# Personal stories of male transitions to adulthood in Gelcha, Fentale wereda, East Shewa

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##  Rich young man 30s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head | Sex  | Age  |
| **HH head** | **M**  | **32** |
| Wife  | F  | 22 |
| Son  | M  | 3 |
| Daughter | F  | 2 |
| Daughter | F  | 8 |

### Youth in the community

Boys in their late teens have good educational opportunities as schooling expands in the area. Many parents became aware about education and started to send their children for schooling. Moreover, many of them get job opportunities in the factory and other areas after they have accomplished their education. However, during my time there was no education opportunity and our parents were not aware to send us for schooling. Hence, I and my friends were engaged in herding the family livestock, which was the sole job opportunity we had.

In the area, there is no problem of land issue as farming practice is not well developed. The land is communally held. Hence, if the boys need to work on it they easily find farm land in the community.

In finding wife and getting married, the boys have easily found their mate based on their interest without their family interference as it used to be. In most cases they create a love relationship at school and inform their parents to legitimise their marriage. However, the bride price upon marriage is very high due to market inflation. For instance, when I married I gave 5 cattle and 1500 birr, which served to buy items for the bride. Nowadays, even though giving the cattle is not mandatory, one has to cover the expense to buy the required items for the bride. For this purpose the boy is expected to pay about 9000 birr. In fact, as long as the relationship is based on the consent of the couple, there are also times when the marriage is carried out without the payment if he (the boy) is poor.

Since earlier time, the married couples lead an independent life soon after their marriage. The boy constructs his independent house in his father’s compound in which he lives with his wife. However, nowadays due to the expensiveness of things many couples are unable to cover all their expenses, particularly after having children. Hence, they are assisted by their parents and relatives.

During our time, many of the boys did not marry in their teens as they moved from place to place following the foot print of camels which also made them have children at their late age. But now the boys and girls have children in their teens.

The boys in their teens are participating in different development and religious activities. They participate in development meetings in the kebele and public work such as road construction and maintenance, animal carrel construction, and different school issues. Moreover, the teens regularly pray ,feast and strictly follow the doctrine of the Quran. However, during my time we were not aware about the doctrine of the Quran and also had less involvement in community issues, as we were busy herding livestock.

The girls in their teens have also good educational opportunity as schooling expands and many families are aware to send their girls for schooling, which encourages the girls to concentrate on their education. However, during my time there was no educational opportunity and the girls were not sent for schooling, rather they herded shoats and assisted in the domestic chores.

Nowadays, the girls are in a position to claim their rights (right for education, choice of love partner etc.) and they are participating in different works inside and outside home. However, as they are busy in handling their education, girls have less work burden as compared to the earlier time.

In finding a husband and getting married, girls have easily found their mate based on their interest without family interference. In most cases the girls create a love partner at school and inform their parents just to legitimise their marriage. During our time, the parents were the one who selected and arranged a husband for their daughter. The girls were forced to marry the boy their parents selected for them.

In earlier time, the girls had children only after they got married. However, now the girls have children at an early age. Surprisingly, there are many girls who get pregnant at school before their marriage and before having their own property that enables them to rear their children properly. Hence, premarital sex and pregnancy is the main problem that faces girls in their teens.

Since earlier time, the girls at their late teens have no right to lead an independent life before their marriage. They are only allowed to lead an independent life when they get married.

The adolescent girls are participating in different development and religious activities like those of boys. They are invited to participate in development meetings in the kebele and public works and different social issues through their school. Moreover, they regularly salat [pray ritually], feast and strictly follow the doctrine of the Quran. However, during my time, the girls had less awareness about and less involvement in religious and other community issues.

### Your life story

My father had four wives. My mother was the last wife. Two of my father’s wives died before they gave birth, while the other gave birth to 8 children (2 males and 6 females) and my mother gave birth to 5 children (2 males and 3 females) including me. My father died when I was a child and my mother became single handed to raise her children. She was selling milk and livestock to feed the family. Moreover, two of my elder half-brothers who were already independent, assisted her efforts and contributed to the family. Hence, I grew up with their support and my mother’s. I was herding livestock (goats, sheep, cattle and camels) for the family during my childhood. As a result, I couldn’t get a chance to attend schooling. We (group of herders) travelled long distances such as to Buta-Jira, Shashamane, Alaba etc., and I stayed out for about nine months and more, particularly from the month of October to June following the availability of browsing and water for the camels. After some years of camel herding, I began to herd cattle which required more responsibility as there was a conflict with other neighbouring people over grass and water. During this time at the age of about 18 I fell in love and introduced my first wife. After having a discussion with my lover we informed our parents for marriage. Accordingly, I paid 5 cattle and 1500 birr as bride payment and established an independent household soon after marriage. I had no girl friends or sexual experience before my marriage. I started interest in girls at about the age of 15. However, I never talked to them as it was strictly forbidden to chat with ladies before marriage. Upon my marriage only one of my sisters was unmarried and lived with my mother while the other brother and sisters had already got married.

On my marriage I got 20 goats, 6 camels and 5 cattle that I was given as a gift. However, after a year of marriage my wife got ill during pregnancy and I took her to Adama for medication. Then she aborted and got well.

She was again seriously ill when she was pregnant and I took her to Adama and after 4 months in hospital she gave birth to a baby boy. After two years she again got pregnant and with the recommendation of the doctor she was regularly visiting a doctor and safely delivered a baby girl. In the meantime she got sick for a third time and died after five months of her delivery period. For her medication I sold all the livestock I had and my mother and brother additionally assisted me to treat her.

Two months after her death, my mother and elder brother arranged a marriage and I married another wife. Again I got 2 cows and 2 calves from my mother and brother and 15 goats from the community as a gift. It was with this that I started a new life. Fortunately, after my second marriage I was appointed as a guard in the sugar factory and got a daughter from my second wife.

Now my life is getting better. I have about 5 cattle, 20 goats and sheep and 2 donkeys and also have a salary.

I am active Muslim follower. I regularly salat and give ‘seka’ (the Quran rule that orders an individual to give alms to the poor from what he/she gets).

Many of the community members have played a great role in my life and supported me during my problems. However, my elder brother and mother are the important persons in my life.

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

During my growth there were no schools nearby and I did not attend schooling. As a result, I missed the knowledge that I should gain from schooling. This in turn, makes me to lead ordinary life (life which is not supported by scientific knowledge). But if I attended education I might live a better life than today. Moreover, there were no interventions which changed and affected my and my household’s livelihood and domestic life. Moreover, there was no health, political or cultural intervention that affected my household and me.

Now I have about one hectare of land that I farm during the rainy season. Last year, I paid 45 birr for tax, 5 birr for sport and 12 birr for political party membership. I also contributed one sheep for Oromia Development Association. I am the leader of one network (1-5 development team) and worked on construction of terrace and weeding together with the team. I have no role in kebele or sub-kebele or youth association.

Now there is a health intervention that is a playing a great role for my household. My household get training about the transmission of different disease including HIV/AIDS through the health extension workers. As a result, my family get knowledge about sanitation and different disease prevention. Moreover, when one of my family members get sick I easily get health service from the health centre at Kobo (nearby kebele) or Metehara/Addis Ketema. Moreover, schooling is playing a great role as my son and daughter are attending and gaining knowledge from it. However, there are no other interventions such as interventions which changed the livelihood of my household, no youth cooperative, interventions affecting domestic work or political and cultural interventions that play a role not only for my household but also for the larger community.

### Aspirations and plans for the future

In the next five years I hope irrigation water will be accessible in the kebele and I will engage in farming so as to save money that enables me to lead my family properly. Moreover, I will join schooling and attend adult literacy education if it will be provided. I will also educate my children until they graduate from the university.

To achieve my plan, I am doing all my best. For instance, to engage in farming I already gave two of my bulls to my relative to train them for farming. Hence, I will start farming as soon as the water reaches the area and next year I will plough my entire plot using rainfall.

I also want all the community members to engage in farming and become self-sufficient.

## Middle wealth young man 30s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head | Sex  | Age  |
| **HH head** | **M**  | **31** |
| Wife  | F  | 21 |
| Son  | M  | 3 |
| Son  | M  | 1 |
| Mother  | F  | 50 |
| Brother  | M  | 25  |
| Sister  | F  | 15 |
| Brother  | M  | 12 |

### Youth in the community

When I was in the age of late teens, there was no school in the area and we did not have educational access. We were engaged on herding as a means of livelihood. Now this is reversed and boys in their late teens have educational access. Moreover, parents are becoming aware and send their children for schooling rather than making them herders. However, due to the shortage of pasture and the consequent reduction in animal holding, many families face financial constraint to send their children for schooling, particularly when the students reach secondary education. Hence, there are some boys in their late teens who drop out from schooling.

In the area there is no land distribution or allocation which has been carried out so far. The land is communally owned and any boys who want to farm may get access to farm land without difficulty. However, many boys do not engage in farming activities and do not have work opportunities in the area.

In finding a wife and getting married, during my time, we did not have the right to choose our love partner. It was the duty and responsibility of our parents. Moreover, for a marriage an individual was required to have a certain amount of cattle that he gave for bride wealth, which was mandatory. However, nowadays, boys have the right to select their mate and create a relationship with their lovers. They inform their parents simply to legitimise their marriage. The bride wealth also depends on the bridegroom parents’ capacity. If his parents are able to afford to give cattle as bride wealth and have money to purchase equipment for the bride, they (the groom’s parent) are expected to give many cattle and much money for the equipment. However, the number of cattle is small as compared to the earlier time and it is not mandatory. On the other hand, if the groom’s parents are poor and unable to afford to pay, there is a consideration about the amount of bride payment. However, the problem of marriage for boys is that if the marriage is carried out in the normal condition (when the parents have negotiation without a close relation of the proposed couple), the bride payment, especially the amount of cash, is so high and becomes challenging for boys who want to carry out this kind of marriage.

Since earlier time the boys lead an independent household after getting married. In most cases, the boys establish their independent households within their parents’ compound and lead an independent life soon after their marriage. The problem is that, in earlier time (during our time) our parents got children at an older age and raised them without difficulty as they had many cattle and access to milk. But nowadays the boys have children at an early age without having animals or other property to raise their children. Hence, they face difficulty in raising their children properly without direct or indirect support from their parents.

As opposed to the earlier time, boys in their late teens have good community participation and religious involvement. For instance, when we were in our teens we did not know and strictly follow the doctrine of the Muslim religion. But now the teens regularly salat on time, feast and follow the doctrine without any interference from their parents. They have also participated in different development meetings through their schools and have a saying on issues in the community.

On the other hand adolescent girls also have educational access. Many parents are aware about education and have started to send their daughters for schooling. But due to financial constraints which come following the shortage of pasture and the consequent dwindling in animal holding, many parents are unable to send their children for schooling. As a result, many students, mainly adolescent girls, help themselves and their parent in selling grass and firewood so as to attend their education.

In finding a husband and getting married, the adolescent girls have entered into love relationships with partners while they are at school. They have the right to decide whom they are going to marry, which is a great opportunity for many of them.

Since earlier time (during my time), adolescent girls participated in many outside and inside works (such as house construction, animal herding etc). Now the difference is in terms of burden. Now many of the adolescent girls are attending their education and only assist with the domestic chores and herd shoats in day-off periods. As a result, they have less work burden as compared to the earlier adolescent girls of my time.

In having children, nowadays, there are many adolescents girls who have gotten pregnant before their marriage and without having their own property to rear a given baby properly. Moreover, it is not customary for adolescent girls to let her lead and independent household. However, after her marriage a girl leads an independent life with her husband, which is usually under the patrilocal residential system.

The adolescent girls also have good participation in community and religious affairs as opposed to the earlier times. They participate in different development activities in the area through their school and association. They also regularly salat, feast and follow the doctrine of the religion in the area.

### Your life story

I was born and live in Gelcha. My father married my mother when his first wife died. He got one son from the first wife and five sons and three daughters from my mother. Hence, I grew up with nine children in the household.

I am the first son for my mother and the second for my father. When I was a kid about age 5, I started to herd small goats and sheep while my elder brother herded cattle. In the meantime, when I was aged about 8-9, I began to herd the adult goats and sheep then began to assist in cattle herding. Later on, at about 15, I transferred to keeping cattle, then camels. We (group of herders) followed camels and travelled from place to place such as Ziway, Shashamene, Buta-Jira, etc. in search of pasture and water. We stayed for about 9 months (September-May) only drinking the milk of camel during those days.

I also assisted inn cattle herding while I was around. Particularly during the rainy season we went to Fentalle Mountain and Awash Park to feed our cattle. During that time, we had about 50 cattle, 200 goats and sheep and 10 camels. However, when I reached about age 20, my father died and I was forced to take all responsibility for my family, as my elder half-brother was already married and had started independent life. Hence, since then I have become the responsible person to take care of my mother and little sisters and brothers. Fortunately, in the coming year I am appointed as a guard in the sugar factory. Moreover, my elder arranged a marriage ceremony for me and I have married and started living together with my parents in the same compound. My brother gave me 2 cows and 3 goats and my mother also gave me some livestock upon my marriage. I had 2 camels, 5 cattle and 13-14 sheep and goats which I was given when I was born. Of these, I sold 2 cattle for marriage. I gave 4 cows and 3000 birr for bride wealth. After my marriage and still now I am responsible for my family and my parent (mother and little brothers and sisters). Hence, I manage and care for the two households (my own family and my parent’s family). Two of my sisters are married and living their independent life.

After I was appointed in the job, I joined formal education and reached grade two. However, I couldn’t proceed in my education because it overlapped with my work and other responsibilities. I am still living with my first wife. I had no girl friend or sexual experience before my wife. Now we have two little sons who are living with us. I also have about 6 cattle, 30 goats and sheep of my own while my mother also has about 5 cattle and 20 sheep and goats of her own. All the livestock of the family (my own and parent’s) are managed by myself and when there is a need to sell some goats/sheep, I will discuss it with my mother and my wife. I am an active Muslim follower and regularly salat and follow the doctrine well.

In addition to Allah, my mother, my half-brother and my wife have played a significant role in my life. They are the ones who assist me and with whom I discuss my problems I might face.

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

I did not get educational access when I was growing up as there were no schools in the kebele. There were also no other governmental interventions that have affected my life. No interventions related to irrigation, cooperatives or other things which have affected my household’s livelihood activities. During my childhood there were no health, political or cultural interventions which have changed/affected my life.

Last year, I paid 45 birr for tax, 12 birr for political membership, 80 birr for construction of drinking water in the kebele and 50 birr for Oromia Development Association. I have no participation in kebele, sub-kebele or youth association or other. But I am a member of a 1-5 development team as I am a resident of the kebele.

From the government interventions, school provision is a significant role in the community and I will send my children to school next year so that I will get advantage of it. Moreover, the health intervention also plays a role in my life. I am just living due to the treatment I have been given from health services. The health extension workers also teach the community about sanitation and different disease protection so as to make us to take care of it. I also get bed net, malaria tablets, water treatment etc. from the health post which is crucial for my household. However, there are no interventions which changed the livelihood of my household, no youth cooperatives, no interventions affecting the domestic work and no political and cultural interventions that have played a role in my life.

### Aspirations and plans for the future

In the future I have a plan to engage in trading of cattle and farming for market. To achieve my objective I am saving money and I have a camel that I will sell to engage in farming when irrigation water will be accessible in the kebele. I will also educate my children until they graduate from university.

The community will also engage in farming activities when irrigation water is accessible in the kebele. Many of the community members are eager for the irrigation to reach the area so as to produce different agricultural products throughout the year.

## Poor young man 30s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head | Sex  | Age  |
| **HH head** | **M**  | **36** |
| Wife  | F  | 28 |
| Son  | M  | 5 |
| Daughter  | F | 3 |
| Son  | M  | 1 |

### Youth in the community

The boys in their late teens have educational access at near distance. Many parents also become aware and send their children without hesitation. During my time there was no school in the kebele and our parents were not aware about education and its advantages. Hence, we did not have educational opportunity. We engaged in herding animals and assisting our family in different works.

In the area there is no problem of land as many of the community members are living by livestock rearing. Hence, the boys are in a position to get land access if they request to engage in farming.

In finding a wife and getting married, boys have good opportunities as they are able to choose their partners and get married to their lover. Moreover, they are expected to pay less bride wealth as compared to the earlier times. Giving of cattle for bride wealth is not mandatory and the man only does it if he is able to do so. However, he has to pay money to purchase items for the bride, which is mandatory and expensive as well due to the market inflation of items. During our time the marriage negotiation was carried out by the respective parents. The married couple had no relations before marriage. Moreover, at that time, the couple lived with the bridegroom parent’s until they were able to lead an independent household. However, now soon after their marriage the boys live independently, establishing their house in their parent’s compound. The problem is that the boys have children at an early age without having property that enables them to raise their children. Hence, even though they live in an independent house, they are directly or indirectly assisted by their parents to manage their household properly.

Nowadays, boys in their late teens are participating in community issues and also are encouraged to participate. They attend different community meetings and participate in development activities in the kebele mostly through their school. Moreover, they also participate in religious activities. They regularly salat and follow the doctrine of the Quran. However, in earlier years the participation of the community members in general and boys in their late teens in particular in community issues and religious involvement was less. We had no awareness about community participation and the doctrine of the religion.

On the other hand, adolescent girls also have educational access in the kebele. The parents start to send their daughter for schooling. During my time, the adolescent girls were obliged to carry out domestic chores and herding of shoats rather than joining school.

Nowadays, adolescent girls have less work burden as compared to earlier time (my time). This is mainly because many girls are attending schooling and devote a great deal of their time to education. Hence, they do not have much time for domestic and outside works (herding of shoats) except on day off periods.

In finding a husband and getting married, adolescent boys have a great opportunity as they are in a position to select their partner and decide who they will marry. In earlier time the girls had no opportunity to choose their partners. It was left for their parents. Now they (the girls) a start love relationship with the supposed husband in school and inform the parents later when they will decide to marry. However, the adolescent girls are not allowed to lead independent households before their marriage. The problem is that the girls give birth at an early age, before they have accumulated property that enables them to rear their children. Sometimes there are school girls who get pregnant before they get married. Hence, though they assumed to live in an independent house after marriage, they are directly or indirectly assisted by their partners and relatives in order to manage their household properly.

The adolescent girls are also participating in community issues like boys. They participate in different community meetings and development activities in the kebele. They also have involvement in religious activities. They regularly salat and follow the doctrine of the Quran. However, in earlier years the participation of girls in religious issues and other development activities in the kebele was much less.

### Your life story

I was born in Gelcha. My mother gave birth to me and my sister. When I was one year old she divorced my father and flew away so that I and my sister stayed with my father. He married another wife who gave birth to a son and later on when I was aged about 5 my father died. Then my uncle (my father’s brother) took the responsibility to raise us (my sister and me). I was herding goats and sheep, cattle and camels from the age of about six. As a result, I did not get educational access.

I kept about 50 camels and more together with other herders. Usually the herding was carried out in group of 6-10 individuals. We were taking the camels from place to place following the availability of pasture and water. We usually devoted about 9 months and more outside the village with the camels. From the month of September-June we usually travelled to Ziway, Arsi Nagale, Buta-Jira etc.

While I was herding, about 10 years ago, I married my mother’s brother’s daughter. At that time I had 14 camels, 4 cows and a donkey. Soon after marriage I put my wife in Gelcha and I went to Welenchit (nearby wereda where my camels were kept) and I sold milk from two of the camels at Adama and brought 240 birr to my wife. It was with this money that she bought grain and we started an independent life. Again I kept on herding my camels at Welenchit and visited my wife at about 20 day intervals, having some money for grain and other home expenses. Fortunately, in the same year, four of my cows delivered and we started to milk them. This made our life better and we started to lead a good life. However, when my second son was born, I became seriously ill and I began to sell my livestock. I stayed in bed for 6 consecutive years, the time when my wife and children suffered a lot. For the first time I sold a donkey, 2 bulls and 2 camels for medication and 2 additional camels to purchase grain and cover other home expenses. Moreover, eight of my camels died and one was lost. Currently, I do not have many livestock, I am solely left with one cow with its calf.

Since the last seven months, my health has become in a better condition and I am working as animal carrel keeper for a monthly payment of 350 birr. Moreover, since the last two months I have been temporarily employed in Gelcha elementary school as a guard for 150 birr and work in the day time. My wife has no income and we are living and raising our children only with the money I am earning each month.

I was interested in girls at about age 18. However, I did not have girl friends or sexual experience before marriage. I am still living with my first wife and have three children.

I am Muslim and regularly salat and try to follow the doctrine of Quran. My wife is an important person in my life who helps and assists me during my problems.

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

There was no school provision and I did not get schooling during my growth. As a result, I lead a bad life today. Moreover, there were no interventions that changed my and my household’s livelihood, no interventions affecting domestic work and no health, political and cultural interventions that affected me and my household.

Last year, I paid 45 birr for tax, 12 birr for political membership, 80 birr for construction of drinking water in the kebele and 50 birr for Oromia Development Association. I have no participation in kebele, sub-kebele or youth association or other. But I am a member of a 1-5 development team as I am a resident of the kebele.

From the government interventions, school provision has a significant role in the community and I will send my children to schooling next year so that I will get advantage of it. Moreover, the health intervention also plays a role in my life. I am just living due to the support/treatment I have been given by health services. The health extension workers also teach the community about sanitation and different disease protection so as to make us to take care of it. I also get bed net, malaria tablets, water treatment etc. from the health post which is crucial for my household. However, there are no intervention which changed the livelihood of my household, no youth cooperatives, no interventions affecting the domestic work and no political or cultural intervention that has played a role in my life.

### Aspirations and plans for the future

I want to engage in farming and trading. But as I do not have money to start the business, I do not have a concrete plan. I am just waiting for an opportunity if I get the means to start up a business. For my children I will teach them till they graduate from university and get jobs.

The community is eager to farm using irrigation water. Many individuals are waiting for irrigation water to be accessible in the kebele.

## Rich young man mid-20s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head | Sex  | Age  |
| HH head | M  | 22 |
| Wife  | F  | 21 |
| Son  | M  | 3 |
| Son  | M  | 1 year and 3 months |

### Youth in the community

The boys in their late teens have educational access and their parents become aware and willingly send them for schooling. However, there is no land given to the boys in the area so far as there is no land distribution carried out. Hence, none of the community members get land through distribution.

Some boys engage in agricultural activities such as weeding and land preparation as daily labourers for other individuals who have irrigation access in other kebeles during the off days alongside assisting their parents in livestock herding, fetching water etc.

In finding a wife and getting married, the boys have good opportunities as they choose their mate without the interference of their parents. They usually enter into a love relationship at school and later inform their parents to legitimise their marriage. In such kind of relationship, which is based on the consent of the married couple the amount of bride payment is depend on the ability of the man to afford. If the man is so poor, it is not mandatory to pay a bride payment as long as the couple agree. The married boy also leads an independent household soon after his marriage. However, they (the married couple) use family planning and give birth to a small number of children as it is becoming difficult to support many children due to the expensiveness of food and other items.

The boys in their late teens have gotten opportunities to participate in development and other social and religious issues in the community. They participate in meetings and have a say about it. They also participate in development activities such as construction and maintenance of bridges, digging water ponds, fencing school compound etc. Besides, they participate in religious activities and regularly salat and strictly follow the doctrines of the Muslim religion.

Adolescent girls also have got educational access in the nearby area. The parents are becoming aware and start to send their daughters for schooling. The girls assist their parents in domestic chores and livestock herding only during the off days. As a result, the work burden for girls is much reduced as compared with the previous time.

In finding a husband and getting married, the girls have good opportunity as they are in a position to choose their love partner. In earlier years, girls were not allowed to choose their husband, rather it was the role of the family to decide whom she would marry. The girls lead an independent household soon after their marriage. However, before marriage the girls are not allowed to live independently in an independent house. After they get married, in most cases the girls have limited numbers of children based on their economic capacity using the family planning method.

Adolescent girls also have participated in community development like boys. They participate in meetings and have a say about it and also voluntarily contribute and participate in development activities such as construction and maintenance of bridges, fencing school compound etc.

They also freely participate in religious activities. They regularly salat and follow the Quran doctrine.

### Your life story

I was born in Gelcha. I was herding when I was a child. I joined schooling at age of 7 and when I reached grade 2 my father died. Then my mother became single handed to raise seven children (4 boys and 3 girls). I was herding alongside attending my education at Metehara (about 5 km away). Before his death, my father was farming a small plot using traditional irrigation and produced maize. After his death my mother has expanded the production and keeps on farming with the assistance of my elder brother and me. When I reached grade 7 I started to farm independently on my mother’s land and through sharecropping and renting land from others. In the coming year (when I was in grade 8) I got a profit of 20,000 birr from farming. With this money I bought a horse with its cart to drive for a total of 6000 birr and constructed an iron sheet house at Addis Ketema. I employed an individual to drive my horse cart. However, he couldn’t manage it properly and I started driving the horse cart alongside farming and education. Later on, when I become busy and I couldn’t proceed with my education I stopped after completing grade 9.

In 2005, I was introduced to my current wife for the first time while I was driving the horse cart. In 2006 I got married and started to live an independent life with my wife. Now, I have sold my horse cart and fully engage in farming using traditional irrigation. When I married, one of my sisters and three of my brothers, were already married and had started independent life, and my mother is living with one of my younger brothers and two of my younger sisters who are studying in grade 9 and 8 respectively.

Now I have 0.25 hectare of land of my own that I was given by my mother on my marriage and I have three cows and two calves. I had no girl friend or sexual experience before marriage. I am living with my first wife and have two sons.

I am Muslim and sometimes attend mosque education. I am not an active follower but am categorised as a middle one.

My mother is the most important person in my life and still assists me when I need a support. Moreover, my uncle is also playing a great role in my life. He is the one who encourages me to farm and has given me oxen for farming activities and help me in many regards.

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

School provisions have played a great role in my life. It made me have a plan and vision in my life.

Previously (four years ago) credit access was given to many youth cooperatives and other individuals. However, none of them paid back the debt. As a result, I did not get credit as the money was not paid back so that I missed the credit access to enable me to expand my business. There have been producers’ cooperatives in Gidara (nearby kebele) which sell fertiliser and improved seed that my parents used for farming while I grew up. This made my family have good production and enabled them to raise us properly. However, there were no interventions affecting domestic work. There were also no political, health or cultural interventions that played a great role as I grew up.

Last year I paid 85 birr for tax, 6 birr for party membership fee, 80 birr for water construction in the kebele, 100 birr for Oromia Development Association and I also promised to pay an additional 400 birr for the association but my production was not good last season and I couldn’t keep my promise. I hope I will pay it when I get a good harvest. I did not contribute labour for development. I have no role in the kebele or sub-kebele. I am just a member of a 1-5 development team. I am a member of a loading and unloading cooperative and a member of an iddir which was established in our village three months ago.

School provisions have played a great role for my family. My brother and sisters are attending school and get knowledge. I also using the knowledge I got from education to lead my household properly. Moreover, health interventions have played a role in my life. I get awareness about HIV/AIDS and importance of sanitation in preventing transmitted disease. Hence, I and my wife are trying to prevent the transmission of disease to our family using the education we get from the health extension workers. Moreover, we easily access water treatment, bed net, malaria tablets etc. from the health post in our kebele and other medication from the nearby area.

However, there are no interventions that changed/affected my livelihood and there is no youth cooperative that is playing a role in my life. Moreover, there are no interventions affecting domestic work, and no political or cultural interventions that are playing a role for me and my household.

### Aspirations and plans for the future

In the next five years I want to be an investor who engages in modern farming and animal rearing. Hence, to achieve my objective, I am diversifying the crops I am growing so as to get good profit and save money. Now I am preparing to plant water melon, mango and other horticultural fruits. I have saved more than 10,000 birr. Moreover, in the next year I will continue my education just until I complete grade 12, not for job. I will also teach my children until they graduate from university.

I also want to be a model farmer and teach the community about farming activities so as to make them aware about farming.

In the future the community will be farmers, particularly if irrigation water will be accessible in the area many of them are encouraged to be involved in farming.

## Middle wealth young man mid-20s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head | Sex  | Age  |
| **HH head** | **M**  | **26** |
| Wife  | F  | 25 |
| Daughter  | F  | 8 |
| Son  | M  | 7 |
| Daughter  | F  | 4 |

### Youth in the community

The boys and girls have good opportunity for education as schools have been established in the area. When I was in my teens there was no school in Gelcha and many members of the community did not want to send their children to schooling. Rather they made their children herd livestock. Only very few parents sent some of their children, particularly, the boys to urban centres for schooling. It was cultural not to send the girls for schooling and to keep them for home activities. However, now many parents have become aware and send both boys and girls for schooling. The girls also work on outside activities such as herding livestock except camel herding for which it is needed to stay outside for many days, house construction and other domestic activities. The boys also engage in the same activities. However, the teens particularly the girls have less work burden as compared to the earlier boys and girls. This is because now many boys and girls attend education and do not have much time to engage in domestic and other family work including herding. They only assist their parents on off days.

In the area there is no problem related to land as many of the community do not engage in farming. Moreover, no land distribution is carried out so far so that the teens also do not get land of their own for farming.

Boys and girls choose their partners without interference of their parents. However, the cost for marriage is becoming high following market inflation. The man is expected at least to buy different jewelleries which are becoming expensive. However, giving of cattle to the parents of the bride is not mandatory as it used to be. This is only done if an individual has many cattle. After the marriage the couple are forced to have an independent household. This is mainly because in earlier time the parents had many livestock as there was pasture for the animals so that the married couples lived with their parents for many years at least until they were able to accumulate their own property to lead an independent life properly. But now the parents have a small number livestock that do not even enable them to lead their own life so that they can’t help their children and do not want the married couple to live with them.

Many boys and girls have created relationships at school and have premarital sex and many girls become pregnant. However, in earlier times the boys and girls did not have any relations. The marriage negotiation was carried out with the interest of the parents before the married couples had any relations. They communicated only after marriage. Hence, there was no premarital sex or problem of pregnancy before marriage.

The boys and girls also participate in community issues and religious activities more than ever before. They participate in different meetings about the development of the community and have a say on different occasions. They also regularly salat and follow the doctrine of the Quran.

### Your life story

I was born in Gelcha. I grew up herding livestock such as sheep and goats, camels and cattle. Hence, I did not get educational access. I have eight brothers and sisters (five brothers and three sisters). I am the second child of my parents. When I was a child I travelled to Arsi Negele, Zeway, Buta-Jira, etc., following the camels. At that time my father sent my elder brother and younger sister for schooling while I was herding the camels away from the area. In 1999 I began farming using rainfall so as to assist my parents as there were no children who helped my parents and I stopped herding in 2001.

In 2002 my parents arranged a marriage ceremony and I entered into marriage. Within the same year, my father was elected to the House of Representatives and moved to Addis Ababa taking all the family members except one of my sisters and me. Then, I took all responsibility to care for my sister and other property of my parents during their stay in Addis Ababa (about five years). On my marriage I was given 2 cows, 5 goats, 2 camels and 1 horse with its cart that my parents used. Soon after my marriage, I started driving the horse cart simultaneously with farming and animal rearing. However, in 2005, my horse died and I stop driving the horse cart and life became challenging for my household. Then I joined Gudina Tumsa Foundation (GTF) and worked on a nursery site for some months. Later on, my father assisted me and bought another horse and I started driving the horse cart again. In 2007, I and my friends were organised and started farming teff and onions. We got a credit of 28,000 birr from the government. However, the cooperative failed and was disbanded and was unable to pay its debt.

Now I engage in horse cart driving simultaneously with farming and animal rearing. I have sons who are in grade 3 and 1. I did not have a girl friend or sexual experience before marriage. I am still living with my first wife.

I am an active Muslim follower. I regularly salat and follow the doctrine of Quran.

My father and mother are the important persons for me with whom I discuss all the problems I face.

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

No government interventions have played a part in my life when I grew up. There was no school provision, health intervention, political intervention or cultural intervention that affected my life while I grew up. Moreover, there were no interventions affecting domestic work or which changed the livelihood of my household. However, I was a member of a cooperative but it failed and was disbanded so that it had no effect on my household.

I have about 1 hectare of land and last year I paid 45 birr for tax, 12 birr for party membership fee, 100 birr for driving the horse cart, and 80 birr for drinking water in the kebele. I have no role in the kebele or sub kebele. I am leader of a 1-5 development team. I was also the chair of a cooperative but it failed and was disbanded so that I am no longer a member of the youth cooperative. Moreover, I am not a member of iddir, equb or others.

Schooling is playing a great role for my household. I am teaching my children as schools have been established in the kebele. Moreover, as many children of the kebele are studying I easily find someone who reads letters and writes any application when I need it.

Moreover, the health interventions have played a great role for my household. I use family planning, bed net, malaria tablets and water treatments. I and my wife also get different health education including about HIV/AIDS, sanitation and other things that enable us to protect our household from transmitted disease.

My wife is also a member of the women’s association and got 1000 birr credit to engage in sheep fattening and selling for profit. This enables her to engage and create her own business so as to increase the family income. However, there are no interventions that affect domestic work, and no political interventions or cultural interventions which are playing an important role in my life or my family’s life.

### Aspirations and plans for the future

In the future I have a plan to engage in trading of cattle and farming for market. To achieve my objective I am saving money and I have a camel that I will sell to engage in farming when irrigation water is accessible in the kebele. I have already started farming at Abadir (nearby area) with irrigation water through sharecropping land from people who have irrigated land. I will also educate my children until they graduate from university.

The community will also engage in farming activities when irrigation water is accessible in the kebele. Many of the community members are eager for irrigation to reach the area so as to produce different agricultural products throughout the year.

## Poor young man mid-20s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head | Sex  | Age  |
| HH head | M  | 25 |
| Wife  | F  | 20 |

### Youth in the community

Boys and girls have educational access. In earlier time parents were reluctant to send their children for schooling. There are still a few parents who do not send their daughters to schooling for fear of premarital sex and pregnancy at school.

In the area no land distribution is carried out for all members of the community as well as for youths. There is also no job opportunity for boys and girls in the area. After completing grade 10 many teens are suffering in finding a job. While they are in education, boys and girls assist their parents during off days. They (both boys and girls) herd livestock, fetch water and work in other domestic activities. The girls participate almost equally with boys in outside and domestic activities unlike earlier times. Boys and girls find their lover and marry based on their interest. Moreover, the bride payment on such a kind of relation, i.e., based on the consent of the married couple, is dependent on the ability of the boy to pay. It is also not mandatory. In most cases the payment is less than the earlier time. Many boys and girls get married at an earlier age and give birth to children soon. However, they face difficulty in raising the children and leading an independent life as they do not have means of income and/or property. Even though they live in an independent house which is usually constructed in the compound of the groom’s parents, they are directly or indirectly supported by their parents and relatives so as to lead their life properly.

The teens participate greatly in development and religious activities. They participate in different development meetings and voluntary labour contribution. For instance, last year many teens (boys and girls) participated in watershed management, and clearing and preparation of farm lands.

They also regularly salat and strictly follow the rule of the Quran. In earlier time, i.e., during our time, we did not regularly attend mosque and we thought that regular salat and attending of mosque was solely for older persons.

### Your life story

I was born in Gelcha. When I was age 10 I started to herd goats and sheep. Then at the age of 15 I transferred to herding camels. I and my colleagues travelled long distances such as to Shashamane, Ziway, Buta-Jira etc. following our camels in search of browsing materials and water. One day while I was herding camels at Shashamane, some of our camels got sick and I returned to Gelcha to get medicine. While I was by passing the way, I found the sugar factory officials were registering people for guards. Then, I requested to be employed and they registered me. Then I sent my brother to Shashamane to take the medicine and I started the job in the factory at age of 18. When I started the job I simultaneously registered for school and now I am in grade 6.

I have five brothers and 3 sisters. My father was employed in the sugar factory as a guard alongside livestock production. However, when I was aged 15 he died and my mother raised us single handed. We had about 15 camels, 200 goats, 100 sheep, 10 cattle and 2 donkeys at that time. However, following the drought period of 2002, all the livestock died or were sold and we were left with one goat, 2 cattle and 5 camels. During the drought my mother was assisted with 7 goats by an organisation working on the emergency.

When I reached grade 3 (2010), my mother and my elder brother arranged a marriage ceremony and I got married to my mother’s sister’s daughter. Now she is pregnant.

I was interested in females at the age of 15 but I did not have a girl friend or sexual experience before marriage. I have been paid 23 birr per day by the sugar factory and have about 20 goats and sheep and 6 cattle. I am a Muslim and regularly salat and follow the rule of the Quran.

My mother and my elder brother are important persons for me with whom I discuss all the problems I face.

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

When I grew up there was no school in the kebele and my father also did not send me to a school which was found nearby. Hence, I did not get educational access at the right age. So that education played no role in my life as I grew up. There were no interventions which changed the livelihood of my household, no intervention affecting my livelihood, and no interventions affecting domestic work. Moreover, there were no health, political or cultural interventions that played a part in my life as I grew up.

Last year I paid 45 birr for tax, 12 birr for political party membership, 2 birr for sport, and 80 birr for construction of drinking water in the kebele. Moreover, I participated in watershed management, road construction and clearing and farm land preparation for three days. I am vice chair of the youth association. I have no role in the kebele or sub-kebele. I am a member of the 1-5 development team. I am not a member of Iddir/equb.

School provisions are playing a great role in my life. I am able to gain different scientific knowledge that enables me to improve my life and lead my household according to plan. Moreover, I get knowledge about HIV/AIDS and the advantages of sanitation from health extension workers. As a result, I protect my family from transmitted diseases. I also get water treatment, malaria tablets and bed net from the health post which is found in our kebele.

However, there are no interventions which changed the livelihood of my household, no youth cooperatives, and no interventions affecting domestic work. Moreover, there are no political or cultural interventions that are playing a role in my life.

### Aspirations and plans for the future

In the next five years I want to change my local cattle with improved breeds and engage in trading activities alongside attending my education. However, I do not act to attain my plan yet. I also want to educate my children. When I get a child I will save money that I will inherit to him/her.

In the future the community will become farmers, particularly when irrigation water is accessible in the area.

## Rich young man in late teens

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head | Sex  | Age  |
| **Son**  | **M**  | **18** |
| Father  | M  | 50 |
| Mother  | F  | 40 |
| Brother  | M  | 25 |
| Brother  | M  | 9 |
| Sister  | F  | 30  |
| 2nd wife of father | F  | 33 |
| Half sister | F  | 4 |
| Half brother | M  | 1 |

### Youth in the community

Teens (both boys and girls) have educational access. The majority of parents have become aware and send their children to schooling regardless of their sex. However, there are a very few individuals who give their daughters for marriage without her consent while she is studying.

They also have land access on a group basis if they want to work on it. However, land is not the concern as the community are not farmers.

Many of the teens (both boys and girls) are attending schooling and they do not involve in different works as it used to be . The girls and boys only assist their parents during the off days. The girls equally participate in different domestic and outside work (herding, fattening and selling of sheep etc).

Moreover, they (the teens) select their love partners on their own and inform their parents just to formalise the marriage. They also get married with less bride payment which depends on individual status. The ones who are able to afford it give both cattle and cash while others give cash that serves to buy the bride’s jewelleries. There are also who marry without any payment.

However, after getting married many teens are unable to lead an independent household and even though they live in an independent house, they are directly or indirectly supported by their parents and relatives. Mostly they have got married at an early age and give birth to children without having enough property to raise them. As a result, they face difficulty to raise them without support from their parents and relatives.

The boys and girls have participated in different community activities including meetings, labour contribution and so on. They have played a great role in the development of the community and have a say in different ways.

They also actively participate more in religious activities than the earlier times. They regularly salat and attend Quran education. For instance, with voluntary labour contribution of boys and girls there is a new mosque constructed in the kebele and it serves for Quran education and praying for the community.

### Your life story

I was born in Gelcha. I was herding goats and sheep until the age of nine. When I was aged nine I refused herding and joined grade 1. At that time my father was reluctant to buy educational material for me, and my elder brother gave me two exercise books and a pencil that he won as a prize as he was an outstanding student in Grade 4. In the first semester, I ranked 7th in the class and having my result my father started to encourage me to attend my education. Since then I have gotten good encouragement from my parents and stood first in all grades. I keep on my education without any drop out and now I am in grade 8. I also keep on going with my rank until I will graduate from the university.

My father has two wives and a total of 6 children from them including me. He is working as a guard for the sugar factory alongside animal rearing and farming during the rainy season. We have about 20 cattle, 50 goats, 10 sheep and a donkey. In 2002 there was a heavy drought in the area and my parents lost three camels and more than three cattle.

I interested in girls while I was in grade 6 at the age of 16. I fixed a girlfriend and we do not make any sexual intercourse so far. But we have promised each other to marry after we graduate from university. We also plan to let our parents know our relationship when we join grade 12.

I am Muslim and regularly attend mosque and salat on time.

My elder brother is the very important person for me with whom I discuss the problem I face and I get solution for it in most cases.

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

There were no government interventions that affected my life while I grew up. However, school provisions have played a great role in my life. Due to establishment of schools in the kebele I get educational access. If there was no school in the area my parents would not send me for schooling to some other area. Hence, I am able to learn how to write and read and will lead a good life. There was no intervention which changed and affected my livelihood, no interventions that affected domestic work, and no health, political and cultural interventions that affected my life as I grew up.

I do not pay tax but my parents do. Last year I participated in bridge maintenance in the kebele. I have no role in the kebele, sub-kebele or 1-5 development team. I also do not have participation in youth organisations However, I am a member of the kebele football team. I am not a member of iddir, equb or any other social organisation.

School provisions have played a great role in my life. Due to establishment of schools in the kebele I get educational access. If there was no school in the area my parents would not send me for schooling to some other area. Hence, I am able to learn how to write and read and will lead a good life.

Moreover, the health interventions are also playing a great role in my life. I took training about HIV/ADIS and other STD, about environmental sanitation and so on. Hence, I am able to get knowledge about how I can avoid/minimise the risk related with disease. I am also able to use malaria tablets in the area without going far and immediately get medication.

However, there are no interventions which changed my and my household’s livelihood. No youth cooperative, interventions affecting domestic work, and no political or cultural interventions that are playing a role in my life.

### Aspirations and plans for the future

In the next five years I want to join university and will study engineering. Hence, to achieve my objective I am studying hard.

The community will turn to farming activities from the pastoralist mode of life in the near future when irrigation water will be accessible in the area. Hence, the government should encourage this activity and make irrigation water to be accessible in the area.

## Middle wealth young man in late teens

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head | Sex  | Age  |
| **Son**  | **M**  | **19** |
| mother | F  | 38 |
| Sister  | F  | 15 |
| Sister | F  | 10 |
| Brother  | M  | 8 |
| Brother  | M  | 22 |

### Youth in the community

The boys and girls have good educational access and the parents become aware and send their children for schooling. Previously, girls were not sent to school due to lack of awareness. Now this is changed and boys and girls are sent to school regardless of their sex. The teens do not have land access as no land distribution is carried out in the area so far.

The boys and girls have selected their mate. Following the expansion of school many girls and boys create a love relationship and inform their parents for legalizing their marriage. However, in earlier time the boys and girls had no right to choose their husband/wife. The selection and marriage arrangement were carried out between the respective parents. However, now the cost of bride payment is so expensive and is not affordable for many of the boys. After getting married they (boys and girls) lead an independent household. They soon establish their own house after their marriage. They also use family planning and give birth by plan as compared to the earlier time.

The girls participate both in outside and in domestic works. They are also able to speak for their rights such as the right to education, the right to choose their partner etc. However, they have less work burden as compared to earlier time because many of the girls are attending their education and only assist their parents on off days.

The teens (boys and girls) have participated in different development activities and meetings in the community. They participate in watershed management, and construction and maintenance of roads in the kebele. They also participate in religious activities. They more regularly salat and follow the doctrine of Quran than in the earlier time.

### Your life story

I was born in Gelcha. I herded goats and cattle until I reached the age for schooling. When I reached school age, I joined elementary school at Kobo (nearby kebele). At that time, my father had about 10 cattle, 20 goats and 2 donkeys. He also worked as a guard for a private cattle carrel. When I reached grade 2 my father suffered from disease and died. According to Karrayu society, my mother should be married to my father’s brother. However, my father had no brothers and she (my mother) stay alone and is raising us (my brothers and sisters) single handed. Now all my brothers and sister are attending education. My elder brother is at private college and I am in grade 9. I never dropped out from the school and none of my brothers either. I was interested in girls at the age of 15 and started sexual intercourse while I was in elementary school. However, I do not have permanent girlfriends and have not got married so far. I do not want to marry until I graduate from university. I am Muslim religion followers. I sometimes go to mosque.

My mother and uncle are the most important persons who play a great role in my life. It is with them that I discuss all my problems and get solution for many of the problems.

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

School provision is an intervention which played a great role while I grew up. I am able to read and write because I got educational access while I grew up. Moreover, education enables me to lead my life in plan. However, there were no interventions affecting my livelihood and that changed the livelihood of my household. There were also no interventions affecting domestic work, and no health interventions, political intervention or cultural interventions that affected my household.

I do not pay tax or contributions on my own. However, my mother has paid. I have no role in the kebele, sub-kebele or development team. Moreover, I do not have participation in youth organisation, iddir, equb or other organisation. Previously, there was a youth organisation of which I was a member but now there is no youth association in the kebele.

School provision and health intervention is playing a great role in my life. Through health intervention I get education about HIV/AIDS and STD. Hence, I am able to protect my household in order not be affected by those diseases. However, there are no interventions that change my household and affect domestic work. Moreover, there are no political or cultural interventions that are playing an important role in my life and family.

### Aspirations and plans for the future

In the next five years, I will join university and study medical health. Hence, to attain my objective I am studying hard, having a study schedule.

The community will be farmers the in near future particularly when irrigation water will be accessible in the area. Now many people are eager to engage in farming so as to produce crops throughout the year.

## Poor young man in late teens

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head | Sex  | Age  |
| HH head | M  | 20 |
| wife | F  | 18 |

### Youth in the community

The boys and girls have educational access. Many parents are aware about the advantage of education and are sending their children for schooling irrespective of their sex. Hence, there are great improvements as compared to earlier time. However, there are some parents who let their children leave from grade eight without the wish of the girls with the assumption that girls are not able to join university.

In the area no land distribution is carried out so far and no land is allotted to youths. In fact, the kebele gave land to the youth cooperative to engage in farming.

Boys and girls have no work opportunity in the area. However, they assist their parents during off days. Girls are involved in outside work such as house construction, livestock herding except cattle, and other domestic work. The boys also assist with the domestic work such as fetching water, herding livestock, etc., on the off days.

They (boys and girls) have selected their love mate. They create a love relationship at school and inform their parents to legalise their relationship through marriage. However, the bride payment is so expensive in the normal way of marriage i.e., the marriage relationship which is dealt with between parents without the consent of the married couple. When the marriage is based on the consent of the married couple, the bride payment varies based on the capacity of the man. If he is able to afford it he is requested to pay cattle and cash. If not the payment is only some cash to buy jewelleries. The problem is that those who have married in their teens do not have property and are unable to lead an independent household. They are supported by their parents and relatives. They are also afraid to give birth soon in their marriage, rather they use family planning so as to adjust to their economic capacity to raise the children.

The teens have participated in development of the community. They participate in different labour contributions in the kebele, participate and have a say in meetings, etc. Moreover, the girls struggle for their equality including getting equal educational opportunity with boys, right to choose their mate, etc.

The teens also have good participation in religious activities. They regularly attend and go to mosque for salat and follow the doctrine of the Quran.

### Your life story

I was born and grew up in Gelcha. I was herding goats during my childhood. My father was herding. However, when I was about aged 6 he was employed in the sugar factory and went to Assela for training. He stayed in Assela for four years. During that time my mother, my sister and I stayed here under the care of my father’s brother. When I was 10 my sister died and my father came back to Gelcha and started living at north (one of the camps where the employees of sugar factory are residing). I also joined grade 1 and attended my education.

When I reached grade 7, my father married a second wife and my mother decided to separate from him and started living alone. However, after a year, my father divorced the second wife and again has started to live with my mother. I dropped out from school when I was in grade 8 without having any problem just to stay home.

When I was in grade nine I fell in love with a lady and sent elders for marriage. However, she refused to marry me and I stopped the negotiation. Then, I kept on my education and attended vocational training. After a year training in metal work I could not understand the language because the teachers explained in Amharic so that I dropped out before my graduation. Then I married.

On my marriage I was given 3 cattle, 7 goats, 2 sheep, 1 horse, gold (necklace) and cash/money. Now I have those livestock and engage in horse-cart driving so as to get additional income for my family. I was interested in girls while I was in grade 9. However, I did not have a girl friend or sexual experience before marriage. I am living independently with my first wife and we do have not given birth yet.

I am Muslim and sometimes go to mosque to hear preaching. I am an not active follower but a middle one.

My father and my uncle (my father’s brother) are important persons for me in all the problems I face.

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

School provisions have played a role in my life. Since I got educational access I got much good advice and knowledge at school that helps me to lead my family properly. I also got credit of 25,000 birr in a group from the government to engage in farming. However, after having a good profit for a year, the cooperative failed and disbanded before we paid back the debt. However, there were no interventions affecting domestic work, no health, political or cultural interventions that played a part in my life as I grew up.

So far I did not pay tax but hereafter I will pay as I have established an independent household. However, last year I participated in a 1-5 development team and worked on clearing of farmland for individuals in place of my father.

I have no role in kebele, sub-kebele or 1-5 development team. Previously, 2 years ago, I was a member of the youth association. However, now there is no youth association and I also am no longer a member. I do not have any membership in iddir, equb or other social organisations.

From government interventions, school provision is playing a great role for my family. Since I and my wife (she completed grade 7) got educational access we are able to accept new scientific knowledge given by the government. For example, we use family planning to have children in plan, sanitation etc. which is provided by health extension workers. The health interventions are also other interventions which play a great role for my household. We took a training about HIV/AIDS and other STD, sanitation and other transmitted diseases so that we take care not to suffer from the disease. We also easily access water treatment, bed net, and malaria tablets from the health post in our kebele and nearby health centres which is crucial for this area.

However, there are no interventions affecting/changing my livelihood as well as my household. No interventions affecting domestic work and no youth cooperative, no political or cultural interventions that are playing an important role for me as well as for my household.

### Aspirations and plans for the future

Within the next five years I plan to construct a corrugated iron house and engage in farming when irrigation water will be accessible in the kebele. For this (to construct iron sheet house) I am saving money that I get from driving the horse cart. I also want to increase the number of horses, sheep and goats I have.

In the future the community also become farmers and stop moving from place to place following livestock if irrigation water will be accessible in the area.