# Personal stories of female transitions to adulthood in Shumsheha wereda, Lalibela City Administration, North Wollo

[Rich young woman 30s 2](#_Toc433904432)

[Your household 2](#_Toc433904433)

[Youth in the community 2](#_Toc433904434)

[Your life story 2](#_Toc433904435)

[Government interventions which have played a role in your life 3](#_Toc433904436)

[Aspirations and plans for the future 4](#_Toc433904437)

[Middle wealth young woman 30s 4](#_Toc433904438)

[Your household 4](#_Toc433904439)

[Youth in the community 4](#_Toc433904440)

[Your life story 4](#_Toc433904441)

[Government interventions which have played a role in your life 6](#_Toc433904442)

[Aspirations and plans for the future 6](#_Toc433904443)

[Poor young woman 30s 6](#_Toc433904444)

[Your household 6](#_Toc433904445)

[Youth in the community 6](#_Toc433904446)

[Your life story 7](#_Toc433904447)

[Government interventions which have played a role in your life 7](#_Toc433904448)

[Aspirations and plans for the future 8](#_Toc433904449)

[Rich young woman mid-20s 8](#_Toc433904450)

[Your household 8](#_Toc433904451)

[Youth in the community 8](#_Toc433904452)

[Your life story 9](#_Toc433904453)

[Government interventions which have played a role in your life 10](#_Toc433904454)

[Aspirations and plans for the future 11](#_Toc433904455)

[Middle wealth young woman mid-20s 11](#_Toc433904456)

[Your household 11](#_Toc433904457)

[Youth in the community 11](#_Toc433904458)

[Your life story 12](#_Toc433904459)

[Government interventions which have played a role in your life 12](#_Toc433904460)

[Aspirations and plans for the future 13](#_Toc433904461)

[Poor young woman mid-20s 13](#_Toc433904462)

[Your household 13](#_Toc433904463)

[Youth in the community 13](#_Toc433904464)

[Your life story 13](#_Toc433904465)

[Government interventions which have played a role in your life 14](#_Toc433904466)

[Aspirations and plans for the future 14](#_Toc433904467)

[Rich young woman 16-17 14](#_Toc433904468)

[Your household 15](#_Toc433904469)

[Youth in the community 15](#_Toc433904470)

[Your life story 15](#_Toc433904471)

[Government interventions which have played a role in your life 15](#_Toc433904472)

[Aspirations and plans for the future 16](#_Toc433904473)

[Middle wealth young woman 16-17 16](#_Toc433904474)

[Your household 16](#_Toc433904475)

[Youth in the community 16](#_Toc433904476)

[Your life story 16](#_Toc433904477)

[Government interventions which have played a role in your life 16](#_Toc433904478)

[Aspirations and plans for the future 17](#_Toc433904479)

[Poor young woman 16-17 17](#_Toc433904480)

[Your household 17](#_Toc433904481)

[Youth in the community 17](#_Toc433904482)

[Your life story 17](#_Toc433904483)

[Government interventions which have played a role in your life 18](#_Toc433904484)

[Aspirations and plans for the future 18](#_Toc433904485)

##  Rich young woman 30s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head  | Sex  | Age  |
| respondent | F | 29 |
| husband | M | 35 |
| Daughter  | F | 9 |
| son | M | 5 |

### Youth in the community

According to the respondent, most of the young people, both adolescent girls and boys, in her time were not literate and they got married in the kebele. But, the very young people are lucky because they could access education if they want. There are some young people who live by themselves particularly women are living independently here in Shumsheha and others particularly young men are living with their families in the kebele. There was not much attention given to young people including girls and boys in the past.

Young boys could get an independent life when they get married. Marriage is built on the couple’s agreement today; but in her time it was the parents’ decision. There is no work access to young people unless the young males go to seasonal migration and women engage in the local market. Or if one who is graduated could have a rare opportunity to get work. Most of the young people are having children out of wedlock. The children are usually living with the mother since the young men are not independent before marriage. The Muslims are very committed to their religion as they respect the entire religious rule. Young people participate in the community work. There is no land access for the young people. In terms of opportunity, education access is a great opportunity that her generation could access now and which was not true in the past. However, among the various problems, currently fewer job opportunities is the biggest challenge to the young people as she mentioned. Generally, she argued that all the opportunities or challenges of young people are similar for both sexes.

### Your life story

She was born in Sorba kebele. She does not know her father but her mother died when she was 15 years old. She did not attend school at all. Until the death of her mother she was doing house work (helping her mother). She started to live with her grandmother in the neighbouring kebele Sorba. While her mother was alive (when she was 12 yrs old) she was married by her parents’ will (Lijihin Lelije) but she refused to be parted from her mother at that age. Then when another man asked her relatives to marry her (when she was 18) she accepted the request since she had nobody to lean on. She and her husband decided to work and live in Lalibela and went there but when they found it hard to live in Lalibela they changed their residence to Shumsheha. Firstly, they started to live renting a house with 30 birr.

She was doing spinning work while her husband worked on the “cotton-Shema” and after 2 years they managed to pay 5000 birr to buy a land with her husband’s brother and built a house. When they were living in Lalibela she gave birth to their eldest daughter and the youngest one was born in Shumsheha. Having done the spinning work for a long time, in 2003 EC they decided to quit it and open a shop in a house they rented for 100 birr.

They are Muslims but since there is no mosque in the kebele they pray and worship in their home, they make Arafa’s and Mewlid’s solat gathering with other fellow Muslims in individual houses. The Muslim community wanted to build a mosque but the Christian community did not allow that which resulted in a huge conflict and some Muslims even left the area. Any Muslim is not happy or willing to live in the kebele but they are living there because they have some property there. Her parents were also Muslims. There was a Mosque in their kebele even though it was a rural one. They are living with the Christians in a good atmosphere and they participate in each other’s weddings or mourning in spite of their denial to allow them to build a mosque.

The present learning opportunity for both female and male is good. She wanted to go to school but she thinks it will be hard for her since she will have to start from 1st grade. She never happened to be happy and she is always bothered. She thinks it is because of lack of family love (mother’s, father’s, sister’s and brother’s love). Nowadays after having her own family and children she started to be happy. Even though she could not remember and speak it out, now she said that anyone can disappoint or hurt someone but she thanks God for letting her live independently. She slept with a guy when she got married. She gives a big place for her mother’s sisters (aunts) who were with her in times of hardship.

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

She did not attend school at all. It is the most desirable experience she lost. She considers that education is a tool to know the way of life. In fact, as she said, experience could matter most but education is very important especially to young people to mature the life experience. So, she admires what government is providing concerning education to the community. The shop is her household’s main livelihood income. The domestic workload has decreased especially to mothers since there is access to grinding mill and water points in the centre. She participates in the kebele’s development works but no Muslim ever participated in any of community activities such as watershed management or food for work programmes. When they ask to participate the kebele leaders tell them that they are wealthy while the programmes came even for those without PSNP. However, the Muslim community always complains. However, her family has registered in 2004 EC for the 5 day food for work programme. In the past all Muslims participated in all free developmental works but if a work with payment came to the kebele Muslims were not allowed to participate because of their wealth.

She has never been either EPRDF or women’s association member. No one asked her and she did not want to. She does not know whether they have special use or not. She does not have any participation in the kebele. The Muslim community including her family has an Equb from 50-300 *birr* but it was only up to last year.

When they get sick they go to health centres and the payment depends on the type of sickness or disease you have. There is a time they pay up to 25 birr. If the health officers say the medication is not here or we cannot treat this disease the community is obliged to go to Lalibela Hospital. She had a heart disease which the Lalibela Hospital could not treat and she went to Dessie where she was seen in a private hospital and healed with some tablets. As her doctors told her it was a small tumour. She paid 300 birr for service she got. Harmful traditional practices are decreasing.

The annual tax for the year 2003 EC was 345 birr. It was a lot of money but she paid it because she did not like arguing. She inherited 2 timad lands when she was with her parents. Her one and only brother ploughs the land then they share the harvest. She contributes for any required public contributions both in cash and labour. For instance, last year she had participated in development work including terracing and removal of stagnant water in the kebele for free. Moreover, she contributed 20 birr (10 birr for each) for renaissance dam and for Shumsheha main asphalt road construction. She has no role in kebele or sub kebele office. She is not a health promoter, health army or model farmer. She has Equb and village saving where she contributes 65 birr per week and 10 birr per month respectively. She is neither a member of the women’s nor of the youth association.

The health intervention is playing a role in her life as she takes her family and herself when she seeks treatment.

On the other hand, though it is not directly in her own experience, education is playing a pivotal role

in the community as everyone is sending his/her children to school including her two children. Lastly, she did not circumcise her daughter based on the education she got from the government intervention.

### Aspirations and plans for the future

In the next 5 years she has a plan to work hard and change her life to raise her children properly. She wishes all the community to have a better life.

## Middle wealth young woman 30s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head  | Sex  | Age  |
| respondent | F | 28 |
| son | M | 5 |

### Youth in the community

These days there is a change. Some things are improved. There is education; job opportunities are for young women and men. These days young women and men can marry whom they love. They can respect their rights. Some of the young women who live in the town are becoming independent. They live their life by selling tela and tea. There are many young women who work as daily labourers on farms. Young men can be grouped and work as an association. Most of them are not independent as they still live with their parents. Most of the young people do not have land and they are not taxpayers. There are some who failed at grade 10 and who also are not successful at agriculture. It is good if the government creates job opportunities for those who graduated from the universities and failed at grade 10. Both adolescent men and girls have better access to education. Most of the young people including boys and girls have no land except those who get a legacy of it. Girls strive in different businesses: local beverages and petty trade are the major business where girls participate. On the other hand, young men work in daily agricultural labour including migration seasonal labour and livestock as well as stone and sand production for a few young men. There are 30 young men who work on modern beehive production in the kebele. Overall, there is a change in terms of off farm activities compared to the last few years. Their participation in off farm activities is better than before. As she mentioned, both young boys and girls could choose their partners which is a recent change seen after the government intervention. Many young people are having children out of wedlock. It is mandatory to participate in community participation for every young person whose age is above 18. In addition to this, the young people who are Christian followers are sticking with the Orthodox Church principles including fasting except a few in the young generation who might not fast nowadays. Elementary Education opportunity is available but not job opportunities in the kebele.

### Your life story

She was born and brought up at Shumsheha. Her mother died in 1982 EC. She didn’t go to school. She used to live with her father. She didn’t agree with her stepmother. Her stepmother didn’t appreciate what she did. When she did some task, her stepmother didn’t feel like she did something good. She didn’t feed her well. When she tried to tell her father, he didn’t listen to her instead he used to listen to what his wife said. What disappointed her most is that they married her off to a 30 year old man at the age of 8. He was also brought up with his stepmother. She lived with him for around 6 months. He and his stepmother didn’t get along with each other. So his stepmother kicked them out of the house. His father usually listened to his wife so he agreed with what she did to them. She went back to her home but her stepmother refused to welcome her to the house. Then she stayed out for three days. She climbed up a tree and spent three nights in the tree without eating anything. On the 4th day, she felt too hungry so she went to her uncle’s home. He gave her milk but she couldn’t drink and eat. She couldn’t swallow anything instead she was vomiting. On the 5th day, she started eating a little. Then her father came and threatened her. He shouted at her like ‘why did you come here leaving your husband’. He harshly beat her. Her uncle’s wife tried to protect her but he took her to his home by force. Her uncle’s wife told her uncle that her father took her by force then her uncle was afraid that her father would kill her. Her uncle went to her father’s home and brought her back. When she started living with her uncle, after two weeks, her uncle married her off to another man by giving her 50kg grain. Since the parents of her new husband were dead, she started to live with him at his parents’ house. After living with him for three years, he insisted that she came empty handed so she asked her father to give her land but her father refused to give her any. He said that he didn’t want to divorce his wife for the sake of her.

Then she divorced her husband and went to a nearby village and got a rented house for herself. She went out when she was 5 months pregnant. She started selling Tela for a living. She didn’t have a good dress/clothes so the pregnancy was a miscarriage. Her father came to see her but he didn’t help her anything. Her husband didn’t come to see her. But her uncle asked her to live with him but she refused. Then after a month she started to work as a daily labour getting 5 birr per day. When her father died, she inherited a small land from her father’s house. Then she built a small hut by selling Tela. She also started collecting dry grass for cattle from the nearby areas and sold it. Besides that she sowed tef. When the tef was ready to harvest, she said that people think that she was getting better and that someone she didn’t know burnt the grass she collected. At that time she didn’t have any idea who did that so she didn’t sue anyone. But she cried a lot. Then she distributed some of the land inherited from her husband to her stepbrothers and sisters and sold her land for 5000 birr. Having this money, she built a home and covered it with a tin sheet. She started braiding hair, sewing clothes, preparing spices, and selling sugar and coffee, bringing them from Lalibela and selling them at the village market. However, the government asked her to have a trade licence. She had to pay 200 birr to get the trade licence. Then she refused to pay and she stopped working. There are some people who know her home, they come and buy from her but she is not working that much. She ploughs the land she inherited from her father by taking oxen from her mistress. For example this year she has got one quintal of maize. She also works for PSNP. She gets 10 Guchiye of wheat, 2 litres of oil and 3 marti Kiki for 6 months with her son.

She went to school when she was a kid. But she quit school at grade 3 because her step mother didn’t want to send her to school. 10 years ago now she was sick with meningitis. Six people carried her to the nearby health centre. There was one stretcher but it was occupied by another person with the same sickness. They took him to Lalibela health centre but he died there. But she got better; she said that God looked at her sufferings; that is why she didn’t die. Her stepmother is the cause that she quit her education at grade 3. Her step mother refused to recruit a shepherd so that she finally became a shepherd. She wants to continue her education in the evening because she said that she can’t go to school during the day. Her son is 5 years old. He is a kindergarten student. She got a divorce from husband in 1993 EC, that is why she started working.

When she was selling Tela, she started communicating with a man. She liked him then he asked her for a relationship. The man has a wife and two children. She asked him to buy her gold and clothes. When he bought her gold earring, 1 traditional cloth, 1 dress, 1 cotton scarf, 1 mekenet, and one shoe, she said yes. They are in a relationship since 1996 EC. They take an HIV test every year. And they are free. She has got one child from him. His wife knows that she has a relationship with her husband. His wife comes to F’s home. They drink and eat together. When they go to their farm, she goes and helps them. His wife also helps her sometimes. But since 2003 EC when she built a small house covered by tin sheet, she started getting jealous. These days she hates her. His wife tells him not to come to her home but he told her that if she continues to get jealous, he will leave her. But he comes to F's place. She said that he won’t stop coming. F doesn’t want to take another woman’s husband. She said that she wants them to live together. But she also wants him to stay with her without leaving his wife. She said that she doesn’t want to get marry again. She said that she has got her children so that is enough. When she first got married, they used to sleep alone. She said that they didn’t look like a wife and husband. But she preferred to live with him because she hated to live with her stepmother. She never met her first husband again. They said he came once but she never met him. She didn’t like him so she never worried about him. When her uncle married her off, she did sex for the first time. She said that the first sex was very painful so that she got sick for a week. Then he boiled milk for me and slaughtered a goat for me. On the third day he asked me to do it again but she refused. He insisted that it would be Ok. Then he did it without her consent. This was when she was 12 years old in 1989 EC. Her religion is Orthodox and she is proud of her religion. The most important woman in her life is her cousin. She lives in Gelesot kebele. She is always there for her when she needs help. The important person in her life is her uncle. The one that she hates most is the cousin of her father. He usually sues me by taking my land. Finally the court decided on the land for her. He was very angry and beat her son. She found her son bleeding when she came from the market. Then she took him to the health centre nearby and paid 37.70 birr. But she didn’t sue him for that. The other person she hates most is her stepmother.

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

The provision of school is very good these days. The government is focusing on the improvement of education quality. Consequently, every child is attending school. She sends her child to primary school. The credit service is very important to the community especially to the young people. As they have no land, it is good to have the credit association. There are different cooperatives working on beehives, sand and stone production. It is a very good opportunity for the youth. Domestic work is getting better these days. Previously, it was the mother and young girls who took care of all works in the household. However now, there are a lot of changes since there is a task share among the household though most of the food stuff is covered by mothers or young girls. The water point and grain mill have brought a lot of changes and affect the household work. The health intervention is very crucial to the community and improved disease prevention and cure. The intervention made on harmful traditions has brought a lot of changes in the community. The community has come to understand what the government is trying to do and most of the intervention is accepted.

She doesn’t pay tax as she doesn’t have land. There are different kinds of community contribution that she participates in when it is required. She attends the kebele and sub-kebele meetings. She is not participating as health army/volunteer or model farmer. But she is the one who puts into practice what she learns. She is a women’s association member and she believes the association is working well on the objectives but it needs more work.

### Aspirations and plans for the future

She wishes for every Ethiopian that things become better. She wishes a situation where every Ethiopian works and change her/himself. As she explained it is not good for human beings to live in worry. Life doesn’t have a meaning if we live in worry. She wishes everyone to eat well and live happily. After 5 years, she sees herself in a better position. She wants to work and improve her life. She believes in working. If she works hard, she can improve herself. She wants to bring her kids up. She doesn’t want to get married again. She said that if she wants to have sex she can do it with her son’s father.

## Poor young woman 30s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head  | Sex  | Age  |
| respondent | F | 27 |
| Husband  | M | 28 |
| son | M | 1 ½  |

### Youth in the community

Adolescent youths including males and females have better primary education access. The government is working very well to reach out to the community with the educational access so that young people are beneficiaries of it nowadays. Land is a challenging issue for both adolescent girls and men as there is shortage of land in the community. So, there is not any new revised land law which favours the young people in the kebele. There is improvement over the previous time, in her time it was with parents’ consent that marriage could take place but now it is totally different. Adolescent girls and men can decide on their marriage by themselves. For most of the people, getting independent is not that easy a decision as there is a lack of job opportunities in the kebele. However, there were some girls in her time that already began living by themselves. Both the young girls and boys might have a child. However, mostly it was without the couple’s interest or intention that the babies were born. The load of domestic and farm work on girls is not that much improved but there is a good beginning. Any youth whose age is above 18 could participate in the community work. Unemployment is becoming a big challenge for the young people in the kebele. Young boys migrate to other towns seasonally and some girls to the towns looking for better bread. Moreover, livestock and beehives are some business opportunities especially for young men. And young girls are getting petty local business in the kebele which mostly helps their livelihood especially for the town young girls who are living in the centre. There is no significant change in terms of religious participation but many young people are going to church these days. There is no newly introduced religion or religious teachings in the kebele. The shortage of land is a great challenge to the young people as the area is mostly dependent on agriculture and no other business. However, the intervention on livestock and modern beehives as well as credit association is a good opportunity for young people.

### Your life story

She was born in Shumsheha in 1977 EC. She used to work domestic activities for her parents before going to school and after coming back from school. She had many friends and had played different children’s games of her time including hide and seek. She was living with her parents and the size of the family was 7 including her siblings. Her parents were preparing to marry her to someone whom she did not know. However, during the wedding preparations of her family, she got to know someone who was working with her brother in a safe water management office. The man came from the regional capital, Bahir Dar, for the short period of project work. He was the driver of the project. Soon after they introduced each other he asked to marry her and she was happy and immediately mentioned to him her strong willingness even without taking time to think on. Then she married him in a wedding ceremony and went to Bahir Dar with him when soon the project was completed. Having lived for two years in Bahir Dar, she got divorced from the person. He requested the divorce and she agreed because she was suffering from the ‘evil-eye pain’. Nothing was shared with him; he just sent her back without sharing anything with her. He was living in Bahir Dar by renting a house. He was 35 years old. And he was her first man both in relationship and sex. They did sex after she agreed to do it. She didn’t feel any pain and she enjoyed it well. She was 8th grade student when she got married. One year after she returned, she got married to her second husband and gave birth for him. Her husband is 10th grade student and she has a plan to continue her education after her husband has finished. She did not experience any major shock when she was growing up. Both of her parents are still living. She is living in her family with her husband. She is not working. But she participates in the food for work programme. She is a follower of the Christian Orthodox Church. She goes to church when there are holidays and on Sunday. She does not have an important person in her life except the family.

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

She learnt up to 8th grade. There are interventions which changed many households’ livelihoods such as credit service especially for the youths and irrigation for some farmers. Similarly, agricultural intervention has changed the life of many in the community. Water point and grain mill have affected the current community. When she grew up, it was full of suffering to go to fetch water and it was suffering to mothers to use the traditional grinding mill which is made of big stones. Many mothers and children are saved because of the health intervention of these days. Political intervention is changing very much. The community are becoming aware about everything in politics and election is among the changes. Harmful traditions like female circumcision, cutting uvula and milk teeth are almost abolished.

She has 1 timad land and her husband 2 timad. She pays 33 birr tax annually. They plough their land through sharecropping. It is by siso and this year they produced sorghum of which they got 100kg. She is not a member of PSNP but she works for the food for work programme. She works when she gets daily labour on a farm at 20 birr per day. She contributes when there is public contribution that is in labour, kind and cash. She does not participate in kebele, sub kebele, health promoter, or health army but she is a member of the women’s organisation and attends meetings. She is not a member of an Iddir but her family is. She is not a member of an Equb but she is a member of a village saving association where she pays 10 birr monthly. G believes that school provision has been improved over time. Because of this she has a plan to continue with her education and get success through it. She said she has been affected positively by different interventions including village saving, safe water, electricity supply and electric mill. Moreover, she is affected by the health intervention as she uses all the health packages. As G explained, she and her family implement the packages including latrine, keeping personal and food hygiene, bed net and child and maternal vaccination.

### Aspirations and plans for the future

She wants to continue her education and become employed. She plans to work hard when she gets back to school again and she assumes that things will be easy for her if she works hard in her education and it may help her to get a well-paid job in the future. She wishes to the community to become prosperous and have wellbeing.

## Rich young woman mid-20s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head  | Sex  | Age  |
| Wife- respondent | F | 23 |
| Husband/HH | M | 37 |
| Respondent step son | M | 9 |

### Youth in the community

These days adolescent girls and men have good access to primary education. As she stated, the education policy encourages particularly girls to go to higher school and work hard in their education. As a result of this she did get to secondary school but not for preparatory school as she was not lucky to score the minimum points which help to join the preparatory. There is no access to land for both sexes. These days, adolescent girls and boys can marry by their own demand and choice. Both sexes become independent during the time of marriage. There are many couples who give birth without their intention and most of them are not yet married. Though there is a slight difference, the domestic workload for girls could be taken as stagnant in terms of change and they work on farms as it was before. The participation of adolescent girls in off farm business activities including cotton, sewing, local beverages and petty trade has increased now. However, the major challenge is the fewer activities of market interaction limit their activity. The young boys have the opportunity to work on sand, stone, modern beehives, livestock, and daily labourer work including short term employment contracts from the outsider projects like water projects and airlines. The problem is less land and transport access which hinders the adolescents from job internship. She suggested that the government needs to give more emphasis to young people and help with different education and job access.

These days most youngsters marry by loving each other. It is not like the old days when family were dominant over the feelings and moral of their children, particularly girls. They first agree to get married and then send elders to the female’s family. Actually the family doesn’t agree because they think that it is like destroying the culture. But finally they accept their daughter’s or son’s interest. H got married for the second time out of her interest. She and her new husband are living on their own. They don’t expect anything from their parents. Her husband lives by woodworking. Sometimes he gets enough money out of it but not always. She hopes that he would get enough money as the village start using his products. He makes bed, chairs, sofas, and tables. She works as a tailor. She adds to their income by sewing clothes and selling them. They don’t have any children yet. She doesn’t have the plan to give birth in the near future. Her husband doesn’t force her to give birth. She never asked her husband to help her at some home duties because he works the whole day at the woodwork station. Besides working as a tailor she prepares some spices and traditional foods like, pepper, shiro, cooking injera and wat.

She said, there is a women’s association in kebele. The objective of this association is to create awareness about women’s rights and their responsibilities when living as part of society, to increase and motivate women to participate in political activities and create work opportunities. Under this association she has been assigned as a coordinator of 20 women. Since the year 2000 EC she has been working as a coordinator of the women and other activities like motivating the women to participate in the development strategies and activities. The problem was that the women didn’t come on time or sometimes they don’t even participate in meetings. But these days they start to come by their own initiative to meetings. Their awareness is increased. There is no spending the whole time in the kitchen. There is no going empty handed after divorce. All this is the benefit of the association.

She doesn’t participate much in religious activities except going every Sunday morning to the nearby church to pray. She doesn’t think there is a good job opportunity in this kebele. It is too undeveloped and a village. It is difficult to improve life and grow there.

There is no influence on boys. They can go to school and learn if it is not for their laziness or unless their families are weak and helpless. They fail at grade 10 because they don’t study or read after school. They don’t have that much influence from parents compared with female students.

There is no land for young females and boys. Since 1983 EC, land is not distributed. There is no job opportunity. The young people here think to get loan and start something. Most of them think to start machine oriented jobs like wood work, or metal work or to open small shops. There is no one who opened a job opportunity to others in this area.

### Your life story

She was born at Shumsheha. She used to live with her parents but now she has got married and live on her own. She is now the household leader. When she was a student she never encountered any accident or diseases except that she quit school when her parents married her off. Getting married didn’t hinder her from anything. She is now taking a private exam to pass grade 10. She loves education very much. But she never gets prepared or studies to pass the exam. She will try something when the time of taking the exam comes. She thinks that one day she will continue her education and get a better job. If she passes the exam she will quit her current job and join school fully. She will cover her home duties on the weekends. Her parents actually needed her to continue going to school even after they married her off. But she couldn’t manage passing grade 10. It is her wish to join preparatory school and then join the university. Generally education changes her a lot. If she didn’t go to school, she would have had many children and lived hurting herself.

Her religion is Ethiopian Orthodox. She respects her religion. She never fell in love because she didn’t have time to mingle with friends or classmates. The routine was going to school and back home to do house duties. She and her friends at school didn’t have exposure to love relationships. Her parents didn’t even allow such things and she and her friends were afraid of that. But these days students experience love relationships at school.

She had too much load at home with her parents. She thought that it was difficult to continue like that so she decided to get married again. Her current husband asked her for marriage and she said ok because she liked him before. She said that he was hardworking that is why she liked him. He is working on his business which is the one of the furniture houses in the kebele among the few. After a month they got married and started living together?.

She said, “My first sex was with my first husband when my parents married me off without my consent and it was painful so that I got sick for two days. There was no one to take care of me. I never told anyone about the pain and sickness, even my family. I cried for more than an hour. There was not too much blood but he washed my clothes for me. He didn’t do anything except saying ‘don’t cry’. But now I do it voluntarily. We do it if we both are just agreed.”

The most important people in her life are her parents, sisters, and brothers. They are near when she needs them in her bad or good times.

Her parents married her off at the age of 13 when she was grade 4 student to an Orthodox Church deacon. He was more than 24. His parents said to her family that they needed her for their son and her parents agreed immediately. Having done with the parent’s agreement, she got married within a month without her interest. There was no one who asked about her interest. When she heard that she was going to marry she cried a lot but no one helped her. She couldn’t say no because she couldn’t do anything without her parent’s permission. After marriage, her parents took her to the in- laws house. Then his parents insisted she should quit her education. Her parents agreed and told her to quit her education. She quit her education for 2 years. After she had lived for 6 months with his parents, she insisted that she wanted to learn. Then she went back to her family’s house to continue her education. Totally after a year, he (her husband) insisted she should quit her education again. Then she got lost from his parents’ house and back to her parents’ house. After sometime they sent elders to ask her parents that she had to go back to his parents’ house. Then she said that she wouldn’t go unless he allowed her to go to school. But he persisted that he wouldn’t let her go to school. As she explained, the man believed that, “it is forbidden to send one’s wife to school when there is a lot to do on the farm.”

Though her parents refused his reason, he came the other summer and asked again as she was his wife to take her with him. She refused again saying that she didn’t want to go because he came to take her with him because he had finished his production from the farm and wanted her to work for the next production season. Then she said no and continued going to school. At that time she was not pregnant though she didn’t use any contraceptive pills as she didn’t even start to see menstruation.

For the second time, she got married out of her interest. These days there is not much influence on females. There is an opportunity to go to school. They learn till high school. But they fail to pass to preparatory. Most of them fail at grade 10. Anyone can learn if they want to learn. There is no influence like the previous years but still there is a problem. The society is still poor and agriculture based. Females work day and night that they don’t study their lessons properly. They do have the interest to go to school and learn but they don’t have the habit of studying after school. When they come back from school, they go to work on the farm or house. And early in the morning, they run to school. Therefore, they are not successful at passing the Grade 10 national exam. When some females pass grade 10 and preparatory and join universities once, they get morale and study hard not to drop out from the university and most of them get graduated. There are some females from our village who are graduated from university and live their own life in the nearby cities.

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

The government helped her by opening a school in her area. Her parents have irrigation around their house. They grow papaya and Guava. But they started to grow onions when thieves started taking their fruits. There is not enough water for the irrigation. They get it once a week since they have to wait for their turn. Besides the production from the farm, they are able to get some additional income by selling fruit and vegetables.

There are some people who benefited from loan service. Some of them improved their life by building a house for rent, retailing, etc. This is a good opportunity. However, many of them have not benefited from the loan service. They don’t have any asset or property like land to get a loan since they have to give collateral for the loan. By taking a loan some of them start buying milk cows, goats and sheep to improve their lives. She said that there is no one who lost who has taken a loan. Those who are beekeeping, they are doing well. They get enough money from selling honey. And some of them participate in micro finance activities grouped in an association like producing sand and stone.

In the previous years, women used to travel 1 to 2 hours to fetch water. But these days it takes up to 30 minutes. Before some years there was no grinding mill. Women used to grind by themselves on a traditional mill. These days there is a grinding mill. Residents can go and use the grinding mill anytime they want. There is also a big change in health centres. There are health centres nearby. People used to use only traditional medication. These days people go directly to health centres. They get awareness on family planning like how to use contraceptives, and mother and child vaccination. This is a big change for this area.

Regarding politics, there is no change except promoting government’s politics for the sake of Election Day. There is not even a change from repeated meetings. There is a big change in the movement of avoiding harmful traditions. However, underage marriage is not completely eradicated. It is reducing though. The rumour about evil eye is also reduced except in some remote areas.

They don’t have land so they don’t pay land tax. But they pay other annual contributions other than land tax. She works when there are development tasks/duties ordered by the kebele. Her household contributes for different community contributions, mostly through cash and labour. For instance, last year her husband contributed 50 birr for ‘Abay’ dam and she did 20 birr. The kebele office is not that good a building as it is made from wood and mud. But it is located in a very central area especially to the Shumsheha got. Neither is she a member of health army, promoter nor model farmer. She is a member of the women’s association and coordinator of 20 members. She is a member of an Iddir. She contributes one birr monthly as a member. When there is a death in one of the members’ houses she contributes 2 injera. Last year, she was a member of an Equb. She used to contribute 60 birr a month. But this year that she doesn’t have a job, she is not in membership. But her husband contributes 200 birr to the Equb monthly. It consists of around 13 members. Most of the service interventions including water, health and education have a great impact in her life now. Moreover equb and village savings have a positive impact in her life as they improve her saving culture.

### Aspirations and plans for the future

In the coming five years, she wants to continue her education. She really aspires to join university and get graduated for a better job. If she is not able to pass the grade 10 exam, she will save money and start a business like opening a commodity shop. She wishes for good transport access for the community and to get out of the suffering. People need to change themselves, therefore transport access is important to achieve this and overcome poverty.

## Middle wealth young woman mid-20s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head  | Sex  | Age  |
| respondent | F | 22 |
| Husband HHH | M | 28 |
| Her son | M | 3 |

### Youth in the community

There is access to education for the adolescent boys and girls but it is unsatisfactory. This is because the community is not experiencing a good end from it. There are many reasons behind the problem. As she explained, he education policy itself has a gap. She underline that the government effort is great in trying to maximise the quantity of education but it does not emphasise the quality of education. The implication is that students are not encouraged to use their maximum effort and there are not any efforts that help to shape them with the discipline of hard work. On the contrary, the government is forcing the teachers to push the children to the next class by any means. This is creating instability. The other points are that the teachers themselves are not interested in the profession and they are not willing to manage their task as it is expected of them. The other thing is, there is a problem of awareness in the community. The community is not willing to send their children to school as they have not experienced good results and benefits from it. So, though the access of education is there it is not that fruitful. Issues about land have not changed as the young people including girls and boys do not have any access to land in the kebele.

Most of the young people including girls and boys are getting married by their own choice, there might be enforcement from the family but it is not the same as it was before. Mostly, young men live with their parents and some young women are trying to live by themselves through non-farm activities. There are many young girls who rent a house in Shumsheha and live their life by selling tela, tea and coffee. Both young girls and boys at her age are giving birth without marriage. There are many girls who live with their babies and are not yet married. Even the father of the child could not be known exactly. In addition to this, the responsibility of bringing up children mostly falls on the shoulders of young women. Women/ young girls still take the lion’s share in the domestic, farm or off farm work but boys are mostly involved on the farm and in off farm work. Regarding community participation, every young person whose age is above 18 is participating in all activities of the kebele. There is no any change in religious participation and political participation. Somehow the domestic workload has decreased which is most benefiting the mothers. The change of grinding mill and water point has brought some change in the domestic work load. There is no land access for young people as there is land scarcity in the kebele.

### Your life story

She was born in Shumsheha in 1979 EC. Her parents married off her in 1997 EC. She used to help her mother in the domestic work like fetching water, making injera, making wot, collecting wood and washing clothes. And she was staying with her relatives refusing to go to her husband’s home. However, since 2001 EC she left her family home and she decided to go to her husband’s house. Before he married her, her husband had built a house in his family compound and she shifted to her husband’s house after some time. But her mother in law did not want him to live with his wife in the house which is the same compound with her. And she forced them to go away from her compound. Her mother in law is so jealous of her daughter in law daughter because she was looking for another woman to marry off to her son. Then they decided to move and rented a house for which they pay 30 birr per month. They met each other since they were small children. Her husband used to work as a herder and it was that time that he chilled with friends about her and he dreamed to be her husband. Similarly, her friends were teasing her when they played hide and seek. She said they were running behind her saying “your husband is there! Your husband.”

But she was not happy when her friends teased her in such a way, she used to cry. Then, after a long time they become intimate friends and he fell in love with her. When he proposed to her she immediately agreed. Hence, he sent community elders to her parents and the family agreed. He brought her a dowry and they got married. The wedding ceremony was somehow a big ceremony. He was her first boyfriend and her first sex mate ever. Now, they have one son and he is 3 years old. The first sex was on her wedding night and it was painful for her up to three days. As the tradition, on the second day of her wedding “Biri amibar Sebere” news had been sent to her family through his mates. Everyone was happy for that.

She failed at grade 10 and scored 2:00. It was in 2001 EC that she took the exam and that time she could have gone to TVET with her result but her interest was to study food preparation for which teachers were not assigned to the department. Because of this reason, she failed to continue her education that time and now her grade is below the requirement so she is waiting to take a private exam to improve her grade this year. Her husband has graduated from Gondar University in teaching geography and he is working now in Lasta primary school and he is supervisor of the school in addition to his teaching. She is the follower of Orthodox Christian church. She visits church when there are holidays and Sunday morning. She lives with her child and her husband comes home every week and sometimes before. Her best friend is everything for her. They were friends since elementary school. Her friend went to university, Arbaminch University this year, 2004 EC. She is a good person in her life.

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

She was beneficiary of school access though she couldn’t get the chance to continue further. She does not have any farm and she is not using irrigation or other related intervention. She is beneficiary of tap water and grain mill where she is living near the service area. She is beneficiary of health intervention particularly during her pregnancy and maternal season. It is a very significant intervention for the society. She is not influenced by the political interventions. She appreciates the movement towards HTPs and she claims the change is very visible.

The household does not have land and is not affected by the tax payment. Both she and her she contribute in the public contributions. She participates in the kebele community work i.e. food for work and free development service. She does not participate in kebele and sub kebele office. Neither she nor her husband is health promoter, health army or model farmer. She is not a member of the women’s association. She is a member of an Iddir and she contributes 1 birr monthly and her husband 2 birr. She is not a member of an Equb. Interventions in water point, electricity supply and grain mills have been playing an important role in her life. The intervention on health services has played an important role in her life as she has been vaccinated, herself and the child. She is implementing the health packages. She knows about HTPs and teaches if she faces such kinds of problems in her social life.

### Aspirations and plans for the future

Looking ahead over the next five years, her aspiration for herself is to continue with her education and become employed in a good position and for her household is to live a better life than they have today. She wishes to send her son to school. She wishes every best thing to the community.

## Poor young woman mid-20s

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head  | Sex  | Age  |
| respondent | F | 21 |
| Her son | M | 1 year & 3 months |
| Her mother  | F | 45 |

### Youth in the community

She said that the opportunity for education is better than the previous years. In the previous years, young girls used to marry at a young age by force without their consent. These days young girls are going to school. The government is also imposing on parents to send their kids to school. There is a movement that encourages people to send their children to school instead of making them shepherds. She said that these days boys and girls can love each other and marry due to their interest. In the previous years, parents used to arrange marriage by themselves. They used to say ‘my daughter to your son’ at the time of birth. When they fail at grade 10 they start working like selling bread, tea, and Tela. However, boys could have worked better than girls. Many boys stay with their parents when they fail at grade 10. Most girls when they fail at grade 10, they just give birth but they work to bring up their children. The boys also become fathers but they don’t work to bring their children up. However, those who want to work have just to go to faraway places like Humera, Raya, and Metema to work as daily labourers.

The boys and girls of her age, participate in development works. Most of them are Orthodox Christians. But some of the deacons are fanatics. She couldn’t say that job opportunities are created at the kebele but she believes that there can be a change by working hard.

### Your life story

She was born in Shumsheha kebele, Tewala got in December (Michael) 1979 EC. She came to Shumsheha in 1996 with her family. They bought a small land for 200 birr and started living in Shumsheha kebele. Her father died when she was 9 years old. Before they came to Shumsheha, they used to travel far to fetch water. The church was too far and the school too. Now they use pure water and light. She finished her study up to grade 10 in 2002 EC. She scored 1.86 at grade 10 so she couldn’t continue her education. She also couldn’t join TVET because she gave birth. Then she took a private exam last year and she scored 2.14 but she didn’t try to work or to join college because of her son. When her son grows up she will try to work and join school/college. Before some years, they didn’t use crop sharing. Now, they have 7 timad land and they use crop sharing with the share 1/3 of the land. These years they have got 11 quintal of tef, beans, and maize.

She was hurt because of her father’s death. If her father had not died, she would have scored a better result in her education and she wouldn’t have given birth because he was serious. He could have punished her if she did wrong. She said that she is not afraid of her mother that much because she believes that her mother is a woman so she is not that serious at things. The other thing that she got sad at is when she failed at grade 10. She cried a lot. She thought to go town and work there but her mother insisted she should stay with her. Then she married to friend at school. They were at the same school. They used to love to each other. He was 25 years old at that time. He also failed at grade 10. He scored 2:00. But his family are better so he stayed with them. He sometimes works if there is work at the kebele. His family gave them a house to live in. They started to live together but she told him that she wants to continue education but he insisted that they have to grow their child up. So he refused to allow her to go to school. Then she left him and went back to her mother’s home. During the divorce, she shared the property she had except the land because his parents insisted that the land is their own. However, his parents had given it to them as a gift. They shared the barley and beans and they didn’t share the tef yet which they are going to share soon. They got married in 2002 and divorced on December 24, 2004 EC.

Her first boyfriend was her husband. They started the relationship in 1999 EC when they were grade 8. They did sex before they got married, at his friend's place. He asked to her for sex and she said yes voluntarily. She said that it was actually painful. There was some bleeding. They did it on the bed. She washed her clothes by herself. Then he bought her Miranda and brought her food from a relative’s house. It was the first sex for both of them. Then she went to her home. She didn’t tell anyone but he told to his friend. Then he sent community elders to her mother’s house then her mother allowed and they got married. Then 1 quintal of powder of tef, 7 Guchiye of hot spice, 9 Guchiye kiki, 1 cow and 2 goats were prepared for her wedding. She had 2 bridesmaids and her husband had 20 groom mates including singers. She wore traditional dress and he wore a suit. His family rewarded her 250 birr and 325 birr from her family. And he was rewarded 370 birr from his family and 200 birr from her family. They used to love to each other. He used to help her in home duties like collecting wood, fetching water and going to the grinding mill.

She has got a very good friend from school. They used to learn together. She is now a grade 12 student. She helps her a lot. When she got divorced and decided to go town and work there, she helped her in sharing her room. Her friend said that she didn’t have to rent a room when there was enough room for two of them.

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

She is a beneficiary of education. Though she did not take it for herself, the credit and saving service is a new culture introduced to the area in the recent times and many people, particularly young people are beneficiaries of it. There are cooperative groups in the kebele mainly organised on beehives and stone/sand production.

She doesn’t pay land tax but her mother pays tax and it is 48 birr annually. She contributes to different community contributions. She is not that participant in the kebele meetings. She is a member of the women’s association. But she is not a leader. She is not a member of health army and health promoter. If they ask for contributions, she pays. She pays for medication as she is not exempted from health services and it is working only with poor community member. Interventions on water points, electricity supply and grain mills have been playing an important role in her life. Intervention on health services has an played important role in her life as she visits the health centre to get the services when seeking treatment. She is implementing the health packages including latrine, waste disposal, bed nets, water jar and personal and food hygiene.

### Aspirations and plans for the future

After 5 years, when her son grows, she wants to go to Addis Ababa where her aunt lives. Her aunt has a hotel in Addis Ababa so she wants to work with her. She never had been to Addis but her mother went 2 years ago. She wishes all good to Ethiopian people. She wishes to see Ethiopia developed.

##

## Rich young woman 16-17

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head  | Sex  | Age  |
| respondent | F | 16 |
| Stepfather | M | 42 |
| Mother  | F | 38 |
| Brother  | M | 8 |
| Sister  | F | 5 |

### Youth in the community

Adolescent girls and boys have better access to primary and secondary education. However, there is no access as they expect to join college and university. Most of the adolescent girls and boys at her age fail to join government college/university and private colleges because of the constrained opportunities and less capacity of the parents to send their children to TVET or private college. Unlike before, both boys and girls have the right to choose their marriage partners. At her age young people particularly girls are not allowed to have an independent household since they are considered to help the family unless they get married. Most of young boys of her age live with their parents. There are many young girls of her age who gave birth from their boyfriends. So, both girls and boys of her age could have a child out of wedlock. These days household workload has reduced for girls of her age, particularly for those girls who rent a house in Lalibela to be nearer to school. There is no change in participation in community activities of young people, both boys and girls of her age. There is no difference than before in religious interventions. Though it is a major problem to all, young girls of her age have less opportunity to become employed. She mentioned that young men are more benefited in having work in seasonal migration or seasonal projects in the kebele as well as in Lalibela airlines.

### Your life story

She was born in Addis Ababa. She enjoys her good life with her parents. Playing with friends, helping her mother and attending school and studying are her major activities. She is grade 9 student. Since [Until?] 2003 EC, she was living with her family but now because she got the chance to join high school her family rented her a room in Lalibela near to her school. However, she always comes back home every vacation (Friday- Sunday) when she helps her parents in domestic work. She never faced a shock experience and she does not even know about her biological father as she lost him before her birth. She never dropped out from school and she didn’t suffer from serious diseases. She does not have boyfriend and she doesn’t have sex experience. She doesn’t plan to have a boyfriend before completing her schooling.

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

She and her siblings are beneficiaries of school provision. The credit intervention has a significant impact on her family’s life as they started a local hotel by taking credit. They don’t have irrigation or cow but they have many goats which the family uses for the local hotel. Their local hotel is very active sometime when there is a project taking place in the kebele as they could get many customers. However, the airline staff and some local people are their customers. It is her mother who runs the local hotel that started in 2002 EC. She helps by washing dishes and serving customers when she comes for vacation. Interventions in water point, electricity supply and grain mills have been playing an important role in her life. Water supply is especially important in her life as she isn’t forced to go far to fetch water now. She appreciates the intervention on health services as it has a great role in the community. The health package is another important intervention for the community as a whole.

Her family pay tax for their business but she is not quite sure about the amount. She never participated in community participation, kebele or sub kebele meetings or any issue at the kebele level. Neither she nor her parents are health promoters /health army or model farmers. she never participated in any membership including party and women/youth membership as she doesn’t have any interest in them. Education provision, health service, safe water, and health packages have an important role in improving community health provision, particularly her health condition. She has a better understanding of traditional practices including female circumcision, early age marriage, rape and other HTPs because of the education given in media, school and what she has read.

### Aspirations and plans for the future

Ever since she was a child, she dreams of joining University and becoming a doctor. She thinks working hard may take her to her dream and success for her future. She plans to serve her community who have been suffering with different health problems after she accomplishes her mission. She aspires for a better life to her family and a bright future to the community as a whole.

## Middle wealth young woman 16-17

### Your household

She is living alone in a rented room.

### Youth in the community

Girls and boys have a good access to education nowadays. However, employment opportunities are very low unless they create a job by themselves. Both can marry by their own interest; no one forces them as it was before. Many of the male youths men are dependent on their families and girls too, but there are some who start living by themselves. Though there is no a high interest to give birth, there are some women who face unwanted pregnancy and give birth. Now they can limit their number of children. Both boys and girls do farm and domestic work. Boys could fetch water and carry out some orders in the house but it is not a significant difference from the past.

### Your life story

She was born in Sorba kebele in 1988 EC in a medium family. Her father has died some years ago and she inherited 1 timad land. She was living with her parents up to last year but she moved on because life in her parents’ home became undesirable to her. Her mother’s has marred and born 2 children from her stepfather. The stepfather is not happy about her. And she said, he always was nagging her mother because of her. Then tired of seeing their quarrels, she decided to live by herself. She didn’t have friends of her age and did not play that much. She used to help her mother in domestic work. The major shock in her life was her father’s death. She didn’t face any serious illness and visit the health centre. She finished grade 10 in 2003 EC and failed to score preparatory grade. She tried to go to TVET School but was forced to think life would become very hard if she did not have someone to help her. Then she quit her idea and now she is working to save money and go to school. She was bringing coffee from Lalibela and selling it at the village market and neighbouring kebele. However, the government asked her to have a trade licence and she could not afforded to pay 200 birr to get the trade license. Because of this she has stopped working now. She wishes she could get the license but she needs the money which is a bit hard for her. She has never been in a relationship and she doesn’t want to begin it at an early age and without having an independent life. She feels bad when she see Muslims mistreated by the Christians. She is a Muslim believer. She does the solat every day and reads the Quran communally with the other Muslims. She has a relative in the same kebele and she is the one that she gives the best place in life. She helps during her bad times and joins her during her happiness.

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

She has finished grade 10 and scored 2:00 point. She is not a beneficiary of irrigation or cooperative. She is a beneficiary of safe water and electric grinding mill. She has been affected by the health intervention as she got reproductive education in school which helped her to get awareness on it. She has been influenced by the political interventions and women’s association for which she pays 3 birr per year. The objectives are very critical to the community but much effort should be done to achieves the objectives. In fact, there are a lot of changes regarding HTPs which are the influence of the women’s association.

She has land inherited from her father and pays tax for it which is 33 birr annually. She participates in community contributions both in public work and food for work programme. She contributes free development work from her own interest. All the government Interventions are important in her life. She mentioned that interventions on health services and education provision, water point, electricity supply and grain mills have been playing important an role in her life.

### Aspirations and plans for the future

She wishes to see all things changed and become easy in her life. She wants to work and get rich.

## Poor young woman 16-17

### Your household

|  |  |  |
| --- | --- | --- |
| Relation to HH head  | Sex  | Age  |
| respondent | F | 17 |
| Her father HHH | M | 55 |
| Her step mother  | F | 35 |
| Her sister  | F | 13 |
| Her brother  | M | 9 |
| Her brother  | M | 5 |

### Youth in the community

D said that, girls at her age have access to education. The early age girls can learn in the kebele primary school up to grade 8; however, for secondary school they should have to go to Lalibela, either daily or dwelling in the town. The problem is, many of the families are too poor to send their children to town and rent a house for them during the school time. So, except the few, most of them of her age go to school on foot every day. It is been very challenging for her. There is insignificant access to join colleges or universities for the adolescent girls. They are few in number who go to university or college every year. They don’t have any right to decide on their marriage as the influence on them is from two directions, one is by the government intervention and the other is the family intervention as they choose a partner for the daughter. However, they have the right to determine their partners if it is only in school and not known by the family. Girls of her age are mostly dependent on the family unless they are forced to get married by the family. They cannot secure a job and economy except those women in Shumsheha who are living by selling tela and some could do agricultural labour on a daily basis. Most of the girls of her age do not want to have children unless it happens accidentally. They are expected to do more than the others in domestic work. Unlike before, adolescent girls’ participation in the community has become better. There is no difference in religious participation than in the past. Young men are always advantaged. They are not influenced from different angles. They are always in a better position for education, work and any other opportunities. The time is very difficult to get land and work for the adolescent youth of her age. There are young men in her age who engaged in off farm activities out of the kebele in a place that she hears of, Humera. Most of the young men of her age have the habit of drinking alcohol.

### Your life story

She was born in Shumsheha in 1987 EC. She helped parents and attended school. She lives with her family in Shumsheha village. Her father is working in a grinding mill house as a day labourer and her stepmother is a house wife. She has one sister and two brothers who live together in the same house. She lost her birth mother when she was a little girl. She doesn’t remember her very well. She is a grade 9 student. She didn’t face serious illness that interrupted her education. However, in November 17, 2004 EC, accidentally she was raped by a person who is suspected of HIV/AIDS. When this accident happened to her, she was walking to a relative’s house in Lalibela to carry out some orders from her father. While she was walking the person approached her and forced to lie down forcefully. Then he raped her and took her somewhere (as she said, it could be his home but it was in Lalibela). Then he let her out with threats not to tell anybody; if so he would kill her. Hence, in the morning she left the house and went to her relative’s home to give her father’s order. As she put her exercise book in her grand family’s home, she picked up the school staff and went out to school in the morning. Then she told her story to her friends in school and her friends told her father. She was afraid to return home and see her father’s face. However, as her friends advised her she took the case to the school administration and the administration led it to the women’s affairs representative. The wereda women’s affairs took the case to the wereda court. Now the case is under way. On the other hand, her father has accused the person to the kebele police. She didn’t check her blood test as she become very afraid to hear the result. However, the court has required her to take the medical result and she will do it very soon. The incident happened to her 5 days before this interview. She has sent the kebele police’s warrant to the suspected person. She heard that the person has threatened some other girls and has a tendency to do the same thing with the others. And he also has experienced the same thing before. She is just a student and never been engaged in paid work. She has no any plan to get married before completing her educational career. She is an Orthodox Christian follower. Her father is always there to help her if any problem happens to her. She loves him very much and respects him.

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

She is a beneficiary of school provision and her siblings too. But she reported that it would have been safer and more effective if the secondary school was opened in the kebele, especially for young girls. She and her parents are not affected by the irrigation and cooperatives. Education is provided to the adolescent girls in school and she is beneficiary of the lessons. It was her usual plan not to start sex before completing her school and deciding to marry by her will. She was provided with the lessons of health packages in different aspects including preventive health, family planning and sanitation. She has also been introduced to the lesson about the effect of HTPs at school. She is not a member of any local organisation.

Her father has land and he pays for it annually and she does not know the amount of money her father is paying. As she is a student she is not affected by any of the community affairs mentioned in the table. The women’s association, police, education, health service and cultural interventions have important roles in her life.

### Aspirations and plans for the future

She wants to work hard on her education and accomplish it with a good result. She wishes to live a better tomorrow and teach the community to get rid of poverty and to teach men not to violate the rights of women.