# Personal stories of male transitions to adulthood in Luqa, Benna Tsemay wereda, South Omo

[Rich young man 30s 2](#_Toc433963177)

[Your household 2](#_Toc433963178)

[Youth in the community 2](#_Toc433963179)

[Your life story 3](#_Toc433963180)

[Government interventions which have played a part in your life 3](#_Toc433963181)

[Aspirations and plans for the future 4](#_Toc433963182)

[Middle wealth young man 30s 4](#_Toc433963183)

[Your household 4](#_Toc433963184)

[Youth in the community 4](#_Toc433963185)

[Your life story 5](#_Toc433963186)

[Government interventions which have played a role in your life 6](#_Toc433963187)

[Aspirations and plans for the future 7](#_Toc433963188)

[Poor young man 30s 7](#_Toc433963189)

[Your household 7](#_Toc433963190)

[Youth in the community 7](#_Toc433963191)

[Your life story 8](#_Toc433963192)

[Government interventions which have played a role in your life 8](#_Toc433963193)

[Aspirations and plans for the future 9](#_Toc433963194)

[Rich young man mid-20s 9](#_Toc433963195)

[Your household 9](#_Toc433963196)

[Youth in the community 9](#_Toc433963197)

[Your life story 10](#_Toc433963198)

[Government interventions which have played a role in your life 10](#_Toc433963199)

[Aspirations and plans for the future 11](#_Toc433963200)

[Middle wealth young man mid-20s 11](#_Toc433963201)

[Your household 11](#_Toc433963202)

[Youth in the community 11](#_Toc433963203)

[Your life story 11](#_Toc433963204)

[Government interventions which have played a role in your life 12](#_Toc433963205)

[Aspirations and plans for the future 12](#_Toc433963206)

[Poor young man mid-20s 12](#_Toc433963207)

[Your household 12](#_Toc433963208)

[Youth in the community 13](#_Toc433963209)

[Your life story 13](#_Toc433963210)

[Government interventions which have played a role in your life 13](#_Toc433963211)

[Aspirations and plans for the future 14](#_Toc433963212)

[Rich young man in late teens 14](#_Toc433963213)

[Your household 14](#_Toc433963214)

[Youth in the community 14](#_Toc433963215)

[Your life story 15](#_Toc433963216)

[Government interventions which have played a role in your life 15](#_Toc433963217)

[Aspirations and plans for the future 15](#_Toc433963218)

[Middle wealth young man in late teens 15](#_Toc433963219)

[Your household 15](#_Toc433963220)

[Youth in the community 15](#_Toc433963221)

[Your life story 16](#_Toc433963222)

[Government interventions which have played a role in your life 16](#_Toc433963223)

[Aspirations and plans for the future 16](#_Toc433963224)

[Poor young man in late teens 17](#_Toc433963225)

[Your household 17](#_Toc433963226)

[Youth in the community 17](#_Toc433963227)

[Your life story 17](#_Toc433963228)

[Government interventions which have played a role in your life 17](#_Toc433963229)

[Aspirations and plans for the future 18](#_Toc433963230)

## Rich young man 30s

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| *Relation to hh head* | *Sex* | *Age* | *Remarks* |
| **head** | **M** | **34** |  |
| 1st wife | F | 30 |  |
| 2nd wife | F | 29 |  |
| Son | M | 15 | From the first wife |
| Son | M | 13 | >> >> |
| Son | M | 11 | >> >> |
| daughter | F | 9 | >> >> |
| Son | M | 7 | >> >> |
| Son | M | 5 | >> >> |
| daughter | F | 3 | >> >> |
| Daughter | F | 13 | From the second wife |
| daughter | F | 11 | >> >> |
| Son | M | 9 | >> >> |
| Son | M | 7 | >> >> |
| daughter | F | 5 | >> >> |
| Son | M | 3 | >> >> |
| daughter | F | 1 | >> >> |

### Youth in the community

Boys in their late teens in the community as they grow up these days are different from those that we experienced in our late teens. The boys in their teens nowadays have better opportunities in accessing education as there is regular school in the kebele and if they complete that they will go to the woreda town for further education. The government has built a hostel where the children of the pastoralist communities could stay and pursue their education which was not their when we were in late teens. Access to land has more problem than opportunities as there are many youngsters who are eagerly waiting to get land for start their own livelihood using land as one of the vital source of income generating. The opportunities for work are also narrow unless the young boys are well educated and specialise in one or the other field. The evidence at hand shows that teen boys who have completed 10th grade education are coming back to the community and are engaged in the traditional way of life of their forefathers. The chances of being hired in government organisations and in NGOs are very rare. Finding wives and getting married are very easy for the boys nowadays. The big problem is as marriage is easy to enter for them divorce is equally easy among them. But they marry as young as 17 and 18 years at the present time. Most of the boys tend to build independent household within the same compound to avoid, as they say, unnecessary disputes with their parents by living under the same roof. Concerning having children the boys in their teen these days are more courageous than the boys in our late teens. We used to worry of the responsibilities that come with having children whereas boys in this day and time are bold towards having children and giving to their parents and taking all the risks that come with it.

The community participation of the boys at this time is better than the time in our late teens. The religious participation of the boys at this time is very high. Boys are more independent towards religion. That is why there are more youth who are converted to Kale Hiwot than in our teen’s time. The other problem that I have observed is that a considerable amount of boys have started to involve in drinking alcohol on market days. The opportunities I have witnessed are more and more boys are getting involved in trade activities and there are role models for them in the kebele. This makes the young boys of today more lucky to get into trade activities than those boys in our teen age.

Adolescent girls have better opportunities in the field of education than those girls when I was 19 or so. Nowadays there are more girls in the school than boys. Finding a husband and getting married is easier this time for the girls than it was in our time. These days the youth make one’s own choice of a life partner and the parents’ interference has decreased. So, finding husbands and getting married is easier at present time. Adolescent girls in the community these days tend to have independent household than the girls when I was 19 or so. Currently young girls not only want to have children as soon as they marry, but also want to have as much children as possible. Adolescent girls at present want to work at home and not on the farm or outside. The community participation of the adolescent girls at present is better than the girls when I was 19 or so. The adolescent girls’ religious participation at present is more concrete than the girls when I was around 19. Today girl freely ask their parents who are traditional to join new religion like Kale Hiwot and the parents don’t make any imposition as the girls could go to the kebele to report. For some girls pursuing their education beyond the first cycle primary education is difficult as some parents/ families don’t want to send their girls to the next level of education in the woreda capital giving different excuses.

better that the time in our late teens.

### Your life story

I was born in Luqa kebele. In the first six years or so i lived with my parents and my siblings. The major shock that my household experienced while I was growing up was the death of my mother when I was around 13 years old. I lived in only one household before i left home. Though my father re-married after the death of my mother I didn’t change the household. I built my own house in the same compound and founded my own family. I didn’t have any serious illness during my life. I didn’t go to school at all. I don’t intend to go to school as I have multiple responsibilities. I started work when I was about 10 years of age. I started work as a herder and then started to assist my father with my two elder brothers on the household farm. I started taking an interest in girls when I was around 18. I had my first girlfriend when I was 18 years old and had my first sexual experience in the same year. I didn’t have any problem as a result. I am married to two wives. I first got married in 1988 EC. I chose my first wife as well as the second one. I wanted to get married and my father was keen on my getting married though my mother has passed away. Within a year’s time after my marriage I built my household that is in 1989 EC. I am still married to my first wife. I took my second wife in 1991EC.I am living in the same place I built my household when I married my first wife. I had my first child in 1989EC. There was no problem when the first child was born. I have 14 children from both my wives; seven child from each. The first child from my first wife is 15 years while the seventh and last one is 3 years old. My first child from my second wife is 13 years old while the last one is one year old. All my children are living with me at present. I am a traditionalist. I am an active follower of rituals that my parents and their forefathers used to do. The important people for me in terms of support are my brothers and friends. The other thing I want to tell you about my life story is that at this time I am doing well in my life in that I have an irrigation farm in Woito, have many livestock and is able to send my children who are of school age.

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

The government intervention in education provision has played no part in my life as I grew up as I didn’t go to school. Concerning interventions that has changed the livelihood of household as I grew up; there was no irrigation and credit or dairy cows as there were no such service or interventions as I grew up. There are no interventions that were affecting my livelihood such as cooperatives when I grew up. There were no interventions that affected the domestic work of my household such as the water points and the grinding mills as I grew up. There was no health intervention as I grew up. The political intervention has effect on my household as I grew up in such a way that the community was stabilised. There was no cultural intervention such as actions in fighting harmful traditional practices when I grew up. In general there was not much government interventions that played a part in my life as I grew up that had effects on my parents household and on me.

My household has land and pays 35 birr tax per year. It was my father who gave me a piece of land from his own holding and it is not large as my other brothers also claimed their share. In the last year I have paid party membership fee and cash for the building of the Vet office. In kind I have contributed wood for building the Farmers Training Centre. In labour I have contributed in maintaining the existing internal roads in my sub-kebele. I only participate in kebele if I am ordered in development work that concerns every sub-kebele. If there is development work in my sub-kebele I always participate. I do participate in 1-5 development groups whenever I am ordered. Besides this I also participate in the organisational meetings. I don’t participate in the youth organisations as I am not a member. There is no *iddir* in the community. I don’t participate in *equb* also. I do participate in *urba-*traditional neighbourhood assistance work in which the members take turn to work for each other.

The government interventions that are playing an important role in my life now are the school provision as my children that are of school age are benefiting. Irrigation farm that I am doing around *Woito River* is changing the livelihood of my household as the sesame I get from the farm is making profit. I don’t have any failed credit leading to debt be it of dairy cows or camel. I am not a member of the youth cooperative and it has no role in my life. Interventions like water points and grinding mills have an important role in my as both interventions have reduced the household chores of my wives though the grinding mill is established privately. The health intervention plays an important role in my life as I am able to keep away diseases that are transmitted due to the lack of personal hygiene and sanitation. The cultural interventions like actions taken against harmful traditional practices are playing an important role in my life as my household tends towards better treatments of different diseases rather than using harmful traditional practices.

### Aspirations and plans for the future

Looking ahead over the next five years my aspirations are to build a tin-roofed house, expand my irrigational farm work at *Woito* River and have better breeds of livestock and educate my children. I have a concrete plan that in the coming year I have planned to add one more hectare of the irrigation farm land through contract and to hang more beehives and add more Borena breed dairy cows and to sell their products to achieve my aspirations. My aspiration for the community is that they take irrigable farm land as planned by the government and engage in farm work rather than the pastoralist life and detach themselves from depending on food aid year in year out and live a better and prosperous life.

## Middle wealth young man 30s

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Relation to HH head | Sex | Age | Remarks |
| **Household head** | **M** | **32** |  |
| Wife | F | 30 |  |
| Son | M | 10 |  |
| Son | M | 4 |  |
| Relative | F | 17 | Spouse’s niece |
| Relative | M | 18 | Distant relative of the HH head |

### Youth in the community

Boys in their late teens in the community as they grow up these days are different from those that we experienced in our late teens. The boys in their teens have better opportunities in accessing education. But the core problem is that the awareness level of the families is low and they don’t send all school age boys to school with the excuse of ‘who is going to herd the cattle? Who is going to look after the goats? if all the boys are sent to school. So, many boys remain at home for labour work and some parents go to the extent of attempting to send their boys to school in shift. If one boy goes to school for one semester, they want to send the other for second semester calling back the first one so that he could look after the livestock while the second one pursue his education. Access to land for boys in their late teens is very narrow. More and more boys are in need of land, but the kebele is divided into individual grazing land, a sort of common grazing land where every pastoralist could send its livestock (not officially made a common grazing land), forest land out of which a watershed Management area is secured (260 hectares). So, the possibility of getting land from the government side is very problematic. Each boy when he is ready to start his own household is given a piece of land from his parents holding. Parents with large landholdings are better off in sharing their land to their boys. The opportunities for work are better than it was previously. But the work opportunities are not large as they are expected. Finding wives and getting married are very easy for the boys nowadays. Boys nowadays are getting married too early as the bride gifts are almost dumped. Marriage between cousins is expanding unusually. Most of the boys tend to build independent household within the same compound of their parents, but there are considerable amount of boys who want to stay with their parents until they give birth to at least 2 kids. Boys in their teen these days are in harry to have children more than the boys in our late teens. They don’t even care of spacing the children. The community participation of the boys at this time is better that the time in our late teens. Boys are more independent towards religion and are highly participatory especially in Kale Hiwot church. Formerly if a person in a household dies, the mourning used to continue for about a month in the household. Contrary to this nowadays boys don’t grieve to much. The other problem that I have observed is that a considerable amount of boys are not creative as opposed to those in our late teens. The opportunities I have witnessed are trade activities are taking root in the kebele.

Adolescent girls have better opportunities in the field of education than those girls when I was 19 or so. Nowadays there are more girls in the primary school than the boys. But if we see the conditions in the high school and those who are living in the woreda hostel drop out of girls is increasing due to different reasons such as unwanted pregnancy and low achievements. Finding a husband and getting married is easier this time for the girls than it was in our time. These days the youth make one’s own choice of a life partner and the parents’ interference has decreased. Adolescent girls in the community these days tend to have independent household than the girls when I was 19 or so. But, if the spouse is not ready to build an independent household the girl is forced to stay with her father-in-law. Currently young girls want to have children as soon as they marry. Adolescent girls at present are working mostly at home, and not on the farm or outside. The community participation of the adolescent girls at present is better than the girls when I was 19 or so. Nowadays girls could be sent for public work by their parents and they participate in public duties. The adolescent girls’ religious participation at present seems more real from outside. But if we examine the issue deeply, even the Christian girls (Kale Hiwot) do not go to church without their parent’s permission.

### Your life story

In the first six years I lived in Olo kebele with my parents and two brothers. While I was growing up I have experienced major shocks. Our house was burnt down and my elder brother was attacked by a dairy cow and a big monkey came and snatched 2 goats I was herding. I lived in 5 households before I left home. Two households in Olo kebele, one in Ufi kebele, *one in Jinka (Ari)* , and the last one in Luqa. I was forced to move because our first house caught on fire and we lost many cattle. Because of this our parents left us with three different relatives and went to find other area to settle. My eldest brother was sent to Kako to our mother’s relative while my elder brother was sent to Ufi kebele. I remained in Olo kebele for a year. Then I joined my elder brother in Ufi kebele. Then I and my elder brother moved to another relative’s house in Jinka while our eldest brother remained in Kako. Finally my elder brother and I came to Luqa where our parents had settled. Later our elder brother who was Kako joined us and we began to live as one whole family. I had a serious illness during my life. While I was learning in grade five in Key Afer staying in the hostel, I had nose bleeding problem which affected my education. I was forced to withdraw from the school. I started school in 1987 EC. I am still attending through distance education and I am in grade 8. My educational goals are to complete my high school and then have a decent job. I started work in 1986 EC. I started my work on household farm. Then I joined the woreda administration and started to work there. I served as a speaker of the woreda and other posts from 1995-1999 EC. Being educated has helped me to understand and realise things deeply.

I started taking interest in girls in 1989 EC. I didn’t have a girlfriend. I had my first sexual experience in 1989 EC. I had no problem as a result of having my first sexual experience. I married in 1992 EC.I choose my wife. My mother and father are traditionalist and I am a protestant and when I told them about my intension to marry, they have neither supported nor rejected me. When I married I lived in Kale Hiwot church compound in a single room. I set up a household of my own in 1995EC in Key Afer. Then I returned to Luqa and set up my own household in 2000EC. I am still married to my first wife and live in Luqa kebele. I have two sons and the first was born in 1994 EC. There was no problem when the first boy was born. My first son is 10 years old while the second one is 4 years old. Both are living with me now. I am a protestant and go to Kale Hiwot church. I am an active follower and serve in different development committees. The important people for me in terms of support are my brothers, especially my elder brother.

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

The major government intervention which has played a part in my life as I grew up is the school provision. I got the chance of attending the school in the locality. My outlook got better because of the education I got from the school. There was no intervention like irrigation that changed the livelihood of the household as I grew up. There was also no failed credit that led to debt such as dairy cows when I grew up. There was no intervention that affected my livelihood such as cooperation. When I grew up there were no interventions such as water points and grinding mills that affected the domestic work of my parents’ household when I grew up. The water points are a recent intervention of the end of 1990th and the grinding mills are private investments which took place after 2000 EC. The health interventions have played a part in my life as I grew up. The then health centre, which is now reduced to health post, has been giving us basic sanitation and personal hygiene education every fortnight. The effect of the teaching on my household and on me is enormous that I now want my children to follow the same path of sanitation and personal hygiene. The political intervention when I was growing up had positive impact on me at this time. Then I believed that everything that were told were to be implemented and bring certain change in the community. But when I joined the administration in person, I saw that everything that is said is not implemented on the ground. When I grew up there was not much cultural interventions that were done seriously. Actions against harmful traditional practices have played a part in my life after I grew up and established my own household.

I have a small land and pay 35 birr tax annually. I do contribute in cash and kind and in work as proposed. For example last year I have contributed 30 birr for the building of the VET centre. When the community was asked to contribute in wood for the building of the Farmers Training Centre, I have contributed in kind. I have also contributed in work when internal roads were maintained in the last year. I do participate in kebele development interventions promoting health education, participating in education committee and outreaching to sub-kebeles to send their children to the school. I also participate in 1-5 development groups. I don’t participate in youth organisations at the moment. There is no *iddir* in the kebele. I do participate in the *equb* and other community-initiated organisation like *urba* which deals with neighbours support group.

The government interventions that are playing an important role in my life now are the school provision as my eldest son is learning and the younger will follow in his footsteps. I myself is also learning. There is no irrigation intervention in the area even today. So, it has no impact on my household. I have taken improved seed and there is no failed credit as it is repaid at the end of the harvesting time. I have already paid the debt for the borena breed dairy cow that I took in 2002 EC. The youth cooperative is not playing an important role in my life now as I am not a member. The interventions like water points, grinding mills are interventions that affect domestic work of my household as they reduce the household chores on my wife and other HH members. The health interventions are playing important roles in my life now as I am benefiting from the sanitation education and personal hygiene. The political interventions in the community are playing an important role in my life now because I am able to work and earn my living as a result of the political stability. The cultural intervention such as action against harmful traditional practices has an important role in my life as I send my children to modern health post or centre if they get sick. My wife is the vanguard in this respect as she is a trained HEW though she is not working at the moment because she was assigned outside her vicinity in the woreda and being a mother of two she didn’t accept the deployment.

### 

### Aspirations and plans for the future

Looking ahead over the next five years my aspirations are: 1) complete my education, 2) to send my wife for further education in turn, 3) to educate my children up to the level required for to serve the community and 4) to support my family to live a better life. The concrete plan to achieve the above mentioned aspirations are to complete the distance education on time; to send my wife back to school as soon as I complete (exactly in 2007 EC); and strengthen my farmland in around Woito River for better income.

My aspirations for the community are :-that the existing first cycle elementary school be upgraded; that the health post be upgraded into its former status of the health centre; that the people live a stable life as farmer rather than pastoralist movement.

## Poor young man 30s

### Your household

|  |  |  |
| --- | --- | --- |
| Relations to HH head | Sex | age |
| **Head of the household** | **M** | **31** |
| Wife | F | 29 |
| Daughter | F | 11 |
| Son | M | 8 |
| Son | M | 6 |
| Son | M | 4 |
| Daughter | F | 3 |

### Youth in the community

Boys in their late teens in the Luqa community these days are different from those that we experienced in our late teens. The boys in their teens have better opportunities in accessing education. But the families don’t send all school age boys to school. They complain saying who is to look after the livestock if all the boys are to be sent to school? So, many boys remain at home for household labour. Access to land for boys in their late teens is very difficult. While the number of boys that demand land is increasing, the land to be ploughed is already held by the community. So, the possibility of getting land from the government side is very difficult. Each boy when he is ready to start his own household asks a piece of land from his parents holding. So, access to land is one of the critical questions that needs government attention The opportunities for work are better than it was previously. But the work opportunities are for those who are well educated.

Finding wives and getting married are very easy for the boys nowadays as family imposition and bridal gifts are insignificant nowadays. Besides they get married too early even before reaching 18. Most of the boys tend to build independent household within the same compound of their parents, with pressure from their spouse. On the contrary there are boys who remain with their parents after marriage until 2 or 3 children are born. Boys in their teen these days are in a hurry to have children more than the boys in our late teens. They don’t even care of spacing the children and you can find 5 children in one household on the average in HHs that are run by boys under 35. The community participation of the boys at this time is better that the time in our late teens. Boys are more independent towards religion and are highly participatory especially in Kale Hiwot church. The other problem that I have observed is that a considerable amount of boys are not creative as opposed to those in our late teens. The opportunities I have witnessed are trade activities which are taking root in the kebele.

Adolescent girls have better opportunities in the field of education than those girls when I was 19 or so. Nowadays there are more girls in the primary school than the boys. Parents are also determined to send them to second cycle primary school and the high school in the woreda capital. But there are a lot of drop out girls. Finding a husband and getting married is easier this time for the girls than it was in our time. These days the youth make one’s own choice of a life partner and the parents’ interference has decreased. Adolescent girls in the community these days have a propensity of owning independent household than the girls when I was 19 or so. But, if the spouse is not ready to build an independent household the girl is required to stay with her parents-in-law. Currently young girls want to have children as soon as they marry. Adolescent girls at present are working mostly at home, and not on the farm or outside. The community participation of the adolescent girls at present is better than the girls when I was 19 or so. If parents allow them to participate in public tasks, girls could participate in community work. The adolescent girls’ religious participation at present seems more determined from outside. But if we examine the issues deeply, even the Christian girls (Kale Hiwot) do not go to church without their parent’s permission.

### Your life story

I was born in Tensera sub-kebele in Luqa kebele. In the first six years or so I lived with my parents and my siblings. The major shock that my household experienced while I was growing up was the death of my brother when I was around 15 years old. I lived in only one household before I left home. Though my father had married a second wife and two of my sisters were living here and there (in my father’s second wife) I didn’t change the household. I built my own house in the same compound and founded my own family when I was 20 years old. I didn’t have any serious illness during my life. I went to school up to grade four. I start school in 1984 EC. I am not attending school at present. I don’t intend to return to regular class. But I would like to complete at least up to grade 8 through distance if possible. I started work when I was about 10 years of age. I started work as a herder and then started to assist my father with my elder brother on the household farm.

I started taking an interest in girls when I was around 18. I had my first girlfriend when I was 19 years old and had my first sexual experience in the same year. I didn’t have any problem as a result. I was married in 1993 EC. I chose my wife. I wanted to get married and my mother and father were keen on my getting married. In the same year I built my household that is in 1992 EC. I am still married to my first wife. I had my first child in 1993 EC. There was no problem when the first child was born. I have 5 children and my first child is 11 years old. The second is 8 years old, while the third is 6; and the fourth is 4 years old. The fifth is 3 years old. All my children are living with me at present. I am a traditionalist. I am not an active follower of rituals that my parents and their forefathers used to do. The important people for me in terms of support are my brothers and friends.

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

The major government intervention which has played a part in my life as I grew up is the school provision. I got the chance of attending the school in the locality. There was no intervention like irrigation that changed the livelihood of the household as I grew up. There was also no failed credit that led to debt such as dairy cows when I grew up. There was no intervention that affected my livelihood such as cooperation. When I grew up there were no interventions such as water points and grinding mills that affected the domestic work of my parents’ household when I grew up. The water points are a recent intervention of the government which were implemented after I established my own independent household. The grinding mills are private investments which took place after 2000 EC. The health interventions have played a part in my life as I grew up. The then health centre, which is now reduced to health post, has been giving us basic sanitation and personal hygiene education when I was in school. The effect of the teaching on my household and on me is huge that I now want my children to follow the same path of sanitation and personal hygiene. The political intervention when I was growing up had positive impact on me at this time. I got awareness of the socio-economic wellbeing of the community. When I grew up there was not much cultural interventions that were done seriously. Actions against harmful traditional practices have played a part in my life after I grew up and established my own household.

I have a small land for which I pay 25 birr tax annually. I do contribution in cash and kind and in labour as the government demand. For example last year I have contributed 20 birr for the building of the VET centre. I have also contributed in wood for the building of the Farmers Training Centre. I have also contributed in work when internal roads were maintained in the last year. I do participate in kebele development interventions and in 1-5 development groups. I don’t participate in youth organisations at the moment. There is no *iddir* in the kebele. I do not participate in the *equb.* I do participate in other community-initiated organisation of *urba* which deals with neighbours’ support of each other.

The government interventions that are playing an important role in my life now are the school provision as my 3 children are learning. There is no irrigation intervention in the area even today. So, it has no impact on my household. I have not taken improved seed and there is no failed credit. I have no debt for new breed dairy cows. The youth cooperative is not playing an important role in my life now as I am not a member. The interventions like water points and grinding mills are interventions that affect domestic work of my household as they reduce the household chores on my wife and other HH members. The health interventions are playing important roles in my life now as I am benefiting from the sanitation education and personal hygiene. The political interventions in the community are playing an important role in my life now because I am able to work and earn my living as a result of the political stability. The cultural intervention such as action against harmful traditional practices has an important role in my life as I have got awareness to send my children to modern health post or centre if they get sick.

### Aspirations and plans for the future

Looking ahead over the next five years my aspirations are: 1) to educate my children up to the level required 2)to support my family to live a better life by working hard and expanding my farm work. The concrete plan to achieve the above mentioned aspirations are to strengthen my farmland and take an irrigable farm land around Woito River for better income.

My aspirations for the community are:- that the existing first cycle elementary school be upgraded; that the health post be upgraded into its former status of the health centre; that the people live a stable life as farmer rather than pastoralist movement.

## Rich young man mid-20s

### Your household

|  |  |  |  |
| --- | --- | --- | --- |
| Relation to household head | Sex | Age | Remarks |
| **Head of the household** | **M** | **24** |  |
| Wife | F | 23 |  |
| Son | M | 4 |  |
| Daughter | F | 3 |  |
| Daughter | F | 1 |  |
| Brother | M | 13 |  |
| Sister | F | 10 |  |
| Sister | F | 8 |  |
| sister | F | 16 | Learning in Key Afer |

### Youth in the community

The opportunities that the boys in their late teens have in the community concerning education are better than those we experienced in our late teens. Access to land has got problem by its own. The community used to give land to male elder son only and the younger ones used to get nothing. In addition the kebele has no land that is not occupied by individuals and this has made access to land very difficult. Work opportunities for boys in their late teens are expanding as the structure of the government is widening. Finding a wife and getting married is better nowadays as there are no payments of ‘*coiyta’* (marriage prices). Many boys in their late teens at present tend to have their own independent household which is different from those that we experienced in our late teens as we used to stay with our parents until one or two children were born. Boys in their late teens nowadays tend to have children as soon as they marry. On the other hand boys tend to practice spacing. The community participation of boys at this time is better than it was earlier. when we look at the religious participation of the boys at present is lofty as more and more boys are joining the protestant religion.

The opportunities of adolescent girls in the community as they grow up these days are improved in the education field. Finding a husband and getting married is very simple for an adolescent girl in the community nowadays. Not only they get married, but they choose their partners. Girls nowadays like to have independent households these days and children as soon as they marry. Adolescent girls in the community work mostly at home as they grow up these days. It is observed that these days the girls community participation is increasing as more parents are allowing their children including the girls to have more social interactions. Concerning the girls religious participation, I thing that they have got more choice at present than the adolescent girls when we were 19 or so. The other problem that I observed around the girls is that their drop-out number is increasing. Especially those in second cycle primary grades and in high schools are leaving school.

### Your life story

I was born in Luqa kebele. In the first six years I lived with my mother as my father died when I was about five years old. Then my mother was inherited by my uncle who began to manage our household. The major shock that the household experienced when I was growing was the death of my uncle and step-father soon. I lived in one household only before I left home. I had no serious illness during my life. I started school in 2003 EC at Adult program. This year I am attending the program. I started work when I was about 8 years in 1988 EC. I started working on domestic work and then moved to household farm. I started to take interest in girls in 1997 EC. I had my first girlfriend in 1997 EC. I had my first sexual experience in 1997 EC. I had no problem as a result of having my first sexual experience. I got married in 1998 EC. I choose my own wife and later my relatives mediated. My mother was keen on my getting married. I am still married to my first wife. In 2000 EC. I married a second wife but her parents took her back. I have three children. I had my first child in 1999 EC. There was no problem when the child was born. I have three children all together and they are all living with me now. I follow the protestant religion-Kale Hiwot church. I am an active follower and never remain from church. Important people for me are my friends. After the death of my mother in 1996 EC, my siblings used to live with different relatives. Since 2002 EC I have brought all under my roof and is educating them.

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

School didn’t play a part in my life as I grew up as I was not fortunate to go to school. There is no irrigation even now in the area leave alone when I grew up. There were no credits that lead to debt the household such as dairy cows. There was no intervention such as cooperative that affected my livelihood as I grew up. There were no water points and grinding mills interventions as I grew up to play a part in my life. There was no much health interventions as I grew up that affected my life. There was no political intervention that played a part in my life as I grew up. I knew nothing about the cultural interventions like action against harmful traditional practices when I grew up that had effect on my household on the time.

The household has land and I am paying 35 birr tax annually. I do contribution in cash, kind and labour as need be. Last year I paid 30 birr for the VET office building. I have also contributed in material (wood) for the construction of the Farmers Training Centre which is not built. Last year I have participated in internal road maintenance in my sub-kebele. I don’t participate in the kebele or sub-kebele office. I do participate in development team of 1-5 in my sub-kebele. I do participate in 1-5 party cell meetings. I don’t participate in youth organisations now. There is no *iddir* in the kebele and I don’t participate in *equb.* The community-initiated organisation that I participate in is the *urba-* acollective work force of neighbours’ of 5-6.

School provision is playing an important role in my life now as I am teaching my siblings and my first son in zero grades. There is no irrigation in the kebele, but I have one hectare of farm land around Woito River which is playing an important role in my life. I have no credit that could lead the household into debt. I don’t have credit of dairy cows. The youth co-operative plays an important role in my life as I am a member of the co-operation that is engaged in goats buying and selling activities. The water points and grinding mills interventions are playing a pivotal role in my life now as the household chores have decreased for my wife and the others. The health intervention is playing an important role in my life now as my household members could go to the health post if we feel sick. The political intervention which has stabilised the community is playing a significant role in my life now. The cultural intervention of the government against harmful traditional practices plays an important role in my life now as it supports me in my teaching my family against the harmful traditional practices.

### Aspirations and plans for the future

Looking ahead over the next five years my aspirations for myself is to educate my children and to reach a better living status. As to mu household, I want to see them pursue their education and live a better life. The concrete plans I have to achieve my aspirations are to take the irrigable farmland in Woito and produce cash crop. I don’t have any aspiration for the community except it live in peace and harmony.

## Middle wealth young man mid-20s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to household head | Sex | Age |
| **Household head** | **M** | **26** |
| Wife | F | 25 |
| daughter | F | 7 |
| Son | M | 5 |
| Son | M | 4 |
| Son | M | 2 |

### Youth in the community

The opportunity that the boys in their late teens have in the community concerning education is better than those we experienced in our late teens. Access to land has got problem by its own as land redistribution is not carried on at present. So, boys share land from their parents and if a family has small land holdings the share comes too small. Work opportunities for boys in their late teens are expanding if they are qualified. Finding a wife and getting married is better nowadays as there are no payments of ‘*coiyta’* (marriage prices). Many boys in their late teens at present tend to have their own independent household which is different from those that we experienced in our late teens. Boys in their late teens nowadays are inclined to have children as soon as they marry except that they tend to practice spacing. The community participation of boys at this time is better than it was earlier in our time. The religious participation of the boys at present is high as more and more boys are joining the protestant religion.

The opportunities of adolescent girls in the community as they grow up these days are improved in the field of education. Finding a husband and getting married is very simple for an adolescent girl in addition to choosing their partners. The girls nowadays like to have independent households and children as soon as they marry. Adolescent girls in the community work mostly at home these days. It is observed that these days the girls community participation is increasing as more parents are allowing their children to take part in social interactions. Concerning the girls religious participation, according to me, is better than the girls in our time.

### Your life story

I was born in Luqa kebele. In the first six years I lived with my mother and my father. When both passed away my grandmother came to the house and I began to live with her. The major shock that the household experienced when I was growing was the death of both my parents in the space of a year. I had no serious illness during my life. I didn’t go to school at all. I started working on domestic work and then moved to household farm. I started to take interest in girls in 1996 EC. I had my first girlfriend in 1996 EC. I had no sexual experience before I married in 1996 EC. I choose my own wife. I am still married to my first wife. I had my first child in 1997 EC. There was no problem when the child was born. I have four children all together and they are all living with me now. I follow the traditional belief. I am not an active follower and follow much of the ritual works. Important person for me is my brother.

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

I was not fortunate to go to school and education didn’t play an important part in my life as I grew up. There is no irrigation even now in the area, leave alone when I grew up. There were no credits that led to debt in the household when I grew up. My parents didn’t take dairy cows on credit that would lead the household to debt. There was no intervention such as cooperative that affected my livelihood as I grew up. Water points and grinding mills interventions are new interventions and had no impact on my life as I grew up. There was no much health interventions as I grew up that affected my life. There was no political intervention that played a part in my life as I grew up. Cultural interventions like action against harmful traditional practices had no effect on my household when I grew up.

The household has land and I am paying 25 birr tax annually. I have contributed in cash, kind and labour last year I paid 25 birr for the VET office building. I have also contributed wood for the construction of the Farmers Training Centre which is not yet built. Last year I have participated in internal road maintenance as a labour contribution. I don’t participate in the kebele or sub-kebele office. I do participate in development team of 1-5 in my sub-kebele. I do contribute party membership fee. I don’t participate in youth organisations now. There is no *iddir* in the kebele and I don’t participate in *equb.* The community-initiated organisation that I participate in, is the *urba-* acommunal work force of neighbours’ of 5-6 which work for each other.

School provision is playing an important role in my life now as I am teaching my daughter in grade one and my son is in zero grades. There is no irrigation in the kebele, and it is not playing any role in my life now. I have no credit that could lead the household into debt. I don’t have credit of dairy cows. The youth co-operative plays an important role in my life as I am a member of the co-operation that is engaged in goats buying and selling activities. The water points and grinding mills interventions are playing a fundamental role in my life now as it has decreased the household chores for my wife and the others. The health intervention is playing an important role in my life now as my household members could go to the health post if we feel sick. The political intervention which has stabilised the community is playing a significant role in my life now. The cultural intervention of the government against harmful traditional practices plays an important role in my life now as it supports me in and my family to come out of the harmful traditional practices.

### Aspirations and plans for the future

Looking ahead over the next five years my aspirations is to work hard and improve my life by building a tin-roofed house to live in. I don’t have a concrete plan but I have decided to take irrigable farm land Woito River. My aspiration for the community is that the people get rid of drought and be able to live a stable life.

## Poor young man mid-20s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to household head | Sex | Age |
| **Household head** | **M** | **25** |
| Wife | F | 20 |
| Daughter | F | 4 |
| Daughter | F | 1 |
| Brother | M | 13 |
| Sister | F | 10 |
| Father | M | 67 |

### Youth in the community

The opportunity that the boys in their late teens have in the community concerning education is better than those we experienced in our late teens. Except some parents are reluctant to send their boys to school the boys have got better access this at the present time. Access to land is less at this time. Boys share land from their parents when they reach manhood. Finding a wife and getting married is easy nowadays as there are no payments of ‘*coiyta’* (marriage prices). Many boys in their late teens at present tend to have their own independent household. Boys in their late teens nowadays are inclined to have children as soon as they marry. Community participation of boys at this time is better than it was earlier in our time. The religious participation of the boys at present is high as more and more boys are joining the protestant religion.

The opportunities of adolescent girls towards education are very much better nowadays. Finding a husband and getting married is very easy for an adolescent girl and selecting one’s own husband is common. The girls nowadays like to have independent households and children as soon as they marry, especially the first one. Adolescent girls in the community work mostly at home these days. It is observed that these days the girls participation in community activities is increasing as more parents are allowing their children to take part in social interactions. Concerning the girls religious participation, according to me, is better than the girls in our time.

### Your life story

I was born in Luqa kebele. In the first 6 years I lived with my parents and my brothers in Luqa kebele. In 1992 EC our house and all the grain that we produced caught in fire. In the same year my father lost his sight. Then draught followed and my elder brother began to sell the cattle. In 1993 EC my mother passed away and my brothers continued to sell the remaining cattle and they left the house and went to Woito. My father’s loss of sight, the death of my mother and sell of the cattle has left the household in agony. I lived in 2 households before I left home. After my mother’s death, I was sent to a relative’s household to live as my father is blind. When I reached 10 years I came back to my father’s household. My father was married to a woman, but she eloped with a man to Brayle/ Woito town. Then I completely took over the administration of the household. I had serious illness as I was contaminated by smallpox.

I started to go to school in 1995 EC but stopped in 1998 EC to support my blind father. I don’t intend to return to school as I have to take care of my blind father and my own family. I started work 1997 EC on the household farm. I started to take interest in girls in 1998 EC. I didn’t have a girlfriend I married the same year in 1998 EC. I had my first sexual experience with my wife. I didn’t have any problem when I had my first sexual experience. I choose my wife. I wanted to get married because I couldn’t work in the household and on the farmland at the same time. I had a house built in 1996 EC with friends and even if my father advised me to wait I took a wife in 1998 EC as I mentioned previously. I am still married to my first wife. I have 2 children from my wife. My first child was born in 2000 EC. There was no problem when my first child was born. My first child is four years old while the second is only one year old. They are all living with me. I follow the protestant religion and worship in Kale Hiwot church. I am an active follower. Important people for me in terms of support are my friends.

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

I was able to go to school for about four years, but I cannot say that it has played an important part in my life as I grew up. There was no irrigation when I grew up. There were no credits that lead to debt the household when I grew up. My father didn’t take dairy cows on credit that would lead the household to debt. There was no intervention such as cooperative that affected my livelihood as I grew up. Water points and grinding mills interventions are new interventions and had no impact on my life as i grew up. There was no much health interventions as I grew up that affected my life. There was no political intervention that played a part in my life as I grew up. Cultural interventions like action against harmful traditional practices had no effect on my household when I grew up.

The household has land in the name of my father and I am not paying tax because he is blind and the land holding is not transferred to me. I have contributed in cash, kind and labour last year. I paid 15 birr for the VET office building. I have also contributed wood for the construction of the Farmers Training Centre. Last year I have participated in internal road and path maintenance which is a labour contribution. I don’t participate in the kebele or sub-kebele office. I do participate in development team of 1-5 in my sub-kebele. I don’t pay party membership fee . I don’t participate in youth organisations now. There is no iddir in the kebele and I don’t participate in equb. The community-initiated organisation that I participate in is the urba- a communal work force of neighbours’ of 5-6 which work for each other.

School provision is playing an important role in my life now as I am teaching my daughter in zero grades. There is no irrigation in the kebele, and it is not playing any role in my life now. I have no credit that could lead the household into debt. I don’t have credit of dairy cows. The youth co-operative plays an important role in my life as I am a member of the co-operation that is engaged in goats buying and selling activities. The water points and grinding mills interventions are playing a fundamental role in my life now and it has decreased the household chores for my wife and the others in the household. The health intervention is playing an important role in my life now as my household members could go to the health post if we feel sick. The political intervention which has soothed the community is playing a significant role in my life now. The cultural intervention of the government against harmful traditional practices plays an important role in my life to justify my Christian belief and convince friends around me.

### Aspirations and plans for the future

Looking ahead over the next five years my aspirations are to get an irrigable plot of land around Woito River and engage in productive farm activities and to build a tin-roofed house for my family and educate my children. The concrete plan I have is to apply for the irrigable land at the end of 2004EC so that I can start the farming next year. My aspiration for the community is that they get read of the harmful traditional practices and stop spending their wealth on *gilo* (*teskar*) which end in poverty. I aspire also that the people get rid of the traditional belief and be converted into Christianity.

## Rich young man in late teens

### Your household

My parents and siblings are living in Oro sub-kebele. I am living in Luqa alone to pursue my education. I have 2 brothers and 2 sisters.

### Youth in the community

There are better opportunities for boys in their late teens in the community these days. If you take my case I came to the centre of the kebele to pursue my education and am living alone. All my expenses are covered by my family and I work hard on my education. Earlier these kinds of things were unthinkable. So, the opportunity of accessing education is much better than it was earlier. As to me, the boys’ access to land is getting worst as the young is increasing in number and land is getting scarce. Work opportunity is better for those who push their education at list up to grade 10. Otherwise it is difficult to get work.

Finding a wife and getting married seems easy nowadays. Young couples elope and send elders for marriage. No household opposes the demand of the youth at the moment. Some boys tend to build an independent household while the others want to remain with their parents until at list the first child is born. Boys in their late teens would love to have children as soon as they marry, especially the first child. The community participation of the boys at present is good. The religious participation of the youth has increased drastically. Many boys are leaving the traditional belief of their parents and are being converted into Protestant religion represented by Kale Hiwot in the area. The other problem I see is that some households are not sending all the boys of the school age to the school with the excuse of their need of labour to attend to the household works.

The opportunities of adolescent girls in accessing education are very promising in the community. In our school, you can get more girls in every class than the boys. Finding a husband and getting married is common for the girls this time. Girls chose their own life partner nowadays. Adolescent girls are inclined to have independent households. Girls at present like to have children as soon as they get married. Most girls at present work in the home. Community participation of the girls is better than it was earlier. Religious participation of the girls has increased these days. I have seen girls in our school being converted into protestant religion through discussion with their parents while their families remain traditionalist.

### Your life story

In the first six years or so I lived with my parents and siblings in Oro sub-kebele in Luqa , where I was born. There was no major shock in the household when I grew up. I lived in one household until I came to where I am living now to follow my education from a near distance. I had no serious illness during my life. I started school in 2000 EC. I am still attending and I am in 4th grade. My education goals are to go to the university and graduate in medical doctorate or be a pilot. I support my family in household chores and on household farm when I am not at school. I didn’t start taking interest in girls and don’t have a girl friend or sexual experience.

I follow the protestant religion. I am an active follower. The important people for me in terms of support are my parents and siblings.

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

The school provision intervention has played an important part in my life as I am growing up because I am benefiting from this government intervention. Interventions which changed the livelihood of my household are irrigation farming around Woito River and the sale of honey and livestock and fattening of bulls by my father. I am not sure of it, but I don’t think my household is a member of cooperative in the area. Water points and grinding mills have affected the domestic work of our household as it has decreased the burden on my mother and my siblings. The health intervention and my being student has helped the household to take care of our personal hygiene and the sanitation issue in and around the household. I think the political intervention of the government has a contribution to the stability of the community which has given my father free time to focus on his household work. The cultural interventions especially action against harmful practices with my classroom lesson on science has helped me to fight the harmful practices at list at household level.

I don’t pay any tax or make any type of contribution in kind or in labour.

### Aspirations and plans for the future

Looking ahead over the next five years my aspirations is to complete my high school education and then pursue my education further. My concrete plan to achieve my aspiration is to work hard and study. My aspiration to the community is that they get free from the traditional believes that drive the people towards poverty ( *gilo-teskar)* and to see a drought free Luqa in which everyone work together for common development.

## Middle wealth young man in late teens

### Your household

I live with my parents and siblings in Luqa sub-kebele.

### Youth in the community

Boys in their late teens have better opportunities in the community these days in access education. Access to land is getting difficult for boys in their teens as land is already held and there is no extra land to be distributed. So, every boy turns his face to his parents holding for land. Work opportunity is better for those who strongly practise their education at list up to high school. Finding a wife and getting married seems easy nowadays. Young couples select their life partner and get married without even the consent of their parents. No household opposes the demand of the youth at the moment and if there is opposition the youth goes to kebele. Not many boys tend to build an independent household until at list the first child is born. Boys in their late teens would love to have children as soon as they marry, especially the first child. Boys at present make better community participation than it was earlier. The religious participation and conversion from one belief to other has increased drastically among the youth. Many boys are leaving the traditional belief of their parents and are joining the Protestant religion (Kale Hiwot). The other problem I see is that some households at present is the remaining of boys who are supposed to be in school at home. The reason for this is the labour demand in the household.

The opportunities of adolescent girls in accessing education are very promising in the community. This can be observed from our school where the number of the girls exceeds the boys. Finding a husband and getting married is easy for the girls this time. Girls go to the extent of selecting their life partner nowadays. Adolescent girls are in favour of having independent households. Girls at present like to have children as soon as they get married. Most girls at present work in the home. Community participation of the girls is better than it was earlier. Religious participation of the girls has increased these days. There are girls who join the protestant religion despising the traditional belief of the community.

### Your life story

In the first six years I lived with my parents and siblings in Luqa. The household didn’t experience any major shock when I was growing up. I lived in only one household and I am still living in the same household. I had no serious illness during my life. I started school in 1999 EC. I am still attending in grade four. My educational goal is to be a teacher after holding my degree. I started work when I was 9 years old on domestic work and moved to working on the household farm. At present my education has helped me to advise my father and brothers to follow the modern system of farming in line, using selected seeds and quality breed cows for dairy. I haven yet taken interest in girls and don’t have a girlfriend. I have no sexual experience until now. I still a student and didn’t marry a wife and don’t have children. I follow the Protestant Religion and am an active follower. The important people for me in terms of support are my parents and siblings.

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

The school provision intervention is one of the government interventions that have played an important part in my life as I am growing up. There are no irrigation or credit interventions that have changed the livelihood of my household as I grew up. My household is not a member of cooperative in the area. Water points and grinding mills have affected the domestic work of our household as it has decreased the burden on my mother and my siblings. The health intervention has helped the household to take care of our personal hygiene and the sanitation issue in and around my household. I think the political intervention of the government has a contribution to the stability of the community which has given my father free time to focus on his household work and me to go to school. The cultural interventions especially action against harmful practices has helped me to justify my inclination to protestant religion.

I don’t pay any tax or make any type of contribution in kind or in labour as I am a student. Of course I sometimes go to development work representing the household if my father is engaged in other work

### Aspirations and plans for the future

Looking ahead over the next five years my aspirations for myself is to complete my high school and go to a college and serve as expert in agriculture. My aspiration for the household is that my father build a new tin-roofed house, start an irrigated farm work in Woito and my siblings all complete their education and be their own masters rather than tending to remain as traditional agricultural pastoralist. My aspiration for the community is to see a malaria-free , healthy and working younger generation.

## 

## Poor young man in late teens

### Your household

I live in Luqa sub-kebele in a small house that the Kale Hiwot church provided me. My mother and my siblings live in the same area alone. I was forced to go out of the household where my mother is living because she developed a habit of drinking after the death of my father.

### Youth in the community

These days boys in their late teens have better opportunities in accessing education. Access to land is getting difficult for boys in their teens as land is limited and there is no re-distribution. The chance of having access to land for boys depends on holding of their parents. Work opportunity is better for those who complete their education at list up to high school. Finding a wife and getting married seems easy nowadays. Young couples get married without even the consent of their parents. Many boys tend to remain with their parents at list until they give birth to their first child before building an independent household. Boys in their late teens would love to have children as soon as they marry, especially the first child. Boys at present make better community participation than it was earlier. The religious participation and conversion from one belief to other has increased drastically among the youth. Many boys are leaving the traditional belief of their parents and are joining the Protestant religion (Kale Hiwot).

[[

The opportunities of adolescent girls in accessing education are very promising in the community. You can observe this from our school where the number of the girls is exceeding that of the boys. Finding a husband and getting married is easy for the girls this time. Girls go to the extent of selecting their life partner nowadays and the parents don’t interfere. Adolescent girls are in favour of having independent households but if the spouse insist to remain with his parents for a certain period the wife will remain there. Girls at present like to have children as soon as they get married. Most girls at present prefer to work in the home rather than on farms or outside. Community participation of the girls is better than it was earlier as some are sent to communal work by their parents. Religious participation of the girls has increased these days. There are girls who join the protestant religion despising the traditional belief of the community.

### Your life story

In the first six years or so I lived with my parents and siblings in Luqa kebele. The major shock that my household experienced when I was growing up was the sudden death of my father. Before I left home I lived in one household. I left out because my mother began to drink and scare me to quit my education. I had no serious illness during my life. I started attending school in 2000 EC. I am still attending in 4th grade. I started work when about 8 years first with domestic work and then on the household farm. I have never taken interest in girls and don’t have a girlfriend or sexual experience. I am a Protestant religion and am an active follower. I go to church service every Sunday and serve as youth committee member under Kale Hiwot Church. Important people for me in terms of support are the Kale Hiwot church leaders.

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

The school provision intervention has played an important part in my life as I am growing up. There are no irrigation or credit interventions that have changed the livelihood of my household as I grew up. My household is not a member of cooperative in the area. Water points and grinding mills have affected the domestic work of our household as it has decreased the burden on my mother and my siblings as long as I lived there. The health intervention has helped the household to take care of our personal hygiene and the sanitation in and around my household. I think the political intervention of the government has a contribution to the stability of the community which has given me and the other youth time to focus on education. The cultural interventions especially action against harmful practices has helped me to justify my inclination to Protestant religion.

I don’t pay any tax or make any type of contribution in kind or in labour as I am a student. Of course I sometimes go to development work when asked by the kebele or the school.

### Aspirations and plans for the future

Looking ahead over the next five years I am aspiring to pursue my education up to a college level and then serve my community as an agricultural expert. I aspire that my mother be able to educate my siblings and they be of a great service to our mother and the community. My aspiration to the community is to see a drought-free, well developed community.