize seed that is acclimatised to the agro-climatic zone of the area.

Concerning livestock extension, the livestock extension department under the agriculture and rural development office work on the introduction of a new cattle breed (Borena breed), create awareness about animal feeds and feeding, and teach the community to select and keep the best quality cattle among the existing local cattle breeds in the area. This awareness creation and introduction of the Borena breed takes place through selecting model farmers from the community and letting others learn from the model farmers. The cattle breeds are bought for very low prices from Borena with the money of the farmers and there is no credit service given to any of the farmers. Those who are poor get such a service through PSNP.

Veterinary office: nine kebeles of the wereda have one veterinary office each, in addition to the large veterinary centre which is found in the wereda town. Seven of the veterinary offices have one veterinary expert each and two of the offices have two veterinary experts each. In the wereda veterinary office, there are 4 veterinary experts and one veterinary doctor.

All the sectors have engaged in disease prevention, disease treatment and awareness creation. The offices have all necessary inputs and carry out almost all activities except vaccination, as there is no electricity to preserve the medicine for vaccination at kebele level. For vaccination the wereda veterinary office coordinate and mobilise them. All the service is given for payment and there is no credit or special treatment for any group of the community.

Regarding natural resource management, the programme is run by plant science graduates. They facilitate natural resource management extension activities including afforestation and the soil and water conservation programme through construction of check dams, trenches, cut-off drains, and tree planting. The programme is carried out through PSNP and community voluntary labour contributions. In 12 PSNP kebeles of the wereda natural resource management is mostly carried out from June to August using the safety net programme and community labour contributions through the mobilisation of their respective 'Gare', while in 6 kebeles (graduated areas) of the wereda, natural resource management is solely carried out through community labour contributions through their respective 'Gare'. The necessary equipment was already bought by the safety net, particularly for PSNP kebeles. In other kebeles there is the problem of equipment. Moreover, there is a budget constraint to purchase necessary inputs for natural resource management. Hence, the department plan to make the community contribute both labour and necessary inputs for the activities. To address different intervention programmes, the development agents of the kebele provide continuous awareness creation about the programme through arranging discussion meetings, trainings and home to home visits. They also promote the community to use a particular intervention programme (hybridised seed, improved cattle breed, tree planting, etc) and follow up how they do things and provide support accordingly.

## Non-farming interventions

There are about 19 different groups (associations) organised in different activities, 11 of them are working on sand production or extraction from its source (river). Their members are both male and female; extraction of sand is done by wage labourers. There are divisions of labour among members; keeping the produced sand from theft and road maintenance is females' duty and other labour work is done by males.

Those cooperatives can get credit if they want because they are legally licensed to perform their work. They do not need much land; they produce at the source of sand around the river edge.

Three cooperatives (associations) work on stone extraction from the source, three of them are found in Gelcha. The coordination of labour is similar to that of sand cooperatives. The duties of the members are providing the necessary materials to the wage labourers and controlling them and also managing the work.

The work does not need electricity and water service and it is in rural kebeles. There are no different packages for women and youths through the government. Those interested individuals (male, female and youth and adults) organised themselves on particular work and reported to the wereda to get recognition as a legal association. If the establishment criteria are fulfilled by those associations the wereda cooperative office presents the case to the Zone cooperative office to insure their legalisation. In addition to these the office supports them in facilitation to get credit access rather than providing inputs and other materials. Although there are several associations organised by different NGOs at different times, most of them have failed because of lack of external support or follow up. The wereda cooperative office recognises only those associations that got licences through their office and who are benefiting from wereda interventions like credit access and other support.

## Credit and debt

### Micro-credit and savings organisations

The wereda micro-credit was working in the last five years in some kebeles and tried to cover the whole wereda as much as possible. However in practice it covers about twelve kebeles. Its aim is to provide access to the service where communities couldn't get access to banks. It is the government affiliated micro-finance institution of Oromia Micro-credit and Saving Share Company. It serves both urban (urban group based) and rural (rural group based) communities and the way to address the service is similar in both areas other than category.

Rural group based:- when a group of people come with their supporting letter from the kebele to get credit the office would give them what they wanted to get by using a loan dispersion sheet. Each member is recorded with the amount of money that she/he took individually and also they have to sign a common agreement sheet that they will repay when one of the members cannot repay. They have to pay 10% loan interest per year. Until now there is no community debt.

Urban group based:- known as small micro-credit enterprise, it follows the same procedures as that of rural group based communities. Some groups failed (among the first beneficiaries (in 2007)) and there is about 26,000 birr of community debt.

The way of providing credit is changing since last summer; previously first the office gave credit and then the beneficiaries started saving at the time to try to repay the debt. But the current policy (June, 2011) says that first there needs to be saving, when a beneficiary wants to get credit she/he has to save at least 20%.

There is a newly arrived saving system known as volunteer savings, there is no member restriction, that means starting from single person it is possible to open an account with an initial deposited 55 birr and he/she can take a coin box to save money. The key is kept in the hands of the wereda office, when they bring the coin box they open it with them and count the money to put in the bank and record the amount in their cheque book. Then they go back taking again the box to do the same. This is very recent, starting this year and six coin boxes were distributed among urban community in the last month.

There is no private micro-finance institution in the wereda.

There are two Ethiopia commercial banks in the wereda.

RUSACCOs is under cooperatives, it runs the licensed organised groups who are involved in giving credit to a few members from their deposited [funds] without loan interest. Just like a revolving fund, another few members can get credit when the former debt is repaid.

### Debt

There is about above 800,000 birr debt for fertiliser in the years 2005 in ten kebeles of the wereda. And also debts related to livestock packages which come though PSNP in the same year. That was small animals bought for PSNP beneficiaries

The wereda selected a task force committee for recovering the past debt.

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

Work plans for PSNP programme and emergency food aid are different. FFW in PSNP programme is known and fixed in time. These are, PD work meaning person per distance; digging roads for maintenance or newly constructing roads which link between and within kebeles, watershed work (soil bunds, stone bunds, gully rehabilitation in working check dam system, sink dam construction for irrigation area, and stream diversion which is seasonal related to river floods - for example last summer most kebeles were affected by Beseka flood, and the community diverted the water to go to Awash river by digging a channel). The FFW through PSNP focused on the watershed management programme because it is a serious problem for the area. With regard to emergency relief work, it is not fixed in time and kind of activity. For instance the area is affected by river floods, with consequent crop failure and destruction of other properties; in this case rehabilitation of the affected area is necessary. Such work is done by beneficiaries of emergency relief.

PSNP/FFW programme; a person should work five days per month and get 50 birr or 15kgs of wheat per individual. Every person is expected to work to get the aid, for example parents have to cover children's work to get full payment for household members. Direct support is only for disabled and old people (who can't work).

There are about 14132 beneficiaries in the wereda according to a 2011 report, 13290 are involved in public work or FFW and the rest 842 are included under direct support

The selection of beneficiaries is entirely done by kebele officials, thus the technical committee collaborated with kebele administrators and development agents to select the beneficiaries based on the guiding criteria and quotas.

There were rising different complaints related to exclusion from being members of the intervention; wereda officials go there to discuss the case with them including kebele officials to resolve the problem. But there is no jealousy as such within the community and on the other hand they respect each other. They are aware or give value to their own people more than wereda officials. Therefore the wereda officials have less influence compared with their community.

The work is done from January to June, that is for six months. The work is chosen by wereda officials consulting with kebele officials considering the serious issues according to the condition of the area. The recent work activity is the diversion of the Beseka flood as mentioned above, because it is a severe current event in the wereda.

Sometimes the distribution of aid is delayed or the community doesn't get the aid regularly for different reasons. Most of the time government programmes interfere with the regular work of the office, and urgent issues might come from above, it might be training, meetings or that other hurried reports were needed or some other reasons. Sometimes the aid didn't reach the wereda on time.

In Fentalle wereda 13 kebeles were included in the PSNP programme; at the end of the first phase Gidara kebele was graduated from the programme. It had become self-sufficient or food secured, this is not only with the help of the PSNP programme but also with the irrigation intervention. Those are about 350 households. Graduation situation or condition looked in different directions. That means it doesn't have definite criteria for all, i.e. looking at the wealth status with family (household) size, whether his children are working age or not, etc.

A graduated household is guaranteed about six months in the PSNP aid, this mean a household benefits from PSNP aid after its graduation for about six months. The household has credit access according to the programme criteria, for instance a person is evaluated in different ways, like his/her ability/capacity, wealth status, personal behaviour, etc. A person can get credit access up to 4000 birr and has to repay it within three years with 10% loan interest.

## Co-operatives

### Producer Co-operatives

There are about 21 producer cooperative associations in the wereda, they produce vegetables like tomatoes, and onions, and maize and green pepper also often produced. There are about 2510 members (1834 males and 676 females) working on a new irrigation scheme of 3607.25 hectare since 2009 in about six kebeles. There are also other associations who organised themselves in a group which participates in a traditional irrigation scheme by using Merti sugar factory's outflow channel. However this scheme supports more people than the new one; there are about 2670 individuals (1602 males and 1068 females) use irrigation on 943.75 hectares of land around the factory. Those associations are improving themselves after the new irrigation scheme was established/launched. In particular the new irrigation scheme brings great change for those beneficiaries' kebeles like Gidara, Tututi, Haro-kersa, Dire-sedi, etc. Gidara was graduated from PSNP as it became self-sufficient though irrigation. Generally the living standards of the people are improved; some of them were able to construct corrugated iron sheet roof houses, bought televisions, radios, better house equipment, etc, and most of them are engaged in trading both at home and in the market.

### Service Co-operatives

The service cooperatives are known as multi-purpose cooperatives, which work both in agricultural related activities (rural group base) and non-agriculture services (urban group base). With regard to agriculture they provide fertiliser, improved seed, pesticides and insecticides and in non-agricultural activities the provide food materials like oil, sugar, etc and serve as restaurants providing food and drink.

In the wereda there are four service cooperatives which are found in urban areas (Metehara, Addis Ketema (Haro-adi) and Merti). There is one association with 26 members in Metehara who are organised in shop keeping, but it is not yet functional and its membership has fallen and there are only 16 members left. There is a service cooperative at Addis Ketema which had worked on providing oil, they constructed a house for storing and selling it; it has 26 members. Initially they worked well, but now they have stopped their work. In Merti there are two associations working on provision of food and drink; there members were 104 but currently there are about 34 members left.

### Other Co-operatives

Two tractors were bought by the pastoral community development programme (PCDP) in 2008 one tractor for nine kebeles. It has its own structure to govern and manage the tractors, this is done by a committee which is selected from each of the nine kebeles. The tractors worked everywhere that work was available to it. In the last two years the tractors were not functional because of management problems.

## Interventions against HTPs affecting livelihoods

There is no intervention against HTPs because there are no harmful traditional practices affecting livelihoods. As the wereda communities are pastoralists, there are no agricultural practices or many holidays affecting the livelihood of the community. Moreover, the wedding ceremony is not considered as a harmful traditional practices affecting livelihood.

## 

## Food aid

The aid is provided both in food grain and cash. This was decided by consulting the communities; based on their choice the payments are three months in cash and the other three months in food grain and vice versa. Most of the time the aid is provided with the three months' aid quota at once either in cash or food. In the same way the wereda also provides this payment monthly to each PSNP kebele. Often it comes both in cash and food when people can get it in their choice.

Though the living standard of the community doesn't show improvement in PSNP, it is important for their life (critical to survive). There are no problems as such related to the programme in getting and distributing the aid other than mentioned in the section on *PSNP/Emergency Food Aid in the wereda.* There are road connections within and between kebeles and to the wereda and vehicles are able to work as well.

In connection with the PSNP programme, emergency relief service is provided through the same office and wereda and kebele officials. Five percent is always available at the wereda food security office. Whenever any food crisis occurs in area/s the wereda distribute the existing budget and ask for an additional budget of 15%, if the extent of the crisis is high. Again if the case is serious and ongoing they request for a second time or round and are provided 50% of the budget. If this does not satisfy, they (respondents) hope to continue the aid until the communities recover. But until now they didn't come across such serious problems.

The aid is entirely provided in cash, that is 50 birr person-month. The money is funded by federal government and grain is by Care Ethiopia.

## Nutrition

The community based nutrition (CBN) programme started at the end of last year (2003 EC – mid 2011). About 250 volunteer CBN workers are trained to serve the community in giving nutrition education and screening out malnourished children, pregnant and breast feeding mothers. One volunteer CBN worker is assigned to 50 households within the kebele and monitors and follows up with them how to implement what they learn. Those CBN workers are accountable to the kebele chairman and HEWs; they closely work with HEWs and report to them. This programme is run by UNICEF, it gives incentives/allowances during training and quarterly meetings and provides measurement materials to help them screen out malnourished children. The need of this programme is to satisfy the nutritional interventions in the wereda. Its achievement is not yet seen because it is a recent intervention.

To improve the programme, the volunteer CBN workers would need to get a little payment which would help to encourage the workers. The respondent worries about the continuity of the programme without payment, because it is difficult to work in harsh climatic conditions in their own time.

In the past the HEWs screened out the malnourished children, and breastfeeding and pregnant women to send them to the health centre where they got food supplement. If the case is serious or they are severely malnourished they are sent to Merti hospital for terabit.

There are two kinds of nutrition supplement foods, plumpynut which is delicious packed food for children aged one to two years, and fafa and oil for mothers and under five children. Plumpynut is given by HEWs in the locality, but fafa and oil are given at the health centre. There are other programmes that come though PSNP and are provided with PSNP food aid.

Gudina Tumsa Foundation (GTF) has started school feeding in a kebele (Ebiti); it helps students whose economic back ground is low. In addition to providing educational materials, it feeds them in school at mealtimes. It gradually spreads its intervention to other kebeles doing the same and recently it also has also been involved in kindergarten education. Unlike the case with regular students, it provides food for all kindergarten students. Kinds of food are macaroni, rice, fafa, oil, etc.

## 

## Safe water

In the wereda boreholes and hand dug water holes are used for drinking water for the urban dwellers. However, to address some rural kebeles, the wereda is using an emergency treatment plant so as to treat canal water for drinking. Accordingly, at the end of July 2011, 35% of the households in the wereda had access to safe drinking water. In the future the wereda has a plan to provide safe water to all kebeles at a radius of 1.5 km in rural and 0.5 km radius in urban areas through expanding the emergency treatment plant, which is implemented in collaboration with Oromia water authority.

The Pastoralist Community Development Project (PCDP), World Family and Christian Children's Fund (CCF) are partner organisations supporting the wereda both financially and materially in order to provide safe drinking water to the community.

There is a water committee at kebele level who work in collaboration with the wereda and regional officials. They closely follow up the implementation of the water project, manage the water distribution for the community and are responsible for the maintenance of the water project. The maintenance of the water is usually carried out at the kebele level and referred to wereda and regional level based on the extent of the problem.

Many people in the area were drinking fluoride and unsafe water but the coverage of safe water in the area has increased. Many people access and get the chance to drink fluoride free and clean water. However, there are problems that hinder the expansion of safe water in the area. Some of them are: 1. budget allocated for the project is too low. 2. In the area searching for water takes a long time, as the professionals and equipment comes from zone and regional offices. Sometimes there is a lack of coordination among the offices for the investigation of water sources. This is mostly creating delays in responding to communities' needs; and 3. There is a lack of water harvesting options as compared to other weredas who have fluoride-free water sources.

## Hygiene and environmental sanitation

A household is not able to graduate by implementing only one of the sixteen package programmes. More or less the household should implement some of them; the major ones are using latrine, keeping house and its surrounding clean, separating livestock house from people, etc.

Generally 3110 households have graduated and become model families; Of those 2905 households have graduated in the last year. About 40% of the wereda households have graduated to be model families.

About 47% of households are digging a latrine, but actually using it is unlikely for some of them because rural people are reluctant to use it and some of them are mobile. Some of them are digging the latrine just for HEWs and other kebele/wereda officials to see; they prefer to use open land rather than their latrine. Only a few households are using latrines well in rural areas, especially remote kebeles are still depending on pastoral nomadic ways of life and are unwilling to implement what they learn. The reason is that they don't want to spend their time in doing things that will not last long.

There is no change as such with regard to handwashing and kitchen cupboards among rural people. About 70% of households are using water purifying powders and fluids; since 2008 they could get them through HEWs and currently from volunteer CBN workers. Since then water-borne diseases and diarrhoea have decreased, but availability is unreliable.

Because of the hot climate and small size of their houses, livestock do not live in houses with people in Karrayu, except small kids of shoats in some cases. As a whole about 75% of wereda households are able to separate the livestock home. Again because of their mobility Karrayu people are not constructing extra houses to be used as kitchen, however a few of the households may have a kitchen. It is not assessed how many of the households have smoke free house in the wereda.

They may be using insect control, it is not checked whether they use it or not.

## Disease prevention and control

Vaccination is given by HEWs to infants (0-9 months) and pregnant women at health posts in their kebeles. Some of them are dropping the vaccinations because of mobility and or others carelessly. However, in 20003EC assessment about 70% of children were vaccinated. This improvement comes though continuous teaching and advising the communities and because they could access it in their locality. And there also strong follow up of those who dropped a child's vaccinations to finished it at any time and place.

All the wereda people are getting bed nets, the last time they were distributed was in 2009, one bed net for five persons in a household. It needs to be changed within three years, so that it is time to distribute bed nets to the people. With this intervention people are happy and need more of it. But some of them are not using it properly and a respondents' opinion on the reason is that it is difficult to use in a very small hut, and another is lack of awareness. In addition to this their houses and their surroundings are sprayed with DDT once a year which is very important to control malaria in the communities. Most of the people resist and blame this intervention as they think it causes the spread of insects, that is obvious after some months the insects revive again and multiply more if they don't use other insect control medicine. The health professionals tell them the reason why that was happening and that they should use insect controls. As a result, now they need frequent spraying of DDT and requested the HEWs to do that. The health professionals and others, those different NGOs involve in advising and teaching on prevention and control diseases, give advice to remove stagnant water, especially where people use irrigation, who have to remove unnecessary/sluggish water to protect themselves from malaria and diarrhoea. The education also focuses on how to protect themselves against HIV/AIDS, TB and other transmitted diseases. They also urge them to participate in blood testing to know whether they are infected or not. As the result they are motivated to have a blood test and most of them participate and know themselves. Generally there are about 385 ART beneficiaries including Merti sugar estate. Most of the infected people are found on Merti sugar estate.

In the health post there is some first aid given to injured persons, anti-pain for headaches and UORAX/Lemlem for diarrhoea.

## Interventions against HTPs affecting health

Males can be circumcised during their Geda ceremony locally known as Gebella when it is the last of Geda system in their tribe (Gosa). The duration of the Geda system in one tribe is eight years; the male circumcision practice is done in the eighth year of their Geda. It celebrates the transferring of the Geda leader to the next tribe, when all of the uncircumcised males of different ages (child, young, adult and old) come together at the ritual place (gebella) to be circumcised. In the past they circumcised with a knife, but now the health centre provides modern blades with a doctor during the day. And the health professions are teaching and advising them not to use a single blade for more than one person and also tell them to circumcise their child on time; not to wait for their Geda system. Still some of they are sticking with their traditional practices and the gebella ceremony is practiced.

Females are circumcised when they are close to marriage at ages of 10 to 12. Education about the harmfulness of female circumcision is frequently given by government bodies and NGOs. But they practice it in a hidden way. All of the people didn't accept this intervention so that nobody informs officials about such practices; Karrayu are secretive in all cases (respondent's response).

Now the values of traditional medicines have decreased through frequent teaching and advice. Moreover having close interaction with HEWs and other wereda health professionals in the case of child and mother vaccination, etc, they develop the practice of visiting health centres more than before. Body branding is abolished in the above mentioned intervention.

## 

## Curative health services

### Health Post drugs

Curative drugs found in the health post are pain killers, malaria pills, UORAX, and alcohol for injured persons. Sometimes there are shortages of those drugs and other medicines that need to be kept in a cool place can't be placed at health points. Fridges are present in each HP though electricity is not available, consequently vaccination medicines stay at the wereda and are taken when needed in a vaccine box. The HEWs are made to go with vaccine boxes daily, as this instance the people couldn't get it as they want to use it.

### Health Centres

In the wereda there are four health centres, one of them is found on the road to Metehara and Addis Ketema/Merti, the other three are in three different kebeles and have not yet started work. That health centre works with all health posts of the different kebeles. The staff have close interaction among themselves and with HEWs, who report to them and get advice from HC workers. At health centre level all curative drugs should be available .

The wereda finance is assigned the annual budget for the health sector which is about 30,000 birr. With this budget the health centre can't be successful in properly working, unless it gets medicine aid from NGOs. Last year about 56 poor and helpless people were exempted from payment in accessing health service, but this year they were excluded because of lack of budget. The health centre improved with NGOs' assistance in finance and materials/medicines.

### Non-government health services

There is one NGO hospital, five private clinics and a health post at Merti sugar estate and one NGO clinic at Addis Ketema, and all pharmacies are privately owned at three urban places. Merti sugar estate is under Federal control, as the reason is that the administrators are reluctant to accept wereda interference/control. The wereda doesn't have detailed information about how to work. For example clinics are forbidden or should have their work stopped, unless they shift up to health centres, but still the clinics are working in Merti.

Traditional practitioners are not known officially, so that the communities didn't want to tell who they were, because they know the modern health professions are not supporting them.

## Reproductive health services

### Contraception

At health posts there are contraceptives like Dipo, pills and condoms that are given to people who want to use them. For Implanol (to be buried in arm) and Diaphragm women need to go to the health centre, and also for complicated births. Young males use condoms more, but there is no special service for youths.

The reproductive health service has been improved so that about 75% of the people are using family planning in the last year's assessment. NGOs were working more on these and related issues, especially Fentalle Children and Family Development Association (FCFDA) is contributing more on provision of funds for trainings for people and it works closely with schools on health issues.

Males are reluctant to use family planning interventions because they need to have more children for Karrayu to be populated.

### Abortion

Abortion is not a problem in the wereda and the wereda health office haven't information about abortion. The respondents think that urban females might be practicing it, but nothing is heard about it. And they said also that Karrayu never practised it based on their intention.

### Infertility

It is not taken as an issue and not checked because a man has more than one wife. If the first wife is infertile, she might care for and raise a second's wife child as her own.

### HIV/AIDS and STDs

NA

### Fistula

NA

## Mother and child services

Pre-natal and post-natal care is given to the beneficiaries at the Health Post

## Education

### Pre-school education

As government policy in 2008, the instruction about pre-school education is that there should be a primary first cycle school for children aged five and six. However socioeconomic and environmental factors are not allowing the implementation of all government policies as they were designed in all regions and areas of the country. Fentalle wereda is characterised by hot climatic conditions and is inhabited by semi agro-pastoralists and the majority of the community have a pastoral nomadic way of life, and move with their cattle and children in search of animal pasture and water. Especially small children are not left alone or with their oldest siblings at their place for some months when their parents move, on the other hand the five and six year old children are not enough strong to travel long distances in the hot climate. Because the area is food insecure, children are not getting sufficient food in quality or quantity.

On the other hand, there are not enough teachers and classes to run this programme, because of budget shortfalls.

There are two separate kindergartens in the wereda, the one which fulfils the quality or criteria of kindergarten school is found in Merti sugar factory, it is owned by government and public, and the other is found in Gelcha but has not yet started work.

### Primary education

There are about 33 primary schools; 13 schools are primary first cycle and 20 are under primary second cycle. With regard to the universality of primary education it has been achieved in the wereda. The total enrolments of students are increasing through time and also the gender disparity ratio is decreasing; the number of females coming to school has increased. School facilities have also improved like exercise books, teaching aids and materials (chalk, blackboard, different maps, models and necessary materials), and also there are improvement in students' performance (results) in the last three years as compared to before.

To motivate students and parents there are praising programmes at the end of the school year.

However, there are so many challenges and problems to achieve the necessary goals. Thus, qualified teachers (in capacity and in professional subject matter) are not assigned from above or by a respected government body. On the other hand those qualified teachers are not willing to come here with the harsh climatic condition. The area is not only difficult in climate but also there is a lack of facilities (no electricity, drinking water, house, etc) in most rural kebeles. Therefore teachers are less motivated to implement government interventions to bring significant change.

The other main problem to achieve the desired goal is the way of community life (they are mobile). Parents interrupt schooling their children when it is a critical time to move to other places to secure animal pasture and water. During this time the numbers of students falls to below a quarter compared to the total enrolment at the beginning of the year.

### Secondary education

There are two secondary high schools in the wereda, one of them is found in Merti sugar factory (estate) which includes both secondary and preparatory and is the first that was launched and is providing service. The other one was constructed by Gudina Tumsa Foundation (GTF) run by government and is found at Metehara and is most important for rural students. At Merti sugar estate there are no houses to rent for those who come from far places; others who are nearer to it or have motor vehicles benefit from the school.

Unfortunately the GTF School couldn't work as it was immersed by the Beseka flood last summer and the water is still not drained. As the result the students shifted to Addis Ketema primary school to get the service there where students can get a house to rent [more easily] than in Merti.

The respondent suggested that for improvement, secondary schools should be constructed around the centres of some kebeles which may minimise costs of students and maximise their number.

### Post-secondary education

There is one preparatory school at Merti sugar factory and TVET at Addis Ketema. At present the number of students is increasing. Generally both are working well. The nearest university to the wereda is Adama University. In principle universities should collaborate with satellite schools in many ways. For example: they support them in providing training about different education related issues and also they should do research to know causes and effects of problems to seek solutions. But Adama University hasn't done any in Fentalle wereda.

Addis Ababa Medical College is the only private college in the wereda and is found at Addis Ketema. It started work in 2008; it has a nursing and laboratory technician programme in last three years, and a department of pharmacy is being started (on registration). In relation to private schools the wereda do have clear guidelines to evaluate or to measure their failure and success. On the other hand government do not give attention (do not take care) before the programme is implemented. Addis Ababa Medical college is one under question in the last school efficiency evaluation according to educational efficiency criteria. If it is not able to improve its weakness, it should automatically be closed. This may harm the people who graduate and are in the process, because they have spent their time, money and energy.

### Other training

NA

## Marriage practices

*Age of marriage:* In Karrayu culture, about a girl whose age has passed 15, parents say "she is left on me", thus girls marry at 12-15 years old. The frequency of early marriage is high in the wereda. The government bodies and NGOs are involved on this issue in teaching and advising them not to marry girls before 18 and without their consent. They seem to accept and agree with what they have heard, but they do the same. Government is still not taking serious action against those persons doing that because they are reluctant about enforcement of rules and government laws. The government fears that conflicts may rise if it takes serious action when they do what it told them not to. Governments (wereda) think that to bring change the interventions should continue and children's education should be expanded.

*Abduction* in the wereda is low because there is no discrimination in social class (in wealth and race) among the Karrayu, so everybody wanting to marry someone's girl, he can get married. But in some other instances some of them commit abduction. However the rate of frequency is low compared to early marriage, still in practice in the wereda. Respondents mentioned recent examples of abduction, including a person wanted to marry his dead wife's sister, but she was not willing to marry him and she told the case to women's affairs. During the abduction the wereda's administrator was informed and he sent police, when they reached the site the abductors had guns and they told to polices they should go back, otherwise they would fight them. Then the police called and told the situation to wereda administrators; they decided to go back and the abductors went to their home with the girl. One of the respondents blames the wereda administrator who is Karrayu's son and he supports their traditional practices so that he didn't want to take serious action against those who did wrong.

*Choice of marriage partner*: If a boy or girl is to choose his/her marriage partner both should be above 18 years old and consent to each other. But marriage partners are chosen by their parents rather than according to their own interests. In the same way law enforcement is not functional. And also the government law has inhibited polygamy, if a man wants to get a second marriage he has to separate his first wife's wealth/properties. Otherwise marriage when there is an existing wife or husband is a crime, even though they practice polygamy marriage; women do not come to wereda with complaints.

If one's husband or wife has died a wife/husband has legal right to control the whole properties/wealth in regard to laws. But in Karrayu culture the widow's properties are controlled by the dead husband's brother.

Generally government and NGOs work in regard to these and other harmful traditional practices in the wereda based on laws. But it has done little on law enforcement concerning the behaviour of the community.

### Using customary organisations to help implement interventions

There has been a start to involve customary organisations in the implementation of development interventions. In the urban areas iddirs have started to participate in assistance of orphans and vulnerable children. Previously, iddirs in areas were involved solely to help their member solely during bereavement and related issues. Now many iddirs have changed their rules and regulations and are assisting the efforts of the government. They are involved in assistance of children of their members on death of the members by contributing educational materials (exercise books, pens, pencils) along with involvement in bereavement and related issues. The government is also encouraging such kinds of involvement. In the rural areas, the community has a culture of taking care of orphan children of its own clan. It is customary that a given clan has a responsibility to assist orphan children on the death of the family and on other critical problems. The government also give due acknowledgement and encourage them to keep on.

Most importantly, the government involves elders, clan leaders and religious persons to play a great role in conflict resolution and justice in collaboration with the formal system. In the area, conflict with neighbouring weredas over pasture and water is common. Such conflicts are usually resolved with the cooperation of figurehead] persons (clan leaders, elders, religious persons etc.) and the formal institutions.

However, the involvement of customary organisations in the implementation of development interventions is not sufficient. This is due to financial constraints, logistic problems and lack of awareness of the community to cooperate with the government programmes. As a result, there is a need to work intensively on awareness creation in the community.

## Women’s organisations

### Women's Association

The wereda officials organise women in their kebeles which helps them to implement different interventions through government bodies or NGOs. There are about 34,898 members of women's association in 18 rural kebeles. Because of lack of educated persons in their locality the organisations are run by the wereda women's affairs and women's league offices. They were implemented in 2009 and their aim is to empower women politically, economically and socially.

### Women’s League

The women's league has 1648 members in 18 rural kebeles. The achievement of the women's league is that it was able to bring 12 women to participate in the wereda structure or they could join in different sectors at wereda level. The numbers of women on the council reach 27 at wereda level.

### Women’s Federation

A new intervention was implemented last year which known as women's federation; the researcher couldn't identify who runs the programme.

### NGOs

There are different NGOs who attempt to work with different sectors to empower women. At present Integrate Women Empowerment Programme (IWEP) tries to work on adult literacy, it has 600 beneficiary women in four kebeles. The programme has different components, such as adult literacy, market assessment, means or income generating activities, and so on

## Youth organisations

### Youth Association

In the wereda the youth association is not functional. They use the word youth association just to refer those youths organised into cooperatives. Accordingly, there are many youth associations (cooperatives) in the area which are organised to create job opportunities. Many of the youths are organised and engaged in loading and packing of horticultural crops such as onions, fattening of goats (with only women members), and purchasing and selling of cattle under the association with continuous follow up of the youth affairs department in the wereda administration office.

Some of the cooperatives organised include:

1. Iffa association in Illala kebele with 27 males and 6 females engaged in packing and loading onions on trucks.

2. Alge kebele's association with initial members (in 2008) of 42 males and 8 females engaged in packing and loading of onions. Now, this association accumulated good capital and changed their business to service provision of restaurant and DSTV for the community in the area. When they started restaurant and DSTV service they took 19,000 birr credit and now they have paid it all back and are requesting more credit to expand their business. At the moment, they have 28 male and 8 female members.

3. Bakalcha association in Dire-Sadi kebele with only 10 male members engaged on loading and unloading activities including packing and loading of onions and other things. They now (2011) register a capital of 3,000 birr starting from zero birr.

4. Dagana association in Gidarra kebele with 19 males and engaged solely on packing and loading of onions. Now (in2011) the association registers a capital of 12,000 birr starting from zero birr.

5. Abidi-Boru association in Dire kebele with a membership of 8 males and engaged in packing, loading and unloading of onions. Currently (2011), they have capital of 3,000 birr. Moreover, there are youth associations that engage in organizing and facilitating transportation services through regulating the turn of buses in all camps (eight camps). The camps are Abadir 1, Abadir 2, Abadir 4, Merti 1, Merti 2, Merti 3, North 1, and Sugar factory camp 1.

In total, there are 34 youth associations in the wereda with 297 male and 133 female youth members with the purpose of creating job opportunities for their members through engaging in different activities.

There are many changes in the area. Before 2002 there was no emphasis given to alternative means of livelihood activities except rearing cattle as pastoralists and there were no youth cooperatives at kebele level. Now, particularly since 2009, there are at least three youth cooperatives organised at kebele level and engaging on onion and maize (as beginning) production and related activities rather than pastoralist mode of livelihood. As a result, many individuals are able to accumulate more money (up to 80,000 birr in the case in the wereda), familiarise themselves with new technology such as new varieties of seed and agricultural inputs (fertilisers, pesticides ) and adopt new agricultural practices such as ploughing with oxen and weeding. Moreover, many youths are able to diversify their livelihoods.

However, there are some problems which are observed with the youths. The first is that some youths are still refusing to cultivate their land using irrigation. They share crop it out or rent it to others and continue in the pastoralist mode of living. Second, though the organised youths are able to draw on money through other means of livelihood activities (rather than animal rearing) some of the youths are mismanaging the money they get. They lack knowledge about money management. Third, many organised youths focus on a particular activity, mainly packing and loading of onions, which is usually organised without taking the demands into account and forces the youths to earn less income than expected. Hence, to alleviate the problem there is a need to have a strong linkage between different sectors that support youths to engage in demanding and more profitable activities, and there should be continuous market assessment to help the youths to see gaps and decide what activities they should engage in. Moreover, there is a need for continuous skill training for youths about saving and proper money management, to do it better than now.

### Youth league

The youth league was started in 2008. Now in all kebeles of the wereda there is one youth league that contains president, vice-president, secretary, and members (contains 3-5 individuals). A total of 1589 male and 265 female youths are members of the youth league in the wereda. This league plays mainly a political role. It creates awareness of political, economic and social issues among the youth in collaboration with other youth organisations, mainly youth affairs, youth federation, and youth associations.

### Youth federation

In each kebele there are youth affairs, youth federation, youth league and youth association that each have a president, vice-president, secretary, and members. All are the mirror image of each other and do not function separately.

Youth affairs→ youth federation→ youth league→ youth association

Achievement: nowadays there is an attitudinal change among the youths and many youths are aware about the advantages of the different youth organisations. Hence, the wereda easily addresses the problems of youths (example, joblessness, awareness creation about STD) and promotes a culture of tolerance among youths.

Change: in earlier time school youths did not attend their education properly but after different awareness creation programmes carried out through league, many school youths have become disciplined and attend their education properly. Moreover, many youths who frequently create disputes with others have become disciplined and able to claim their rights in the legal way.

However, some youths have misconceptions about the youth organisations and have a lack of experience in engaging in associational activities. This hinders the achievements of the youth organisations as they have been planned. Hence, there is a need to work on awareness creation of youth to solve the problem.

## Planning and consultation

The wereda officials consult the communities to plan community work/FFW programme. Based on people's interest they plan types of community work. Most of the time people participate in the natural conservation programme and it has been bringing changes with this intervention. As obvious the area is known as degraded land by different agents. The majority of the land is affected by river floods, wind and rain. Such eroded land is rehabilitated/has a watershed management programme. Now the land serves as grazing land and is used for farming. In past the people were reluctant to dig sloping land to break the speed of floods, when gradually they saw the importance of it. The households are grouped in five by the arrangements of their houses which are close to each other. This grouped arrangement helps them to participate in the community development programme. Each of those household heads should meet daily to work together for themselves and it helps them to share the work experience of each other. This intervention is not implemented by the communities as they don't have agricultural work experience.

Currently HABP (household asset building programme) has started to work with PSNP, it helps the beneficiaries to come self-sufficient after graduating from PSNP. It provides credit up to 4000 birr without loan interest until their capital has reached 19,000 birr. Then they have to repay the credit for others to utilise the same as them.

## Differences between taxpayers and non-taxpayers in the wereda

NA

## Community contributions + taxes

All the community development projects involve community contributions in terms of cash/kind and voluntary labour. The Wereda Development Committee (WDC) and kebele purchasing and management committee (project committee) have decided the amount of the contribution. They also decide the kind of contribution, either cash or kind (e.g. camel, goat, sand, stones etc) or labour. Other partner development organisation-NGOs in the area have the rule to involve the community in terms of ideas, cash and/or labour throughout the implementation of a given project. For instance, the Pastoralist Community Development Programme (PCDP), one of the partner development NGOs working in the area, has such a rule. The organisation carried out need assessment and then made the community contribute about 40% of the total budget (in terms of cash, kind and/or labour) required for a given project.

Ideally, all the community members are expected to contribute either in cash or labour or both based on their financial as well as physical status. The kebele committee selected those who able to contribute taking the socio-economic and physical status of individual.

There is also certain cases when the community themselves decide the amount and the kind of their contribution. For instance, currently, the community are contributing to the regional Project (Oromia Development Association) voluntarily based on their interest and ability to afford. They are contributing in terms of cash and/or kind based on their own interest. Moreover, they also promised to contribute to the national project i.e., to the construction of Millennium Dam after they finish the contribution for Oromia Development Association.

## Accountability

In the wereda there are two main types of criticism (gimgema). The first one is focused on the evaluation of accomplishment of the work based on the plan. All the sector officials come together every fifteen days and evaluate the accomplishment of each sector based on the proposed plan. Accordingly, they comment, suggest and design the strategies to strengthen the poorly accomplished sector.

The second type of criticism is carried out in six month intervals and targeted to evaluate personnel, not the work done. During this criticism process, an individual stands in front of the audience and speaks about himself/herself (strengths and weaknesses) and then the audience also give their own comments and criticisms concerning the individual. Accordingly, a grade is given to individuals and any necessary action/ measures are taken on an individual based on his/her grade so as either to encourage or discourage him/her. For instance, the wereda deputy manager of party was assigned to follow up and make sure that the modern irrigation scheme was utilised properly by the pastoralist community without any interference. However, many community members sharecropped out their land and the irrigation scheme was utilised by outsiders. Hence, the deputy manager was criticised and demoted (both in status and salary) for his failure to follow it up. Now he has been given the position of wereda human resource officer.

Change: Criticism makes many employees be responsible and accountable for fear of the actions taken after the criticism. However, sometimes criticism is not made genuinely, rather some individuals purposely criticise others just to harm them. In such cases punishment does not bring positive changes in individual accountability and performance. Hence, there is a need to take care of critics and the action taken after that.

Appeal to the wereda against decision: there is an appeal system through which an individual can appeal against the decision. For civil servants there is an appeal form on which he/she reports his complaint and submits it to the appeal committee. Accordingly the committee examine the case critically and reject or approve the initial decision. At the kebele level, the kebele representatives also appeal against decisions to social justice of the kebele.

However, the appeal against decisions is not commonly practised in the wereda. Mostly the community accept the decision that is already passed. This is because, first, the assigned committee sometime do not have sufficient knowledge about justice and rights of individuals. As a result, they simply push away the appellants without giving them any resolution. Second, the community themselves are not well aware about their rights, which hinders them from appealing. Therefore, awareness creation about one's rights is mandatory to encourage the community to develop the culture of appeal.

Citizens' report card: there is citizens' report card in the wereda on which the customers fill in their issues and report to the concerned body. Then a given official also writes his/her decision, time taken to resolve a given case, date of appointment etc. on the card and a copy will be given to the customer if he/she is given an appointment. The citizens' report card saves the time of customers and of officials, as each case is directly referred to the concerned body. However, the card is less frequently used because, first, the community does not have sufficient awareness about the card, and second sometimes there is no one available to assist and make the community use the citizens' card. Hence, there is a need to work on awareness creation about the advantages of the card and assign follow up to the individuals who work on the issue of citizens' report card.

Use of suggestion box: even though it is not enough there are suggestion boxes in some of the sector offices of the wereda. However, the community do not use them to give suggestions and comments about the service delivered. Moreover, the suggestion box is not frequently checked. Hence, there is a need for awareness creation about it.

Budget posted: the budget is posted each year in the wereda. However, the budgets for 2011/12 financial year have not been posted in the wereda because of financial constraints for stationery. The lists of budgets for all sectors in the wereda is prepared and posted in each sector and public place where the community easily read them. As a result, the community and any staff members of the wereda get a chance to know the budget assigned to the wereda sector offices. This in turn develops a culture of transparency and accountability.

To summarise, in recent years the usefulness and applicability of the accountability activities in the wereda have increased. Self-criticism, appeals to wereda against decisions, citizens' report card, budget posted and suggestion box are ranked in decreasing order based on current usefulness in the wereda.

## Security and policing

There is a serious and frequent conflict over grazing land on the borders with Afar and Minjar (with Argoba). This problem couldn't be resolved, in spite of the fact that community police were launched in eight targeted kebeles (conflict sites). Community police are organised by selecting members from each kebele's structures. The numbers of members depend on the numbers of structures in the kebele. Again wereda police are assigned to each of those kebeles, for others one police is assigned to two/three kebeles. Those community police and wereda police are working in collaboration with others who are found in conflict sites. These minimise frequent tension, fights and conflicts on both sides.

Three or four years ago there were car robberies on the road from Nazreth to Harar. With strong control and serious actions by police, the robberies stopped.

There are about 20-40 militias in each kebele according to its size. At one time, two small kebeles were merged and 40 militias were selected/assigned. Those militias are from the communities and have similar attitudes to those communities' people and they didn't reveal the existing problems to wereda police and other officials clearly. The respondent said that to get the real information from the communities is difficult, which is the main problem of the police; they are secretive.

## Justice

The justice office works in collaboration with religious leaders, police and wereda courts. The main duties of this office are to create awareness among the people about justice, how to prevent crime and give information that someone has done wrong, etc. The justice office has strong and close relations with the police to prevent crime, seize criminals and follow up that justice is carried out in the right way. Now the wereda police work with the prosecutor to minimise mistakes and corruption. In the past because of the lack of police knowledge, criminal cases might be absent that it should have to take to the wereda court. Sometime the office also works with women's affairs when they need its assistance and have common issues. For instance when they want to teach people about laws, they work together. It also works with the peace committee at both wereda and kebele levels.

Interaction with the social court is weak, because instead of it religious leaders have more roles in resolving problems and people also prefer to go there than to the social court. However we have meetings twice a year and advise them to work with religious leaders and community elders.

There is a significant change since police and prosecutors have been working in coordination. Especially in urban areas there were group fights and conflicts among male youths. Now this case has decreased as the work of justice office is coordinated with the police.

At wereda court only one judge is present who isn't able to see high level criminal cases like abduction, rape, serious brutality/causing brutality, corruption, making forged documents, murder, etc. Such cases should be judged by three judges at the zone level. Consequently, people who have such kinds of case are exposed to extra expenses and others do not take their cases to the zone court because they couldn't pay extra expenses.

## Learning about government policies and programmes

### Growth and Transformation Plan

The Growth and Transformation Plan was introduced to the wereda officials, kebele officials and community at different stages. First the wereda cabinet and some selected wereda officials were given training at zone level. Then those wereda officials who took the training provided training to other wereda sector officials and to some kebele officials such as DAs, health extension workers, kebele chair and assistant kebele chair at the wereda level. Then, selected wereda officials and the kebele officials (DAs, health extension workers and the kebele chair) provided training for 200 model farmers in the first phase and then addressed the rest of the community members in the second phase of the training. Upon the training all the community members were involved and followed the training attentively. The training has changed the development activities in a positive way. After the training the community has started to work and be involved in development activities in a more organised manner than before. Moreover, having the training, many community members have been encouraged to use modern agricultural technologies such as fertilisers, improved seed verities and others. However, the involvement of the community in development activities is not sufficient. Many of them still refuse to get involved in development activities due to lack of awareness. Hence, there is a need for continuous awareness creation to make sure of the community involvement in development activities.

### Delivering development messages to the community

The wereda has delivered different development messages to the community through having general meetings, party meetings, special training for selected members, and model individuals. Through the general meetings the wereda has attempted to deliver the development messages to address the whole community. However, it is difficult to find many attenders for the meetings as many household head are on the move looking after their cattle, particularly during the dry season of the year. Hence, the general meeting is effective for delivering the message and produce a change in community when it is held during the rainy season as the community are available at their residence and able to attend the meeting.

The message also delivered through the party meetings which are held with fifteen day intervals. This enables the exchange of information about development issues and also ensures timely delivery of messages to the community. However, their effectiveness in producing change in the community varies from kebele to kebele. For instance, in kebeles where farming activities start to be practised, the party meetings bring effective change as the community are more or less becoming non-pastoralist, while in the kebeles where there isn't farming, effectiveness in bringing change is relatively low.

There is also special training to deliver development messages. For instance, there are special trainings on health and related issues. In this way the message is effectively delivered and is effective in producing change in the community, because this training is mostly given when selected trainees are available and in most cases it is given to female members of the community who are always available in the area and they teach the rest of the family.

Development messages also reach the community through model individuals. This is more effective than other methods in producing change in the community because from the model the community learn not only theoretically but they also learn practically how to do it. However, it is difficult to address the development message on time to the larger community using a few model individuals.

## Social equity interventions

### Insurance

There is no well organised insurance intervention system in the wereda. However, the wereda disaster prevention and preparedness are involved in prevention and response (treatment) for emergency cases. The office carries out pre and post-harvest assessment to estimate the production and food supply. During the drought season a rapid assessment takes place by a committee called early warning committee (technical team and management team at the wereda level). Knowing the gap (the food supply and demand), the early warning is made and reported to concerned bodies (NGOs and GO) so as to make them respond on time.

Due to budget constraints and as the budget is run by the federal government, the response to crop and livestock failure at individual level is not made.

Traditionally the community has a mechanism to support anyone who has lost crops or animals and/or faces health problems through their clan. However, there is no attempt made so far by the office to coordinate the informal institution with that of the formal insurance system.

The information related to early warning is delivered through the organised officials who are assigned at kebele level (5 individuals).

However, there is a problem for early warning report and response after the report. Due to lack of budget and focus given to the issues, the early warning activities are very weak in reporting on time. Mostly the report come after the disaster has occurred. Even after the disaster occurs, in most cases no response is given. The response is done from the federal budget only if the disaster is serious and affecting a large proportion of the area. Hence, the community claimed frequently that no response is given to them after they face crises. To resolve the problem related to insurance, first the officials at all levels should have got sufficient awareness about early warning through continuous training and focus and attention should be given to the issue of early warning. Second, the office has a problem of budget, so the government should allocate a good deal of budget for this.

### 

### Promoting equity for women

Education and trainings are frequently given to people to promote women's equity by abolishing harmful traditional practices. They keep silent when officials and other concerned persons give education and advice to them about women's equity issues. But in practice there is no more change with regard to female circumcision, abduction, early marriage, etc. The reason is that they are reluctant to accept what government says, on the other hand the communities are not open so that it is difficult to know their attitudes; they are secretive.

Both males and females have the same attitudes in their culture, that they like to stick with traditional practices. However to some extent females are more interested in women's equity issues than males, while women are not as effective as males in influence. Male violence is hidden.

At present women's participation has increased in kebele and wereda structures, even if it is less functional at kebele level. They are also organised in groups for income generating activities which helps them to get awareness about their legal right. Girls have equal access to education, both males and females have good attitude towards female education. They send girls to school as equal with boys.

## Youth policies and programmes

### Youth livelihoods

To improve youth livelihoods in the wereda, land on an individual basis was given to many youths in some kebeles such as Gidara, Dire-Sade, Turro and Tututi. In these kebeles a total of 171 male individuals have got land and engage in production of onions and other crops. The land was given to jobless youths in their respective kebeles depending on the available land in the area. Those youths who were jobless and single were given 0.5 hectare in their name and those who were married were given 0.75 hectare in their family name. Moreover, different advice concerning hybridised seed, pest control and other things is continuously provided to them upon their request. Moreover, the youth affairs department arrange credit access and training for them in collaboration with different sector bureaux such as IMX (small scale enterprise), BLTO (Technical and vocational Training), and WLQO (Oromia Saving and Credit Association). In the same way land was given to 5 co-operatives that in total had 33 male and 5 female members and engaged in production of onion and maize in Turro kebele. Moreover, the wereda already arranged the land that will serve for the newly organised youths.

However, there are problems related to credit services. Many cooperative are disorganised and fail to pay back the credit they took. Moreover, the enforcement mechanism to collect the money is weak. This results in financial constraints and prevents other cooperatives from getting credit access that satisfies their need.

To resolve the problem, the enforcement rule to collect the debt should be strict and effective enough

### Youth recreation

There are no recreational facilities/youth centres in the wereda. However, there is a football playing field in each kebele where the youths of the kebele devote their leisure time to playing football. A playing field which is found in Metehara sugar factory compound is one of the best playing fields in the wereda and provides service to many youths in general and camp youths in particularly. To solve the problem of recreation centres there is a plan to construct two modern youth recreational centres in the wereda. One will be constructed for the camp youths/community with the assistance of the Metehara sugar factory. The other will be constructed to serve other youths who live outside the camp. It will be constructed with the assistance of Oromia Development Association.

### Youth and HIV/AIDS

There are different programmes in the wereda that focus on HIV/AIDS control and prevention. The activities are run by the youth affairs department under the Wereda Administration. They mainly focus on awareness creation through different writings such as poems, inviting professionals from health centres, posting self-explanatory pictures in public places such as schools, kebele offices and so on. There are different youth clubs such as HIV/AIDS club, art club and sport club in school at kebele level that organise and provide awareness about HIV/AIDS to the school community through different strategies. There are also many Partner NGOs including CCF (Christian Children Fund) OSSA, World family, GTF (Gudina Tumsa Foundation), that directly or indirectly create awareness about HIV/AIDS and other STD. As a result, some positive attitudinal changes about the disease (HIV/AIDS) are achieved. For instance, previously there was a wrong conception that said 'after 6:00pm there is no HIV/AIDS'. Many people considered that there was no HIV transmission after the sun set. Moreover, there were also many individuals who considered sexual intercourse as the sole factor for transmission of HIV/AIDS. However, nowadays, to some extent, those wrong perceptions and discrimination have changed. The youths are becoming more aware than before. Moreover, there were many youths in the camps that had more than one sexual partner but now the extent is declining.

In many rural centres, youths did not know about HIV/AIDS and contraceptive devices. But now many of them have become aware of it.

Problem: However, there is still a problem of voluntary testing and counselling of HIV/AIDS, and premarital HIV/AIDS testing and counselling. Hence, it is crucial to keep on promoting awareness creation to youths about HIV/AIDS and for voluntary testing and counselling, initiating HIV/ADIS infected youths to disclose themselves and let them share their experience with others.

### Getting government services to poor people

There is exemption for health costs and community contributions for poor people in the wereda. The wereda has a budget up to 30,000 birr for health costs for poor people and writes a referral to Hailemariam Hospital which is found in Adama (Zone town) for exemption of individuals. However, the budget is too small to exempt many poor members of the community. Hence, there is a need to allocate sufficient budget for the use of many poor people.

Moreover, very poor people in the community are exempted from community contributions.

Education cost: There is no education cost exemption for poor people in the community. But all community members have access primary education for free. Moreover, only very poor people in the community are exempted from community contributions.

### Interventions to help vulnerable people

Even though it's not well organised, there are different intervention programmes to help vulnerable people in the wereda. The wereda provide them with wheelchairs and crutches for those who have leg problems once per 6 months in collaboration with Adama Social Rehabilitation Fund. Previously, many disabled people were socially, physiologically and physically neglected. However, those who previously felt inferior are now able to be confident and become part of society due to continuous support (materially and psychologically) they are provided by the wereda.

Mentally ill people: there is no programme for mentally ill people because there are no individuals who are identified as ill in the wereda. In 2010/11 the wereda announced that the people should report if there is a mentally ill person in their family or neighbourhoods. But due to the lack/wrong perception of the community about mentally ill persons, no one reported. As a result, it failed and the wereda also did not use any more strategies to find them.

There is no programme for elderly people in the wereda.

For orphan children there are different programmes run by different NGOs and customary organisations such as Iddir and clans in the wereda. NGOs such as Christian Children's Fund (CCF), Kale Hiwot Integral Mission, Gospel Mission and Save the Children USA are running a programme to support orphans and vulnerable children. They cover educational materials and nutritional support. Moreover, Iddirs and clans also support orphan children through covering educational materials such as exercise books, pens and pencils.

Child herders: CCF is also working on awareness creation about child herders in some kebeles of the wereda in collaboration with iddirs, clan leaders and other customary institutions. It creates awareness within the community about the child herders so as to make the parents send their children for schooling rather than herding. However, as the area is a pastoralist area the change is insignificant and it needs more coordinated effort.

For commercial sex workers and other youths, USAID has worked strongly on awareness creation about HIV/AIDS and other STD. There is a mini-media programme and coffee ceremonies arranged by USAID through which many commercial sex workers and professionals are invited to share their experiences.

There is also no intervention for migrant people. However, migration is one of the serious problems in the wereda, as Metehara is a transition point for many illegal migrants and brokers coming from other areas and the people of the wereda.