

**LONG TERM PERSPECTIVES ON DEVELOPMENT IMPACTS
IN RURAL ETHIOPIA: WIDE3 STAGE 2**

**STAGE TWO ANNEX 3
POLICY (DIS)CONNECTS
AT THE END OF 2011**

January 2013

Mokoro


Catherine Dom and Philippa Bevan

In this Annex we present comparative community matrices summarising data on development interventions organised in response to the following questions:

- What resources or time were required of beneficiaries of others?
- What else relevant was going on?
- How did the intervention, or its absence, affect or relate to other interventions and or wider development?
- What were the cultural (dis)connects in aims and assumptions
- How did the intervention fit with other incoming ideas (religious, urban, etc)
- What social interactions were reported and what ensued?

The Annex informs Section 2.2.2 of the summary report¹.

Public goods	1
<i>Infrastructure</i>	1
<i>Environment</i>	6
Livelihoods	8
<i>Land</i>	8
<i>Agriculture</i>	11
<i>Livestock</i>	17
<i>Non-farm</i>	20
<i>Savings and credit</i>	23
<i>Livelihood interventions focused on women</i>	26
<i>Livelihood interventions focused on youth</i>	29
<i>Food/cash for work – PSNP and EFA if work involved</i>	32
Lives	35
<i>Food security and nutrition</i>	35
<i>Preventive health – hygiene and environmental sanitation – latrines, waste disposal, hand-washing, kitchen cupboards, no smoke or livestock in house, pest and insect control</i>	38
<i>Preventive health – disease prevention and control – vaccinations, bednets, spraying houses, removing stagnant water, HIV/AIDS prevention, TB, first aid</i>	41
<i>Preventive health – interventions against HTPs affecting health –female circumcision, traditional medical practices</i>	44
<i>Reproductive health – contraception, abortion, infertility, fistula</i>	46
<i>Mother and child services – pregnancy, delivery, infant care</i>	48
<i>Curative health – health centre, hospital</i>	50
<i>Pre-school education</i>	52
<i>Primary education</i>	53
<i>Secondary education – to G10 and preparatory schools</i>	56
<i>Tertiary education – TVET, university, distance learning certificates and diplomas</i>	58
<i>Women’s rights</i>	60
<i>Youth rights</i>	65
<i>Very poor and marginalised people</i>	69
Governance	74
<i>Security – militia, community police, wereda police</i>	74
<i>Justice – elders, social court, wereda court</i>	76
<i>Government structures – kebele/party officials, development team leaders, other government volunteers</i> .	78
<i>Mobilisation of the community- contributions of cash, in kind, of work</i>	83

¹ There has not been time to complete all the matrix boxes for Gara Godo and Do’oma and some of the evidence in the Summary report has been taken from Evidence Base 1.

Public goods

Infrastructure

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	What were the cultural (dis)connects in aims and assumptions	How did the intervention fit with other incoming ideas (religious, urban etc)	What social interactions were reported; what ensued
Harresaw	<p>Internal road building & main road maintenance: time (PSNP PW & free labour). No input from wereda.</p> <p>Tabia hall: contrib. from PSNP/EFA grain. Some inputs from wereda (cement etc.) as reward.</p> <p>Electricity: Line seemingly installed by wereda, private connections paid by individuals who can afford, others pay for extending lines/bulb.</p> <p>Mobile phone: Cash to buy phone & cards & charging; some people cannot afford.</p> <p>Drinking water: contrib. for maintenance. People from remote kushet contributed cash for water provision, no progress.</p> <p>Irrigation water: communal ponds new PW & free labour priority.</p> <p>HP: World Vision, community built HEW rooms.</p>	<p>Increased demand and rising prices for irrigated crops and livestock/products (making roads more important).</p> <p>Local economic growth generating money to spend on services improved by electricity and roads (shops, teashops/bars with TV).</p> <p>Phones enabling migration and relative connection.</p> <p>Larger market in Dera, public transport became more frequent.</p> <p>Community also contribute to inter-tabia infrastructure public goods (e.g. 2ary school).</p>	<p>Road building affected by too many priorities for people's time available (watershed devt, now irrigation expansion).</p> <p>Many positive effects of infrastructure on other interventions: access to market, services like vets, health care, ambulance etc.</p> <p>Lack of access to safe water may have contributed to epidemics in remote kushet, which killed 20 people in 2010.</p>	<p>Connect: Infrastructure devt generally highly appreciated.</p> <p>Disconnect: Some people want distant kushet to benefit from infrastructure too whereas govt officials talk about people coming to centre, rather.</p> <p>Disconnect: Several people unhappy about contrib. decided communally and not individually.</p>	<p>Fit with local modern repertoire itself fitting with urban ideas (mobility, staying in touch etc.).</p>	<p>Generally people debate about priorities for PSNP PWs & free labour. Diverging opinions but no clash.</p> <p>Many unhappy with lack of transparency in tabia admin management of grain contrib.</p> <p>Lack of safe water in remote areas huge issue. Conflict btwn people from different gots on land use/compensation in relation to access to safe water point. People want Region to pipe water from other areas (beyond wereda capacity).</p> <p>Electricity organiser, also collecting payments for bills, is also on irrigation committee so quite busy.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	What were the cultural (dis)connects in aims and assumptions	How did the intervention fit with other incoming ideas (religious, urban etc)	What social interactions were reported; what ensued
Aze Debo'a	<p>Internal road building: People's time (PSNP PWs). No input from wereda.</p> <p>Main road asphaltting: officials mention contrib. from communities, people in AD didn't mention it.</p> <p>Gr1-4 school: Japanese money.</p> <p>Electricity: Line along road installed by wereda. Villages not too far contribute to extend lines. Individuals who can afford buy meter. Others extend lines and pay for bulb.</p> <p>Mobile phone: Money to buy phones and cards, some people cannot afford.</p> <p>Drinking water: some benefit as daily labour paid by Church/NGO building them. Contrib. for guard/maintenance for some water points. Irrigation water: private undertaking so far.</p>	<p>Increased demand & high price for coffee (locally with plants in kebele and nearby areas, and internationally) and livestock, devt of Durame, increased wealth for some hhs investing in Durame, sending children to school there etc. making road more important.</p> <p>Transport services expanding, incl. private services generating income – from large-scale (wealthy man buying truck) to small-scale (motorbike, cart).</p>	<p>Many positive effects of infrastructure on other interventions: access to market, services like vets, health care, ambulance etc.</p> <p>Access to safe water said to have contributed to decrease in waterborne disease.</p>	<p>Connect: Infrastructure devt generally highly appreciated.</p>	<p>Fit with local modern repertoire itself fitting with urban ideas (mobility, staying in touch etc.). TV for news by some.</p> <p>All Protestant churches have electricity; some use electric music instruments sent/brought back by migrants in South Africa. Generally modern infrastructure fits with dominant Protestantism.</p>	<p>Electricity & mobile phone: people see it as electoral pledge of EPRDF post-2005 and pre-2010.</p> <p>Distant villages unlikely to be connected anytime soon bcs very costly, but people seem to accept this as inevitable.</p>
Shumsheha	<p>Internal road building: People's time (PSNP PWs & free labour). Main road: lack of investment in shortcut road by wereda.</p> <p>Electricity: Main connection paid privately by local Muslim businessman. All houses in centre got connected.</p> <p>Mobile phone: Money to buy phones & cards.</p> <p>Public buildings: community labour, wereda/NGO materials, contractors for HC, HP, main school, FTC.</p> <p>Drinking water: external support.</p> <p>Irrigation: no community contrib. for public good elements, see below.</p> <p>Much increased requirements re: free labour (see environment).</p>	<p>Irrigated production increase, honey production making lack of improved access all the more problematic.</p> <p>Youth idleness, spending time watching TVs (25-30 houses with TV in central got).</p>	<p>Many negative effects of lack of investment in shortcut road to Lalibela (poor access to markets, services like Gr9-10 school and health centre for deliveries etc.).</p> <p>Many positive aspects of electricity (13 grain mills services & good business; light for students; computers in main school).</p>	<p>Disconnect btwn community wanting shortcut road to be improved and no govt action.</p>	<p>Some concern with negative urban/tourism influence on idle youth going to Lalibela.</p>	<p>Muslim businessman unhappy: his contrib. to kebele devt not recognised.</p> <p>Community unhappy with lack of govt action on main shortcut road.</p> <p>See 'environment' in relation to free labour.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	What were the cultural (dis)connects in aims and assumptions	How did the intervention fit with other incoming ideas (religious, urban etc)	What social interactions were reported; what ensued
Adele Keke	<p>Internal roads, small bridges: greatly improved thanks to PSNP PWs, though some older roads have deteriorated.</p> <p>Doesn't seem to be time/resources required for main roads (Dire Dawa, Harar, Harremaya, Adeway, Kersa) (bar transport costs).</p> <p>Electricity: kebele among first to collect money to get main connection. 12 villages connected, 13 others have collected money and wait for EPCO.</p> <p>Mobile: Money to buy phones & cards (670 phones in kebele).</p> <p>Schools built by community labour (4). No FCT/HP, seem to be built by contractor (and problems).</p> <p>Drinking water: water sources in most villages, developed with people's labour, NGO financial & technical support, wereda technical support. Contrib. for maintenance & guard.</p>	<p>Chat boom facilitated by roads and phones, and making them all the more important.</p> <p>Some people with well on private land sell drinking water (e.g. kebele chair).</p>	<p>Many positive effects of v. good road access and mobile coverage (market, services).</p>	<p>People eager on infrastructure devt (connect); less so re: public buildings (disconnect). E.g. finalising HP not a priority as easy access to HC in nearby urban areas.</p>	<p>Nothing special</p>	<p>Nothing special</p>
Gelcha	<p>Feeder road: PCDP project for school. Internal roads/bridges?</p> <p>No electricity.</p> <p>Mobile: Many people complain high costs, no landline in kebele.</p> <p>Drinking water: huge issue. Many people have to buy bottled water in town or drink unsafe water. People made to contribute (80 birr/hh) for water project, hurriedly, some had to sell livestock/take loan to pay in time. Payment deducted from PSNP transfers for beneficiaries.</p> <p>Irrigation: Big co-op on Awash river failed bcs weak management, group/individuals (?) couldn't afford pump fuel cost. Plan for wereda spate irrigation expansion: unclear if/what time/ resources required from community.</p> <p>Lake drainage canal built by wereda.</p>	<p>Lake Beseka cuts off roads & paths, floods public buildings and affects water.</p>	<p>Feeder road was improved thanks to PCDP school building project. Many benefits: access to market, grain mills, students going to (2ary) school.</p> <p>Plan to expand spate irrigation, connect electricity & bring drinking water (through same project grant).</p> <p>Malaria continues to kill people, over ground canal negative factor.</p>	<p>High expectations (official & community) about spate irrigation; under-estimating requirements? (incl. management & marketing skills).</p>	<p>Greater connections with outside world: tension btwn conservatives (fearing urban influences incl. of Protestantism etc.) and progressives in community.</p>	<p>Community unhappy about delay in water supply while made to pay in hurry; and generally about delay in implementing plan for irrigation & electricity.</p> <p>Unhappiness about lake drainage canal built over ground (malaria, danger, hard to cross esp. with vehicles) while wereda had promised underground.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	What were the cultural (dis)connects in aims and assumptions	How did the intervention fit with other incoming ideas (religious, urban etc)	What social interactions were reported; what ensued
Luqa	<p>Main road: regional budget.</p> <p>Internal roads linking all sub-kebeles: people's work to build and annual maintenance, mobilisation through sub-kebele devt committees (not clear whether FFW).</p> <p>People contribute for construction of vet centre (cash), school upgrade (cash), FTC (wood), kebele office and Gr1-4 school (labour, wood). No electricity.</p> <p>Mobile: private costs, no public costs.</p> <p>Drinking water: no regular contrib. but people expected to contribute for maintenance.</p>	<p>Cash crop and livestock production for market slowly increasing, making road more important.</p> <p>Some men engage in agric product trade and women petty trade: road. Mobile also helps traders.</p> <p>Community also contributed to infrastructure at wereda level (2ary school).</p> <p>Woman said she learned how to build a good house by providing labour for public buildings.</p>	<p>Public buildings required to provide services (vet, education).</p> <p>Roads & mobile support move to farm/livestock production for market, encouraged by wereda and supported to some extent (hybrid breeds).</p>	<p>Connect: Community support to vet centre construction & school upgrade. No detail on FTC construction. Contrib. for water point mainten.: doesn't seem to happen as only 2-3/7 water points functional.</p>	<p>Greater connections with outside world: tension btwn conservatives and progressives in community (urban influence driving people away from community's values). Modern infrastructure devt fits with rising Protestantism. Elders support school upgrade.</p>	<p>Wereda lack of response re: construction of more water points has weakened activity of kebele water committee.</p> <p>Generally community contributions to infrastructure projects said to be ok, discussed & agreed, not much pressure, if hh cannot contribute will be exempted.</p>
Do'oma	<p>Electricity in Wacha (small & slowly expanding wereda centre in main kebele), extension planned (started pre-2010) – each hh contributed 30 <i>birr</i> in 2009.</p> <p>Internal roads: PSNP and free labour Contributions – cash - Red Cross, sport, school and health post guard, militias' uniform (42 <i>birr</i>); last year 42 <i>birr</i> for school construction; irregular small contributions for kebele expenditures; wood, water and sand for primary school and new building in kebele compound;</p> <p>Kebele expected to contribute 8000 <i>birr</i> (18 <i>birr</i> per hh) for a library and fence at the wereda town secondary school.</p> <p>People who refused to contribute were imprisoned for 24 hours and fined 10 <i>birr</i>.</p> <p>Free labour every Wednesday morning;</p> <p>Community labour – re-building Health Post, huts for 7 teachers who refused to live in them, canal maintenance, building kebele office fence,</p>	<p>New trade links, new cash crops etc.</p>		<p>Disconnect: Regional budget shortage, road unfinished hence access to zonal capital 223 km instead of 98 km.</p>		

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	What were the cultural (dis)connects in aims and assumptions	How did the intervention fit with other incoming ideas (religious, urban etc)	What social interactions were reported; what ensued
Gara Godo	<p>Internal roads & bridge – community labour</p> <p>Electricity in town, kebele centre now municipality provided by wereda – people pay for connections.</p> <p>Contributions – cash – regular - Red Cross, Wolayita Development Association membership, sports; for particular projects – primary school, secondary school, health centre construction (cash, wood, labour) Free labour – school construction, 2 days public farming for maize production at the school</p>		<p>Electricity used in many non-farm service & prod activities, educated youth access internet. Roads: trade, access to services etc.</p>	<p>Connect: Road improvt facilitates all sorts of activity.</p>		

Environment

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Zero-grazing: change labour requirements for hhs (from herding to cut-and-carry).</p> <p>Watershed devt, terracing, tree-planting. Need time (PSNP PWs & free labour, 20 days – was 40 days only once, after drought year); nursery (wereda budget for salaries); “private” time to water trees not sufficient for trees on public land; wereda budget for watershed devt (gabions, cement).</p> <p>Protected govt forest: wereda budget for guards’ salaries.</p>	<p>Many youth migrating, hard SWC work doesn’t get done or more slowly.</p>	<p>Too many competing priorities for people’s time.</p> <p>Zero-grazing helps children’s schooling. Impact on livestock production mixed, see cultural disconnects.</p> <p>Delay in getting fodder seeds for watershed: bottleneck.</p> <p>Officials hope irrigation and livestock potential will increase thanks to successful watershed management.</p> <p>Some ‘wet’ communal land allocated as farmland.</p>	<p>Mostly connect: watershed rehabilitation.</p> <p>Emerging connect? Zero-grazing: people initially opposed, constrains livestock production. Now more people convinced as see rehabilitated environment, grass growing again where it wasn’t etc. But others continue to encroach, and also in govt forest.</p>	<p>Some people say spending time on environment rehab is unfair bcs benefits only landed hhs/ hhs with farm-based livelihoods.</p> <p>Roads more important for people connection with urban areas/ livelihoods.</p>	<p>Militia guarding people’s houses during PWs paid as PSNP beneficiaries w/out working: protest by others, number of such militia halved.</p> <p>DAs/experts and tabia cabinet discuss priorities, submit to Council for approval then inform community. No complaint about this process.</p> <p>DA NRM consulted elders on watershed devt to better understand watershed history.</p>
Aze Debo’a	<p>Enclosures, terraces, tree-planting. Need time (PSNP PWs & free labour, no detail on how many days), tree seedlings (NGOs, nursery?). Guards needed for enclosure, not sure paid how.</p>	<p>Popn growth, v. small landholding, increasing value as agric income rising, reinforce people in rejecting terraces on private land.</p>	<p>Tree planting on private land = devt of private woodlot, raising income for hhs with enough land.</p> <p>Woodlot on school land: income for school budget.</p>	<p>Disconnect. Farmers refuse to build terraces (public goods) on private land. Tree planting works better on private land (woodlot also income). Some people graze livestock in enclosures.</p>		<p>DAs frustrated with people refusing terraces on private land.</p> <p>Community unhappy about lack of direct benefit from enclosures and unclear management rules: benefit of tree and grass selling going to kebele admin.</p> <p>Complaint about private woodlot devt benefitting only better-off hhs with enough land, not PSNP beneficiaries.</p>
Shumsheha	<p>Ten hills now protected community forests. Zero-grazing. A lot of SWC, increased requirements e.g. 60 days free labour by anyone above 18 since 2009/10 (also for infrastructure devt).</p> <p>Much time required from kebele leaders & model farmers for 12-day training at wereda level; 5-day training on watershed management & other topics to all party members, elders & model farmers (both recently).</p> <p>Seedling nursery:</p>	<p>Popn growth, increased value of land given irrigation: widespread illegal encroachment on communal (protected) land.</p>	<p>Irrigation, increased value of land etc.</p> <p>Delay in certification making it difficult to act against encroachment.</p>	<p>Mixed support. Many unhappy with zero-grazing constraining potential of livestock activities. Wereda push people towards honey production (less land needed).</p> <p>Tree planting seen as not effective, would be better to protect existing trees.</p>		<p>Kebele leader unhappy about abandoning of ‘positive coercion’ policy; makes it hard to perform.</p> <p>Many complain re: timing of free labour (clash with harvesting/ploughing if too late/early). People refuse, work has to be postponed. Tension about free labour; some consider that PSNP beneficiaries should do it all (“those who eat wheat/oil”).</p> <p>Linked to allegations of nepotism and unfair in/exclusion.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	Two higher hills recently enclosed. Zero-grazing whole kebele. Watershed management activities (tree planting, terracing, bund construction) through PSNP, other FFW and free labour but lots of challenges (see disconnects). Nursery, first seedlings given by wereda then community bringing seedlings: but no water, no guard, no professional management. Some wells dug communally though on private land.	Chat boom Irrigation (mostly private devt) & chat production increases land value, may make it harder to agree on enclosing some land.	Irrigation (some wereda support) & chat production increases land value, may make it harder to agree on enclosing some land.	Disconnect. Poorly organised PWs, weak follow-up by wereda, destruction of terraces, large-scale illegal tree clearance in community forests in spite of clear wereda forest policy, lack of resources for nursery.		Farmers with wells, some of which dug communally, selling water to others – resented. Disconnects do not seem to lead to tension, presumably weak wereda.
Gelcha	Attempt at restricting tree cutting: militia involved. Tree planting through PSNP PWs. SWC structures built & annually maintained: PSNP PWs, in principle also free labour but people reluctant.	Metahara sugar factory, national park, Lake Beseka! The latter = major environmental hazard.		Disconnect: Community not convinced by relevance of SWC activities (limited erosion, structures destroyed by livestock).	Tree protection said to be part of community's culture	
Luqa	260 ha enclosure (terracing) and other area (terraces, gabions) in higher parts: FFW & free work (once?). Kebele admin & elders' invested time to stop people clearing forested land. Fines used to protect forests. 6 ha enclosed given to youth group. Presumably FFW & free labour. Youth time to protect area, future benefit from collecting incense and resin.		People clear forested land for farming, promoted by GTP/wereda. People said to stop for several months on SWC bcs working on farms, making SWC slow and less effective. Competing govt aims? Enclosure supposed to benefit youth group.	Mixed community awareness of importance of environment protection. See social interaction.	Preserving trees for shade: longstanding tradition, but forested areas & bushland increasing cleared for farming.	When not FFW people not keen on SWC activities, said to be done for DA sake ("why should we be slaves of Amhara?"). Kebele admin & elders worked together to stop people clearing forested land, at request of (female) DA lacking authority to stop it.
Do'oma	Community work – watershed management, planting tree seedlings					
Gara Godo	Community labour – land terracing, watershed mmt, forestation, Free labour - drainage to prevent malaria.		Patchy implementation of NRM.	Disconnect: People want micro-irrigation but water harvesting totally rejected? Weak NRM implem on highly densely used land?		

Livelihoods

Land

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw (landless: several hundreds, most young hhs)	<p>See above environment interv all impact on land.</p> <p>Housing & farmland re-allocation (0.25 ha farmland/ hh): Landed hhs have to agree on communal land reallocation. Same for hillside land for youth.</p> <p>Threats of irrigated land taken away from farmers using it ineffectively: not implemented.</p> <p>Access to any land for youth seems to be linked to being member of YA.</p> <p>Land admin, social court, tabia admin, elders: time to deal with multiple land issues – incl. many cases arising from new land law rules about inheritance.</p>	<p>Ever rising landlessness, esp. youth.</p> <p>Drivers of change in land use (own vs. sharecropping vs. rental): Increased/ing value of irrigated/irrigable land, migration hence male labour gap in migrants' families, people renting land to get capital to migrate, people coming back or not leaving as getting/hoping to get reallocated land (0.25 ha), many landless so available daily labour. On the whole sharecropping said to be decreasing, e.g. fhhs hire daily labour instead. Access to land vs. access to opportunities of labour on land.</p>	<p>Support to irrigation, new technologies etc. Model farmers accumulating land, young farmers renting/ sharecropping & investing on land they do not own.</p> <p>Reallocation of farmland insufficient. Together with lack of options for youth, fuels int'l migration.</p> <p>Threat of land taken away used as coercion of farmers (fertiliser, improved seeds, beans planting rather than barley, early planting).</p>	<p>Disconnect. Sharecropping discouraged by officials. Still practised, or land rental i.e. strategies to get access to (more) land emerging.</p>	<p>Role models of successful farmer (incl young landless on sharecropped land) vs. successful returned migrant living in town, trading, not working on farm. Two very different models re: value of land.</p>	<p>Land admin leadership managing land reallocation found to be corrupt, replaced. Tension btwn groups of beneficiaries (fhhs, ex-soldiers, landless youth, PLWHAs). Conflicts between gots: smaller pool of re-allocable land in got with all public buildings yet people from other gots disagree about 'compensating'. Youth say community unwilling to give hillside land, "hopeless as long as land decisions made only by landed hhs".</p>
Aze Debo'a (landless: several hundreds, >40% hhs have plots 0.35 ha)	<p>Land certification relatively recent. No mention of requirements, certificate to husband, wife & children.</p> <p>Land given to investor for coffee plant: farmer got compensated by kebele (other land, less fertile) and investor (cash, jobs on plant).</p> <p>No land reallocation except for public buildings and coffee plant investor. Compensation by other land given by kebele (on communal land).</p>	<p>Ever rising landlessness, esp. youth.</p> <p>Increased/ing value of land also linked to conducive agric market. Unofficial land rental increasing, incl by school. Sharecropping also practised.</p> <p>Migration: some hhs 'sell' or rent land to raise capital needed.</p> <p>Clan value: all hhs have land to build a shelter.</p>	<p>Land certification contributes to firming up women's land rights (with new family law) on inheritance & divorce.</p> <p>Lack of support to irrigation devt which would make smaller plots more viable.</p> <p>Lack of access to land and other options for youth fuels int'l migration.</p>	<p>Successful hhs get access to more land. No clear position of officials, encouraging and rewarding such success, yet wanting e.g. 'weak PSNP beneficiaries' to work harder on their land instead of sharecropping.</p>	<p>Role models: no mention of young successful farmer but lack of access to land still frequently mentioned as driver of migration. Education; migration & urban investment/ lifestyle. Very different models re: value of land.</p> <p>Women's rights: fit with Protestantism except for divorce, not accepted.</p>	<p>Some tension arising from allegedly wrong land measurements with tax implications.</p> <p>Tax land payment seems to be a big affair (kebele officials).</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha (landless: 28%)	Land certification incomplete, only about half farmers and not communal land. Due to low priority in Lalibela urban admin. See above environment interv all impact on land. Reallocation of communal land to landless hhs (housing) & producer groups + available farmland to landless hhs, school expansion, nursery and production groups. Requires community to agree on land use – though not mentioned.	Ever rising landlessness, esp. youth. Most fertile land taken away by airport expansion, 102 hhs displaced, 62 with smaller plots. Said most were compensated; some said insufficient; others money badly used. Sharecropping common though land available becomes scarce, competition. Irrigation devt makes land more valuable.	Incomplete land certification makes it difficult to act against encroachment on communal land. Mixed reaction by community: concern as further reduces grazing land but some sympathy & fear of prompting inter-kin group conflict.	High demand for land certificates! Though some people say only temporary security as land remains property of govt, can take it any time for any purpose it needs it for. Helps in court cases.		Encroachment not vigorously combated; mixed reaction by community (concern as further reduces grazing land but some sympathy & fear of prompting inter-kin group conflict).
Adele Keke (landless 11%)	No land certification yet. No activity except training of land committee three years back. Landlessness 11%: no intervention.	Chat boom, every bit of arable land cultivated. This + popn growth + increased links with urban areas makes housing land very expensive, esp. along road (houses + shops). High sale price.	The community wants certification as expectation that it would reduce land dispute.			Said to be many land disputes.
Gelcha (landless 8%)	No land certification. Serious conflict with park (people letting livestock in): Militiamen spending time; for leader, clash with duty as sugar plantation guard, almost lost his job. Elders involved in negotiations, permanent committee, spending time.	Land taken by sugar factory, national park and Beseka Lake. Sugar factory expanded recently, 500 hhs displaced (Gelcha kebele & others). Some irrigation, conflicts over land/water sometimes taken to social court; expectations re: spate irrigation. Some of the irrigated land along Awash (left from failed large co-op) sharecropped. A few youth sharecrop in irrigated land in other kebele.	Some irrigation, weakly supported so far, and expectations re: spate irrigation. Land would be certified at the same time.	Individual land rights not customary in community but changing. Some people have started claiming and enclosing land (irrigation, protection against grazing). Disconnect. Officials discourage sharecropping but still happens. Official in charge was demoted.	Individual land rights not customary in community but changing. Some people have started claiming and enclosing land (irrigation, protection against grazing).	Disputes about land/water but not linked to intervention. See above, community unhappy due to wereda slowness in implementing spate irrigation plan.

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa (landless: none according to kebele officials, other estimate 5.8%)	No land certification; rumour about it being imminent and requiring photos of both husband and wife. Landlessness said not to exist (kebele officials) as everyone can graze livestock anywhere. Elsewhere reported 120 youth (5.8%). No intervention other than hillside land given for incense and resin exploitation. 2004 law changing land rights: a few women resisting widow inheritance, need support from own family/ older children to plough land.	GTP/govt promotes farming, slowly expanding. A few hhs got access to irrigated land outside of the kebele. Private introduction of sesame, good market (helped with recently asphalted main road), hence increasing land value. Overall, less land available (more of it protected) so youth cannot get access except from parents.		Individual land rights not customary in community but seems to be some interest (important for reducing conflict e.g. about water canals passing through others' land).	Individual land rights not customary in community but might be changing. Women's land rights fit with Protestant modernist stance.	
Do'oma (11% landless)	Most but not all people had land certificates. 10% hhs landless. Kebele gave small plots of rainfed land to 30 young men in 2011: from communal land	25 farmers bought irrigated land since 25; sharecropping is common.	Women's rights to land not implemented? Inward investment: SNNP & Tigray officials auctioned valuable irrigated land (2011). (20% kebele land) Land lost to Park (60 farmers). Landed men have access to credit in Wacha. No one else except PSNP-linked credit.	Disconnect: Valuable land taken by Park & investors?		
Gara Godo (34% hhs landless)	More than 80% had land certificates	Wereda nationally known for its dense population. A few has land given to coffee plan investor (12 fulltime jobs? Seasonal daily labour).	Farmers with certified land can rent to richer farmers for up to 2 yrs with guarantee to get it back.			

Agriculture

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Need land.</p> <p>Irrigation: labour (can be hired, need cash); time (scheme maintenance & farming); capital/ access to credit for technologies (drip irrig, treadle pump); water mngt experience & time from committee's members. Need land with some access to water (v. limited in Harresaw <i>kushet</i>).</p> <p>Fertiliser: coercion o farmers to take through multi-service co-op (tabia leaders). Needs cash, no credit; some people use PSNP transfers to pay.</p> <p>Improved seeds: Cash, no credit.</p> <p>Model farmers: Not clear if spend time teaching but expected to be leaders of (sub-)tabia structures to show example to members.</p> <p>Devt teams & 1-5: people's time for meetings & joint work, leaders' time for link & organisation roles.</p> <p>DAs all complain about overload of work.</p> <p>FTC: Demo plot farmed & harvested with PSNP PWs/people's time. Outputs sold as income for FTC.</p>	<p>Conducive market for irrigated crops; higher income for farmers, expanded trade activities (though no large-scale) incl. small-scale retail by young people.</p> <p>Many other demands on people's time.</p> <p>Migration may help some to pay debt for irrigation technology.</p> <p>Land reallocation gives some land to 125 hhs though not commensurate to demand. Successful farmers aim to accumulate land (see above).</p>	<p>PSNP PWs time requirements, children schooling, time for cut-&-carry for livestock compete for people's time for irrigated farming, weeding. Worse for labour-poor hhs (e.g. fhhs with children at school).</p> <p>Many other demands on people's time incl by govt/party (meetings).</p> <p>Credit for irrigation technologies (pump, drip) though slow take-up. No irrigation DA at tabia level.</p> <p>PSNP transfers said to assist hhs to store own production and sell at higher price.</p> <p>Irrigated vegs consumed, contrib. to more varied diet.</p>	<p>Disconnect. Officials/ experts want land "used efficiently". Farmers want to raise agric income but refuse risks considered too high: fertiliser when no irrigated land & trend of insufficient rain; improved seeds when pest (e.g. wheat) and no solution; early planting when frost (cases of harvest lost), esp. with v. high costs of inputs. Yet fertiliser can quadruple yield. Easier to coerce vulnerable hhs yet have fewer means to cope with adverse consequences.</p> <p>Disconnect. Farmers refused to form irrigation cooperative.</p> <p>Disconnect. Meetings found to clash with govt hard work ethic. Time demand higher on party members, model farmers & leaders, many unhappy about this. Hard to achieve dual goal of leadership & econ success.</p> <p>Disconnect. Devt team & 1-5 joint work clash with daily labour rise.</p>	<p>Nothing comes to mind.</p>	<p>Community strongly resents coercion. Foot-dragging & avoidance when possible (e.g. hiding to sow barley rather than seeds). Leaders aware of and dislike negative social consequences of coercion, added factor to want to step down.</p> <p>Wereda didn't insist on irrigation cooperative as recognised that they need to do more work on marketing.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Aze Debo'a	<p>Need land. Farmers with larger holdings able to diversify agric portfolio, use inputs well, produce surplus to buy inputs + disposable income. Gap btwn better-off & poor farmers increasing over time.</p> <p>Fertiliser & impr seeds through DAs: needs cash, no credit any longer. Or being poor & included in NGO support (impr seeds).</p> <p>Extension advice: time of DAs, infrequent visits in remote areas.</p> <p>Many training mentioned: require time from farmers.</p> <p>Model farmers don't mention spending time teaching others.</p> <p>Devt team & 1-5: Not mentioned in relation to agric work.</p>	<p>Conducive market for coffee + roads + better connection with outside world: less enset planted, higher agric income, trade expansion from small-scale retail to larger-scale.</p> <p>Also true to some extent for fruit production though irrigation would multiply production and/but unclear if much larger market.</p> <p>Successful farmers accumulate land (see above).</p> <p>More frequent drought (3 out of 5 past years)?</p>	<p>Lack of capital/access to credit limits access to modern inputs for poor farmers.</p> <p>Lack of support to develop irrigation curtails potentially much increased production & income (e.g. farmer whose income quintupled).</p> <p>PSNP transfers allowed some hhs to plant coffee trees and wait for 1st harvest.</p> <p>Increased production (partly due to agric interv) led to increased profitable trade.</p>	<p>Mixed views and practices re: use of modern inputs (some farmers enthusiastic using only improved seeds, others not convinced, local seeds better when not enough rain).</p> <p>Disconnect. Model farmers refuse to waste precious time in meetings.</p> <p>Most successful farmers seem to also rely strongly on 'trade and other sources'.</p> <p>Not clear this is appreciated by govt officials.</p> <p>Disconnect: many want wereda to help invest in irrigation, good ground water & river potential, said to be lack of budget.</p>	Nothing comes to mind	<p>DAs note farmers don't apply advice re: fertiliser quantity, but recognise lack of financial capacity, and problem less severe than farmers' refusal to terrace private land.</p> <p>DAs complain about party works, too many wereda bosses.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha	<p>Need land.</p> <p>Irrigation: supported by wereda & NGOs (expert advice incl irrigation DA at wereda & kebele DAs helping with organisation, financial assistance, credit for technologies). Need people's time and resources to develop schemes, time to farm and maintain schemes. Need access to some water. DAs threat to take land away from farmers who do not irrigate wherever possible.</p> <p>Fertiliser: Coercion, farmers need cash as 50% down payment since 2007/8. Models expected to use.</p> <p>Improved seeds: cash (more expensive than local seeds, village crop bank but no significant difference), info on availability (more difficult for people living in remoter villages).</p> <p>Pesticide (used last year): free.</p> <p>FTC & FTC-based trainings: Time, good land to apply advice; DAs note lack of manuals.</p> <p>Model farmers: cannot be PSNP beneficiaries. Must disclose how much money at bank. Get advice, training, but need time to attend trainings (e.g. 11 days on watershed devt), meetings (e.g. once/week).</p> <p>Devt team & 1-5: Leaders expected to notably work every day as organisers, during 60 free labour days.</p>	<p>Successful farmers aim to accumulate land.</p>	<p>Fertiliser useless & worse (teff more attacked by pest, grows tall but little grain) though some reports of impr yields in fertile areas/irrigated land, esp by model farmers.</p> <p>Mixed reports on impr seeds; seem more popular but costly & failing if not enough water.</p> <p>Irrigation successful: 10-27% farmers growing cash crops; 6 pumps started in last 3 years, concrete canals to divert water, buckets etc.</p> <p>Challenges: depends on rain; some schemes affected by floods, decreased river flow.</p> <p>Lack of easy access to markets curtails effects of better production.</p>	<p>Disconnect. Govt model: fertiliser use improves productivity vs. farmers' knowledge that fertiliser not suitable to soil in most areas. Even model farmers admit to this.</p> <p>Mostly connect. Irrigation: People want more govt/ wereda support. E.g. need wereda attention to address delay in building canals for dam constructed with NGO support. Wereda to assist digging for ground water. Water harvesting failed previously, now cautiously reintroduced.</p> <p>Disconnect. Models frustrated by time spent in meetings and trainings at wrong time ('killing' work time, contradictory to govt appreciation of working culture).</p>	<p>Nothing comes to mind.</p>	<p>Community strongly resents coercion re: fertiliser. Even DAs recognise fertiliser not suitable for local soil/ farmers' legitimate protest but no power.</p> <p>Model farmers quite reluctant to disclose their assets.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	<p>Need land.</p> <p>Irrigation: mostly private activity, limited wereda support e.g. credit. Need access to water &/or resources to get access to it: labour to dig well, pump & pipes (cash or credit to buy), cash to pay pump fuel cost or rent pump, cash to buy water! Some farmers connect several pumps and pipes to get water. Wealthy farmers better able to afford. Also fhhs disadvantaged as nobody to work, depend on daily labourers.</p> <p>Fertiliser through local service co-op or women co-op. Cash payment.</p> <p>Impr seeds: service co-op members have priority to get impr maize seeds, cash payment. New beans & potatoes seeds (Harremaya univ, through NGO) through revolving funds, need cash. Need rain & good seeds (maize seeds impaired at least once).</p> <p>Models, devt teams & 1-5: Requires time for trainings (e.g. 7 day-training for model farmers).</p>	<p>Rising chat demand, improved access and comm. for better trade. True for irrigated vgs too to some extent e.g. presence of local wholesale buyers coming to buy increased local production.</p> <p>Every bit of arable land is cultivated. Rising value of housing land and land for non-farm activities.</p> <p>Some farmers with larger plots rented tractors from neighbouring kebeles (150 birr/hour). Some farmers with wells sell water to others.</p>	<p>PSNP allowed some hhs to plant chat and wait 3 yrs for 1st harvest.</p> <p>No access to credit, poor farmers cannot get fertiliser & impr seeds. Reports of success when rain, not if no rain.</p> <p>Some of the pesticides used in past reportedly killed bees.</p>	<p>No strong stance of wereda officials re: chat growing. No report of enforcement re: inputs, rather insufficient access.</p> <p>Disconnect arising from insufficient/misguided action by govt as community want wereda to help all farmers to get access to water (developing large irrigation scheme, access to ground water) rather than continuing PSNP support.</p>	<p>Nothing come to mind.</p>	<p>Resentment against farmers restricting access to water from wells dug communally but on private land (selling water). Wereda court involved in the case.</p> <p>Model farmers disliked being asked to attend 7-day training at harvest time; kebele chair who is a successful chat broker, disliked having to 'convince' people.</p> <p>Some appreciation of work of DAs though also a sense that farmers now no longer need them.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gelcha	<p>Need clear land use rights, land & interest.</p> <p>Irrigation: private undertaking. Wereda support to irrigation along river failed (forming co-op, large pump). Remaining users: need labour, cash to pay fuel for smaller pump; those unable sharecrop out. See above, plan for future.</p> <p>Traditional irrigation: need time.</p> <p>Planned devt: high requirements re: technical, mangt & marketing skills, & markets. Not sure wereda and community appreciate this fully.</p> <p>Fertiliser, improved seeds, extension advice: Advice & training but no input. Veggies & fruits grown on irrigated land adopted from other irrigation users.</p> <p>Devt team & 1-5: time.</p> <p>No model farmer & package system.</p>	<p>Inflation costs prevented failed co-ops to afford pump fuel costs.</p> <p>Youth sharecropping irrigated land in neighbouring kebeles covered with spate irrigation.</p> <p>Five external 'local investors' from Addis Ketema on traditional irrigation: people get some skills, but no daily labour as bring labourers from Addis Ketema. Pay tax land.</p>	<p>GTP introduction together with heavy emphasis on farming. Rainfed agric unreliable, little effective govt support anyway. Devt teams & 1-5 not very active as little farming.</p> <p>Large irrigation co-op and three youth co-ops all failed due to weak mngt/ follow-up & faulty technical advice (irrig) & lack of rains and failed harvests (youth).</p> <p>People with some irrigation relatively more food secure, do not need PSNP.</p>	<p>See above about land & irrigation & expectations. Many Karrayu prefer sharecrop land to others and continue with pastoralism; yet some youth sharecrop in nearby kebele so interest? Fledgling connect?</p> <p>Disconnect: Wereda forces people to buy fertiliser from kebele (to reach target) even though they can buy it cheaper from neighbouring kebeles.</p>	<p>To some extent, move to irrigated commercialised farming fits with urban ideas. Same group of 'progressives' spending night in towns.</p>	<p>Tension/conflict around PSNP in/exclusion, said to be ethnically motivated (excluding Somali) but other explain people excluded have irrigation, mostly non-Karrayu.</p> <p>People unhappy as wasted time working on large irrigation co-op scheme following wereda expert advice which was wrong, had to be redone.</p> <p>Local youth stopped youth from other kebele to come for daily labour on local irrigation.</p>
Luqa	<p>Need clear land use rights, land & interest.</p> <p>Irrigation: private undertaking, outside of kebele. Potential in kebele not known. Needs studying.</p> <p>Fertiliser: coercion on farmers with irrigated land along Woito River.</p> <p>Improved seeds: very few mentions, some maize & beans. Not clear credit/cash/free.</p> <p>Model farmers: used to introduce new ideas. Need interest & willingness. Successful champion interviewed: gets more extension advice than anyone in kebele.</p> <p>Devt teams & 1-5: time for joint work on each other's farms (some activity), leadership time for reporting/info channelling (not successful).</p>	<p>Emerging trend towards commercial farming & trade, incl of sesame (privately introduced). Improved roads & phone important. E.g. successful farmer stressed importance of market and close follow-up of market conditions.</p>	<p>NRM DA: farming time requirements clashing with time requirements for SWC activities.</p> <p>Model champion farmer seen as influential.</p> <p>Devt teams & 1-5: somewhat building on traditional urba. Said to have helped much e.g. fhh (widow resisting inheritance).</p>	<p>Emerging connect with 'progressives'? Seems move towards farming, heavily promoted through GTP, also coincides with interests of progressives in community.</p>	<p>Possibly, farming/settled livelihoods fitting better with Protestantism.</p>	<p>Nothing remarkable.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Do'oma	Need land/irrigated land. Fertiliser risky on rainfed land.	Amhara in-migrants "our DAs", show examples (new crops on irrigated & rainfed land, new technologies, planting times, use of pesticide bought on markets). Inflation: good market prices bringing increasing cash crop profits.	Big differences btwn hhs with irrigated land & enough water, irrigated land but not enough water, and rainfed land only. Improved roads help commercialisation of crops incl. new cash crops.	Disconnects: Little govt investment in irrigation; dam not maintained; land given to investors will increase water shortage for smallholders. No govt attention to new cash crops. Enforced fertiliser (unsuitable soil, risks, even those w/out land).		
Gara Godo	No irrigation. Rich farmers able to use modern inputs.	Good market price & demand, area planted with cash crops (coffee, eucalyptus) increases.	Modern inputs improve production in good yrs. But may be poor quality, late or outdated. Debt due even for failed improved seeds.	Disconnect: People want wereda to invest in micro-irrigation; wereda lacks budget bcs health & educ priorities pushed by donors & community. Disconnect: Interest in modern inputs (?) but poor supply.		

Livestock

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Land for cut-&-carry or cash to buy grass. In principle herding time no longer needed (zero-grazing), but time for cut-&-carry. Improved fodder from nursery: cash to buy seedlings.</p> <p>Vet & hybrid services: cash for drugs. Improved breeds fattening/trading: capital or access to credit (package), confidence in ability to repay.</p> <p>Honey: capital/access to credit to buy hives & bees, skills. Some land to put hives.</p>	<p>Migration enabling people to repay livestock debt or have direct access to capital. Hives taken on credit (in kind) sold to get capital for migration. Livestock sold</p> <p>Terms of trade v. good for livestock/products, leads people to invest in spite of high risk if drought. Some farmers buy cattle instead of shoat bcs in last drought govt distributed fodder for cattle.</p>	<p>Zero-grazing: More people convinced beneficial but not all.</p> <p>Watershed devt: wereda officials want to exploit it for livestock production as in other tabia.</p>	<p>Impr breeds & modern feeding (new fodder, cut-&-carry) more profitable, improved chicken bigger & laying more eggs – some convinced; others find impr breeds more difficult to feed/ impr chicken more susceptible to disease.</p> <p>Hives/bees expensive, unmanageable if not enough labour and other activities (e.g. fhh with small children).</p> <p>High (un-insured) risk investment bcs drought, diseases, shocks implying loss of hh labour/skills.</p>		<p>Tension around access to credit and debt repayment, see below.</p>
Aze Debo'a	<p>Grazing land (private or access to communal) v. scarce. New fodder (forage multiplication centre and seeds): land to plant seeds, cash as no credit for inputs.</p> <p>Vet & hybrid services: cash for drugs, but free artificial insemination & vaccin services.</p> <p>Improved breeds fattening/ trading: capital or access to credit – v. limited. Being poor and included in NGO support.</p>	<p>Terms of trade v. good for livestock/products.</p> <p>Share-rearing.</p>	<p>Enclosures: restrict grazing, some people don't comply.</p> <p>Grass grown in enclosed areas sold by kebele admin, resented by people.</p>	<p>Livestock traditionally highly valued in Kambata. 35% hhs have at least one hybrid. Many people keen, want more access to credit.</p> <p>Share-rearing allows farmers with capital to rear more animals, cared for by other farmers, and share benefits.</p>		<p>Community unhappy about management rules for enclosed areas incl. grass to be bought from kebele admin.</p> <p>Vet on outreach, has phone and motorbike, highly appreciated.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha	<p>DA advice</p> <p>Credit to purchase livestock (mostly shoats & poultry, some hybrid breeds provision), with down payment so need cash.</p> <p>Vet not available in kebele. Vet drugs in kebele, taking sick animals to Lalibela: need cash. Vaccin free on outreach.</p> <p>Land for cut-&-carry or cash to buy grass.</p> <p>Honey production: bees & modern hives available on credit, also with down payment so need cash, some land. Encouraged as group activity, need mangt/ marketing skills & access to market.</p>	Drought makes livestock production risky.	<p>Mixed success of modern hives but some medium-/large-scale producers. Pesticides used for crops said to have affected honey production, though contradictory reports.</p> <p>Most farmers complained about zero-grazing reducing livestock activities. Mixed reports on improved sheep and chicken.</p> <p>Lack of easy access to markets affects honey production activity though less strongly raised than for irrigated crops.</p> <p>See below on access to credit.</p>	Disconnect. Zero-grazing		Many in community unhappy with credit provision modalities, see below.
Adele Keke	<p>AK identified as potential milk production specialist area. Need access to improved cattle breeds: wereda provided some but not recently bcs increased cost of transportation; artificial insemination, but not clear that it's working. Not clear whether cash/credit/free.</p> <p>NGO credit related to prep for PSNP graduation: sheep. Need to be PSNP beneficiary.</p> <p>Vet services available but vet assistant, cannot make operations. Drug shortages, lack of training & follow-up, lateness bcs no transport means.</p> <p>Milk production & trade: see below.</p>	People sell improved offspring to each other.	Intervention not commensurate to interest.	Disconnect: more people interested but scarcity of inputs. People appreciate vet work but wereda said to lack interest/no follow up and no support.		

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gelcha	Hybrid breeds: wereda raises awareness (Borena cattle, modern fodder & feeding practice) but doesn't provide inputs/help people access them. Wereda officials talk about it but not found in practice in kebele. PSNP-related packages: Need to be PSNP beneficiary and capacity to repay loan though people allegedly not told this was a loan. NGO support to women's shoat fattening co-ops (2): requires savings (5 birr/50 days); individual marketing skills; social capital.	People save in livestock. Traditional seasonal grazing migration still occurs, curtailed by National Park, sugar factory, road devt, conflict with Afar& Argobba. Adverse terms of trade for those who wanted to buy livestock.	Nothing significant even though livestock is critical in people's livelihoods.	Disconnect. Livestock traditionally highly valued. People eager to get hybrid but no access. Disconnect. People feel govt doesn't do enough to help community facing deteriorating livelihood.		Some people refuse to repay PSNP-related package loan as allegedly not told it was on credit. Conflicts among women in co-ops as loan defaulters.
Luqa	Hybrid breeds (camel, cattle, shoats and poultry): Little info on requirements. (Interest? Ability to repay credit?). For cattle hhs had to make 500 birr down payment. Goats provided in 2005, people allegedly not told on credit. (See below). Vet services, vaccination: Free services? No mention of drug costs.	People save in livestock. Traditional seasonal grazing migration still occurs. Terms of trade for livestock seem to encourage people to invest in livestock fattening/trade, though high taxation limits profitability.	Govt/NGO activity appreciated. Contributes to emerging trend in commercialised livestock production?	Emerging connect? Livestock traditionally highly valued. Interest in hybrid breeds, emerging commercialised livestock production?		(Female) vet says no respect, people laugh when she does castrations. DA says breeds must be introduced cautiously bcs community would lose trust if one mistake occurred.
Do'oma	People refused technology for new fodder requiring financial resources (to purchase plastic sheet, urea & salt) & 15-day work.	Amhara in-migrants ("our DAs") take good care of ploughing oxen, fattening at the same time; show people. Regular epidemics & drought (2008 & 2011) kill livestock. Inflation, good market price for livestock/products.	Credit only for landed men in Wacha, & PSNP-related. But people whose livestock die due to drought, ineffective vet services in regular epidemics and ill-adapted breeds, get indebted.	Disconnect: Vet services lack manpower & medicine, ineffective against regular trypanosomiasis epidemics; breeds said to be ill-adapted to local climate. Livestock death raises indebtedness.		
Gara Godo				Disconnects: Fattening profitable but no improved breeds, vet services weak & irregular. DAs advise to plant elephant grass but no improved seeds.		

Non-farm

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>PSNP PWs: See below.</p> <p>Credit available for non-farm activities e.g. shop, teashop/ drink house etc. Need place: room/shack owned or rented. Access to electricity enables better entertaining customers. See interventions for youth.</p>	<p>Petty urbanisation in tabia centre hence increased demand for services.</p> <p>Some expansion of agric product trade through intermediaries incl. small-scale retail trade of irrigated crops. (See youth).</p> <p>Int'l illegal migration is an outlet for youth w/out options incl insufficient non-farm options.</p> <p>Poor people: Given paper by wereda to cut dry wood in govt protected forest; sell grass (though now expensive).</p>	<p>No TVET, hard for youth to acquire technical skills. Not sure how large the 'local' market would be.</p> <p>A few 'locally paid' jobs linked to govt interv: PSNP secretary, tabia secretary, co-op shop keeper, phone operator.</p>	<p>Access to TVET would be better than Gr10 youth "sitting idle" or migrating; but no access in wereda so not affordable generally. Community concerned by lack of options, incl. non-farm, for landless and more educated youth.</p> <p>Little govt attention except PSNP PWs. Community debate as time demands clash with time spent on more lucrative activities (irrigation); some better-off farmers consider graduation favourably.</p>	<p>Urban model: running shop, trade, nor farming.</p>	<p>Access to PSNP & graduation decisions raise some tension but not very high.</p>
Aze Debo'a	<p>PSNP PWs. See below.</p> <p>No interv other than a few specifically targeting women and youth (see below).</p> <p>Lack of access to credit for successful established activities (e.g. carpenter liking to make furniture, stone-crusher).</p>	<p>Int'l illegal migration is an outlet for youth w/out options incl. insufficient non-farm options.</p> <p>Coffee washing plant offers seasonal jobs. Some employment in govt jobs & NGOs, own business, traders & businessmen (85 people concerned). A few transport services.</p> <p>Expanded coffee/grain & other agric/livestock product trade, from small-scale retail to larger-scale.</p> <p>No info on poor people.</p>	<p>Wereda officials talk about SME devt but no specific plan yet & unclear if 'rural people' would have access.</p> <p>Lack of access to credit.</p>	<p>Community highly concerned by lack of options, incl. non-farm, for landless more educated youth and v. high unemployment of Gr10 and above. Wereda talk about devt of SME but no specific plans, unclear if 'rural' people would have access.</p>	<p>Successful life based on non-farm activities fit with urban ideas and Protestant ideas.</p>	<p>See youth</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha	<p>PSNP PWs: See below</p> <p>Good number of interv (production groups), many target women, youth & other groups (e.g. ex-soldiers) (see below).</p> <p>Credit for non-farm activities available. ACSI: group modalities so need to form a group.</p> <p>Taxation of non-farm activities: need cash to pay.</p>	<p>Tourism in Lalibela but no system for local people/ youth to acquire skills in relevant areas (catering, guiding etc.).</p> <p>Kebele centre: 50% people involved in non-farm activity (shops, mills, trade also on Lalibela market), private i.e. not linked to govt interv except maybe some credit. Most successful ones employ a few non-family members.</p> <p>Poor women sell wood (illegal), wash clothes, transport water for others.</p>	<p>TVET in Lalibela but costly & graduates don't find job.</p> <p>People deep distrust of ACSI may limit start-up numbers.</p> <p>Taxation discourages small activities.</p> <p>Airport: male jobs & customers to services in kebele centre. Airport extension works, other govt projects: opportunity to learn construction skills (40-50). Woodworking, but lack of easy access to market.</p>	<p>Not sure, not much info on govt position. Presumably Lalibela administration more concerned by general devt of tourism in Lalibela, does not seem to make links with potential opportunities for surrounding areas.</p> <p>Community concerned by idle youth becoming a burden for the kebele.</p>		
Adele Keke	<p>No interv other than some credit available incl for non-farm activities. Lack of access to credit major constraint.</p> <p>Lack of electricity in some areas also a constraint.</p> <p>One milk production co-op targeting women (see below).</p>	<p>Jobs on nearby infrastr devt/ constr projects (road, towns). Chat trading; livestock & livestock product & fodder trading, incl women milk traders. Petty trade/ shops in centre. Grinding mill services. Carpenters. Delalas. Transport services incl minibuses by a few better-off farmers.</p> <p>Most of the capital to start bigger activities comes from chat growing and trading.</p> <p>Poor women may work for others (e.g. wash clothes & clean livestock).</p>	<p>TVET in Kersa but not that good.</p>	<p>Disconnect: Seem to be potential for well-managed credit provision on larger scale to allow further expansion of non-farm activities linked to ongoing urbanisation, close links with various nearby urban areas etc.</p>		
Gelcha	<p>No non-farm interv except focusing on women & youth. See below.</p>	<p>Jobs as guards at factory or park. A few men & women involved in fattening/ trading shoats. Women & youth (about 10) in petty trade/ shops. Some of this relatively successful (e.g. 25,000 ETB savings, 40,000 capital).</p> <p>Poor women & children covering school expenses sell wood, charcoal, grass & sugar cane residues (livestock feed). Charcoal: should get permission from kebele admin but some people don't.</p>	<p>TVET in Metahara factory, & Kersa. V. few attended.</p>	<p>Jobs as guard for people who have herd. Internal disconnect.</p>		

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa	Limited non-farm interv. Attempt to establish production co-ops. See below, youth and women focused interventions.	Private undertakings: a few men agric/livestock trade & mills. Need capital/access to credit (not clear where it came from, own wealth?); reliable production/storage facilities (absent), transport means to strengthen bargaining position. Non-local traders with trucks have stronger bargaining position. A few among most successful ones employ very few other people. Poor people sell wood & charcoal or work for others (e.g. bringing water though using donkey-drawn cart, quite a significant asset?).	No TVET in wereda so limited opportunities to learn technical skills. No support to people starting trade privately. Hybrid breeds help men to engage in livestock fattening/trade. High taxation makes business less profitable. A few jobs on govt-funded road construction; one woman cook at school feeding programme; one person employed at co-op shop; people learning how to build houses through labour for public buildings.	Not clear. Wereda focus on farming and inputs, doesn't seem so interested in trade/marketing of outputs.	Trade fits with Protestantism ethic.	Nothing remarkable.
Do'oma	No youth package. No access to credit except PSNP-related for oxen (?) & for landed men in Wacha.	Migration in Ethiopia. Men (mostly young): seasonal agric labour or settle in towns for daily labour. Young women in towns. No remittances sent.		Disconnects: No support to non-farm activities other than for landed men (access to credit). Successful sand youth co-op was banned to maintain security in new Maze Park.		
Gara Godo	Access to land in municipality: some women reported difficulties. Youth enterprise woodwork shops: supported?	Increased production: increased opportunities for trade. Many jobs & daily labour opportunities in municipality, though most self-initiated & no support. Coffee plant jobs & daily labour. Young men & women migrate in towns (educ ones to seek professional employment). Emerging migration abroad?	Lack of intervention to help develop non-farm options contributes to migration of young men & women.	Disconnect: Developing municipality but little investment to develop SME. (Question: who should invest, "rural" wereda or municipality?)		

Savings and credit

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Emerging S&C co-op: cash to save; mngt skills from leaders; wereda follow-up.</p> <p>Credit from DECSI & multi-serv co-op: tabia leaders' approval, in principle capacity of repayment, time & labour for chosen activities.</p> <p>Model farmers, party members, leaders expected to repay timely.</p>	<p>Equb not customary in tabia.</p> <p>Int'l migration: helps many to repay debt (sharp rise in 2008/9, mass livestock loss & death); youth take credit (other guises) to migrate.</p>	<p>Credit has helped to start non-farm activities, take livestock & modern farm/ irrig technologies. But has dragged down people when failure or mis-mngt. V. high level of bad debt to DECSI & multi-serv co-op.</p>	<p>Better-off farmers with large deposits on DECSI account (professional MFI) save v. small in S&C co-op.</p> <p>Officials don't consider credit risks; DAs say farmers don't consider benefits.</p>	<p>Nothing comes to mind</p>	<p>Debt recovery is source of tension btwn community & tabia leadership.</p> <p>Model farmers, party members, leaders harmed more than others.</p> <p>Livestock DA frustrated: too many conditions for farmers to take loans, bottleneck, cannot reach targets, hinders devt.</p>
Aze Debo'a	<p>Access to credit v. limited.</p> <p>Small PSNP-related loans: need to be PSNP beneficiaries.</p> <p>Wereda-promoted farmers' S&C association: no credit yet, savings required 5 birr/month min.</p> <p>MFI in Durame require 'urban collaterals' (house).</p> <p>NGOs: focus on women or poor/vulnerable (e.g. PLWHAs). Need to be in one of these categories.</p>	<p>Equb relatively common & important for traders & businesspeople.</p> <p>Successful int'l migration, savings over long period (esp. gradually expanding coffee trade) gives access to sometimes large capital amounts.</p>	<p>Lack of credit said to negatively affect many other interv esp for poorer farmers/people. But many successful people used other capital/not credit. Mixed success of existing small credit schemes, except NGO/women bcs better follow-up.</p>	<p>Demand not met. Both groups (govt officials & frustrated beneficiaries) may underestimate risks and need for strong management and follow up.</p>		<p>See youth.</p> <p>Frustration on side of 'beneficiaries' as no access/ limited to credit.</p> <p>DA leading farmers' S&CA frustrated: no potential for the organisation to be effective in changing people's lives.</p>
Shumsheha	<p>Much savings activity, groups promoted by govt & NGOs: need cash to save; time for meetings & mngt esp for leaders. Most provide credit. Some production co-ops also provide credit. To members only in both cases.</p> <p>Micro-credit for women from wereda office: no info on requirements.</p> <p>Govt input credit for fertiliser, seeds & hives: since 2010/11 need cash for downpayment.</p> <p>ACSI for PSNP loans & any credit: need group collateral.</p>	<p>Equb & several rural funeral associations having adopted urban iddir practices provide credit to members.</p> <p>Bank (credit for investors & rich farmers) & MFIs in Lalibela, incl ACSI.</p>	<p>Savings groups quite successful though some conflicts.</p> <p>Credit for women from wereda: some success in non-farm activities.</p> <p>ACSI credit intensely disliked in kebele (see disconnect). PSNP credit used to be through service co-ops, some success, some failures. Poor repayment (85% loans some bad debt) so transferred to ACSI & since then people refuse to take credit.</p>	<p>Disconnect. ACSI credit: group modality disliked, people lost trust after resources embezzled by ACSI employees and farmers made to pay twice loan repayments (ACSI = "blood enemy"), harsh debt recovery practices.</p>		<p>Debt repayment v. difficult for kebele officials after 2004/5 as couldn't force people.</p> <p>ACSI loan repayments used to be collected by kebele leaders, three of them had houses burned down.</p> <p>Responsibility transferred to service co-op; leader had house burned down too (2007/8).</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	<p>Various credit schemes mentioned by officials, hard to relate to reality told by community.</p> <p>Govt-affiliated OCSI: group-based, various activities incl allowing selling chat when price is higher.</p> <p>Credit from wereda office (different?). Poor people w/out assets said not to have access. Village & kebele leaders screen.</p> <p>Recently credit by NGO, related to PSNP (HABP) for 25 people w/out previous credit from wereda. Revolving fund, interest free. Wereda says poor follow up.</p>	<p>Many equbs, incl large ones (from 10 to 200 birr/ 15 days; tours of 15,000-20,000 birrs).</p> <p>No bank in Kersa, but banks in Adeway & Harremaya.</p>	<p>Mixed stories; successes and failures for all types of credit. Not clear why people say lack of access to credit. Requirements not met?</p>	Not clear		<p>Wereda officials upset by recent start of PSNP/HABP-related credit by NGO, "killing savings culture", "no follow-up". Want to ask Nat Bank of Ethiopia to intervene if NGO doesn't improve its practice.</p>
Gelcha	<p>Credit to women for shoats by NGO. Savings required (5 birr/50 days). See below.</p> <p>Credit by wereda to various production co-ops. Most failed (weak mngt, inflation affecting demand or input prices): bad debt, wereda stopped credit.</p> <p>Credit for OFSP livestock packages some years back: only PSNP beneficiaries. Allegedly not consulted on interest, not told value and not told it was credit.</p>	<p>No equbs though a few people employed at factory joined equbs there.</p> <p>Individuals save in livestock even gains from agric & trade. Few save at bank though this is starting to change.</p>	<p>Not a lot of discussion of credit. Some successes, some failures incl with OFSP packages.</p> <p>Most people's attention is on expected irrigation opportunities.</p>	Nothing much as it's not clear that people want more credit.		<p>Some conflict about loan defaulters in women co-ops.</p> <p>Wereda stopped credit bcs bad debt of failed co-op, affecting negatively surviving co-op wanting credit to diversify.</p> <p>Some people refuse to repay loans for OFSP packages as allegedly they were not told it was on credit.</p>
Luqa	<p>Multiservice co-op, S&C co-op, women & youth co-ops provide credit to members. Can be used for non-farm activities.</p> <p>Hybrid breeds on credit (wereda/ NGO): down payment required for cattle; others not clear but seems camel and cattle mainly better off hhs.</p> <p>Improved goats on credit in 2006. Requirements allegedly not clear & people didn't know it was credit.</p>	<p>Legacy of mistrust as money saved by Derg S&C association disappeared when Derg fell and association disbanded.</p> <p>Omo MFI preparing to start working in Luqa.</p> <p>Employing one of the few female Gr10 leaver from Luqa as promotion agent.</p>	<p>Limited info on use of credit. Some used it well incl. for non-farm activities.</p>	Not clear if there is disconnect due to limited access to credit considering legacy of mistrust.		<p>No problem so far in credit repayment for more recent supply of hybrid camel and cattle breeds. Unexpected request by wereda to DA to collect payment for 2006 goat loans; necessitated mediation by kebele chair.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Do'oma	Need land to get access to credit in Wacha – can be used for whatever people like; or being PSNP benef to get access to PSNP-linked credit - restricted to oxen?	.	PSNP credit helped increase oxen ownership so some people can farm their land rather than renting or sharecropping.			
Gara Godo	OMO MFI group loans: requirements? Wereda credit: requirements? Presumably weakly managed, overall debt level increasing in spite of 2011 campaign to recover last 2 yrs debt for inputs.	New office giving indiv loans.	OMO loans used with some success in farm & non-farm, but rising debt with wereda (separate credit source?).	Connect: OMO MFI loans, uptake & some success. Disconnect: No PSNP-related credit/packages so far. Demanding wereda screening of HABP applications, due to bad experience with own credit so far?		

Livelihood interventions focused on women

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>No specific intervention. Poor fhhs priority in PSNP –if not thought to be supported by migrant hh member. Landless fhhs priority in land realloc. Young women priority for locally paid jobs.</p> <p>Women in separate devt & 1-5s, focus seems to be mostly on HR issues.</p>	<p>Economic empowerment: successful fhhs, married women working on farms (not ploughing), young women daily labourers, female migration (5% total int'l), shops in tabia/towns, retail trade of agric products etc.</p> <p>Girls' education: above parity at primary; high numbers in post-1ary but face same constraints as boys (exam failure, joblessness).</p>	<p>Absence of specific interv reflects general (regional?) policy: women empowerment mainstreamed in all interv with affirmative action e.g. quotas in govt/political structures, lower pass scores in education etc.</p> <p>WA present but no strong livelihood activity (active through female devt teams & 1-5 in HR field).</p>	<p>Community seems favourable to women's economic empowerment: decreasing disconnected? Vs. female migration, increasing no. young women waiting return of migrant husbands to go & live/ work in nearby towns: increasing disconnect?</p>	<p>Religious, urban ideas not strong on women empowerment, but urban role models for young women/ girls.</p>	<p>Tension around land re-allocation though youth don't strongly challenge priority to fhhs.</p> <p>Young men highlight job-related affirmative action but find it fair.</p>
Aze Debo'a	<p>Poor fhhs priority in PSNP – if not thought to be supported by migrant hh member/ working children.</p> <p>No govt interv, some NGO interv e.g. poultry, non-farm income-generation activities & training: need to be poor and included in NGO programme.</p>	<p>Girls' education but facing same lack of opportunities as boys when educated.</p> <p>Some change re: women's economic empowerment: retail trade, work on parents' farm, seasonal work at coffee plant for young women; a few relatively successful women farmers, income raised by married women.</p> <p>General trend: much greater freedom to move for women. Women migration in Ethiopia & int'l (Gulf): 'unthinkable 10 yrs ago'.</p>	<p>Some women say they are unable to improve families' livelihoods as would want bcs no interv and no access to credit.</p> <p>WA present, doesn't seem v. active in livelihoods.</p>	<p>Community seems favourable to women's economic empowerment: decreasing disconnected? Vs. female migration: increasing disconnect?</p>	<p>Protestantism support women's economic empowerment. Urban role models for young women/ girls.</p>	<p>Nothing comes to mind.</p>
Shumsheha	<p>Cotton spinning, basket sewing, stove production groups (govt & NGO interv): need inputs (cotton, cement), time, mngt skills, market outlets. WA membership?</p> <p>Credit for non-farm activities available for women.</p>	<p>Girls' education but early marriage.</p> <p>Some change re: women's economic empowerment, notably in running shops, cafés etc. in kebele centre.</p> <p>However, generally a sense that young men have easier access to work opportunities (airport, construction, seasonal migration) and will often win in advertised vacant post competitions.</p>	<p>Mixed success of production co-ops: increased cost of inputs, output price a bit too high (stoves) making it difficult to sell, internal disagreement among members, workload clashing with devt activities and activities like FFW.</p> <p>Credit successful in some cases.</p> <p>WA/League (no clear distinction) active in facilitating formation of the women's groups.</p>	<p>Community seems favourable to women's economic empowerment.</p>		<p>Some envy among women when only a few get training at wereda level.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	Women's milk production co-op (NGO support: initial capital, house, some equipment): 'on the way' as still some missing equipment. Delay? Co-op started some other activity (bought & resold fertiliser for a profit). Need committed members & leadership. One woman fear this will not be present.	Women involved in milk production & trade on individual basis; some doing fairly well. Some shops and small businesses fairly successful too. Emerging women economic & broader empow (e.g. women resisting widow inheritance, divorcing, establishing independent livelihoods). Family support indispensable for those resisting norms. Younger women want to strengthen their economic situation so as not to depend on husbands.	WA not active; same for League. Federation not known.	Disconnect? Not sure women see the point of co-op activity as individual milk trade goes well for some.	Women empowerment agenda fit with urban ideas.	Allegation that co-op vice-chair has used money for her own business.
Gelcha	All interv by NGO. NGO credit for shoats rearing/ fattening & trading. Savings required (5 birr/50 days). Cases of defaulters & conflict. Co-op shop with PCDP initial capital: stopped bcs rising prices. Some say savings required. Grinding mill co-op with GTF support (house, machine, start-up fuel). In spite of members' savings co-op became unable to pay salaries & disbanded. Illustrate missing factors/ requirements: mangt skills, market study & assessment.	Inflation, hence rising prices of items for sale at co-op shop & fuel and salaries for mill co-op. Generally women's empowerment agenda e.g. girls' education & women resisting widow inheritance & divorcing, though seems family support more important than govt. Ten women self-started petty trade; one leading, has her own cart. Inflation is an issue but she and others manage.	Govt/NGO support pretty much failed for the women involved. WA not active (leader not asked to do anything by kebele).	Emerging connect for 'progressive'? Govt women empowerment agenda fits with/ shapes up local modern repertoire. Slow change.		Defaulters & conflicts: some cases taken to social court. Women involved in grain mill co-op lost 7 yrs savings.
Luqa	Women food/ beverage co-ops (NGO support) not v. successful.	Luqa centre developing into a roadside settlement, but individual petty trade & food/beverage selling seems more successful than same in group. Women's empowerment agenda generally: a few cases of economic autonomy e.g. women resisting widow inheritance with family support; a few young women Gr10 leavers; a few women socially & politically active.	Nothing remarkable. WA not active: women & children affairs representative on kebele cabinet is one of the socially & politically active women. Seems little idea that WA/women representatives might be involved in changing women's livelihood opportunities.	Govt women empowerment agenda fits with/ shapes up local modern repertoire. Slow change.	Women economic/general empowerment fits with Protestantism.	
Do'oma	Little activity so little requirements of (non) benef. Access to credit only for women married to landed men (Wacha).	Signs of change in domestic & farm task-sharing. Women more aware of their rights but weak implementation esp for FHHs.	WA, League or Federation inactive.	Disconnect: No support to women's economic empowerm agenda. FHHs excluded from livelihood interv.		

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gara Godo	Greater awareness of property rights but patchy implementation as need time & fear of stigma. Elders biased & official authorities unresponsive. Women with business ideas; no access to land in town.	Women's lives changing. Changes in domestic task sharing, greater involt in farm & economic activities. Some women politically active, role models e.g. school director.	WA weak, League & Federation even more.	Disconnects: Women property rights' awareness not effectively supported by rights enforcement. No access to land in town for women with business ideas.		

Livelihood interventions focused on youth

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Youth package: land for some activities e.g. hillside land requiring community agreement, trust by tabia leaders & MFI re: credit repayment, organisation/ mangt skills, interest.</p> <p>Land reallocation: youth must be YA member.</p>	<p>Increasing landlessness, rising education level & shift in aspirations/role models, unmet aspirations (exam failures, joblessness), rising int'l illegal migration further shifting role models.</p>	<p>A few successful young farmers on sharecropped/ rented land; seems to be 'regular' credit rather than youth package.</p> <p>Little results for youth packages: hard to get hillside land, youth take credit then migrate.</p> <p>No TVET in wereda, difficult to attend (costs).</p> <p>YA present, indispensable to have a chance to get land.</p>	<p>Community/landed hhs reluctant to give away communal land.</p> <p>Govt support focuses on rural youth staying in rural community. Mismatch with aspirations of many (& with what is desirable/ feasible).</p>	<p>Urban model: youth not involved in farming any longer; successful returned migrant owning shop/ trading, living in town.</p>	<p>Intergenerational tension about access to land at hh & community level.</p> <p>Tabia leaders said not to trust youth and deny access to credit.</p>
Aze Debo'a	<p>Attempted youth co-op with wereda credit failed: too small loans. YA membership required.</p> <p>Access to credit for other activities, lacking.</p> <p>Youth landlessness and joblessness not addressed.</p>	<p>V. high unemployment of educated (Gr10 +) youth (> 300 in kebele, > 5,000 in wereda).</p> <p>Retail trade (vegs, fruits, coffee), transport services, seasonal jobs on coffee plant (esp young women/ girls). Rising int'l migration for male & female youth.</p>	<p>Youth co-op loans said to be too small, transformed in individual loans.</p> <p>Govt ineffective in supporting individual initiatives (e.g. youth group with blocket machine from NGO).</p> <p>YA nominally active.</p> <p>TVET in Durame: no info.</p>	<p>Little attention to rural youth. Wereda talk about support to devt of SME but no specific plans yet and unclear if rural youth would have access.</p> <p>Not clear if community would value TVET & more technical jobs.</p> <p>Lack of/ineffectiveness of interv impacts negatively on govt goal to make youth fully participate to community devt.</p>	<p>Urban model not new. Protestantism said to fuel youth's valuing of wealth (e.g. in marriage).</p>	<p>Further credit frozen until all indiv loans repaid.</p> <p>Youth bitter, some say generally think govt 'irrelevant'.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha	Several youth production groups with govt support ('youth package'): sand & stone, beekeeping & honey production, local poultry raising. Need proposal accepted by wereda office. Depending on activity: need market, members' time & labour, access to some capital/ credit or inputs (tools, hives & bees, chicken), mangt skills. Not all these have been available for all groups. YA membership? Credit available for youth involved in individual non-farm activities: no mention of requirements.	Landlessness, education and joblessness. Question for the future: Shumsheha now back in Lasta rural wereda. Might be better for farm-based livelihoods, irrigation etc. Not sure better on the whole for youth.	Beekeeping & honey production groups (some apparently fairly successful) linked to environm protection: hillside land/forests given to groups for protection. Sell grass, fodder for farmers. Also linked to credit provision, and land use policy: stone & sand group allocated land; beekeeping group asked land for shop to sell honey in kebele centre. Market is more of an issue. Lack of sustainable market for stone & sand groups. TVET in Lalibela, few students from kebele, graduates do not get jobs. YA said to facilitate formation of youth groups.	Disconnect. Wereda not sympathetic and refusing support to youth group (honey, poultry, grass selling) bcs it didn't take loans from govt. Disconnect. Sense that youth do not respond to opportunities bcs not what they aspire to after Gr10 & higher education. Instead, become 'idle', dependent on their families, a burden on the kebele, troublesome as spend their time in drink houses.		Some community opposition to exclusive use of hillside/ forest land by youth groups: e.g. grass one group had stored burned down, youth suspect on purpose. Wereda not sympathetic and refusing support to youth group (honey, poultry, grass selling) bcs it didn't take loans from govt.
Adele Keke	No youth co-op but three groups (two male, one female) recently established. Need to select activity (not clear whether they get support to do this) and will be provided credit. Said to be delay in providing credit.	Not clear what options for youth. Few role models, not yet big interest in education, unemployment. Lack of starting capital and hard to get access to capital. Daily labour in towns, get involved in chat trade (loading/unloading etc.).	YA passive. TVET in Kersa but not good quality, no one attended.	Attention to youth starting only now.	People want AK to be more urbanised with more job opportunities for young people.	
Gelcha	Failed attempt to establish three farming youth co-ops: weak organisation, failed harvests due to lack of rain, inability to repay wereda loan. Shows what (unmet then) requirements are. Other co-ops mostly failed: weak mngt & follow-up. One stone quarrying co-op survived, wants credit to diversify, no longer given by wereda bcs bad debt of other failed co-ops.	Inflation reduces demand for stones (fewer houses) + competition with illegal exploitation. Education but parents discouraged by rising no. of Gr10+ sitting idle. Young men sharecrop in irrigated land in neighbouring kebele. Daily labour on sugar factory at harvest. Used to be also at metal factory but closed	TVET in Metahara factory, & Kersa. V. few attended. YA not functional. League formed for election, also not functional.	Disconnect: Wereda want youth to engage in farming but doesn't consider risks of rainfed agric. Youth co-ops engaged in successful activity pay for lack of success of others and blame wereda/govt for not delivering on its promise (spate irrigation, electricity etc.)		Young people preventing others from getting daily labour in kebele.

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa	Wereda attempt to establish youth co-ops. Resin & incense co-op on enclosed hillside, required community agreement. Group to protect forest. Livestock & sesame trade. Credit from NGO to match initial capital through members contrib. (inconsistent data).	Easier access to Key Afer and entertainment opportunities there; rising Protestantism. Influences on youth.	Resin & incense co-op also supposed to protect forest in areas given to them. No TVET in wereda. YA exists, largely inactive.	Two role models for male and female youth: education & a different life or becoming locally successful and wealthy. Not clear if youth livelihood interv have potential (2 nd role model).		
Do'oma	No youth package. Young men face problems getting access to land.	Few non land-based job opportunities.	YA, League & Federation inactive. Young men have no voice & young women even less.	Disconnect: No support to youth access to economic opportunities. Ban of successful youth co-op (see above). Youth do not have voice but also do not want it. Most do not want to stay.	Urban lifestyles attract youth away from community.	
Gara Godo	Access to land difficult. Not many local jobs for educ youth. Youth package? Group of 9 trained TVET (wood & metal work) but little support to access workplace, inputs or credit.	Many youth combine educ & income generation, more often for themselves than in past. Young men have some voice but drowned by elders'.	Growing no. educ youth. YA, League & Federation weak. Leadership challenged bcs nothing achieved.	Disconnect: Patchy support to youth access to econ opportunities (e.g. group trained but not further supported). Most successful youth businesses established independently.		

Food/cash for work – PSNP and EFA if work involved

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>PSNP PWs & EFA work: same focus as free labour. Time (PWs: 5 days/ month/ hh member supported, max 20 days/adult hh member; EFA not clear; pregnant & lactating mothers excluded; PSNP PWs 75% hhs). Vs. no work for DS.</p> <p>For tabia leaders/experts: time to discuss & agree priorities with Council & community. For devt teams & 1-5 leaders time to mobilise people. For foremen & militia time to supervise works & guard people's houses, paid same as PWs.</p> <p>Tools, tree & fodder seedlings at right time, materials paid by wereda budget (e.g. cement for check dam, gabions for watershed). Relatively ok. Some delay in fodder seeds supply.</p>	<p>Free labour 20 days/year (40 days done once, yr following 2008/9 drought). Often add'l regional campaigns of 3-5 days.</p> <p>Automatic deduction of grain (1 kg/month/hh) for tabia, wereda, regional & national projects. Principle decided communally.</p> <p>Migration of mainly youth: hard works face labour gaps. Remittances much bigger source of income than PSNP transfers for hhs concerned hence families with migrants targeted for graduation.</p> <p>Daily labour on irrig/ migrants' farms paid higher (50-60/day for men; 35 for adult women).</p>	<p>Hhs with many dependents (fhhs esp), hhs with irrigation: time requirements prevent other activities. Cases of children taken by parents to assist when many days to cover. But transfers allowed hhs to postpone sales of own products to sell at better time.</p> <p>Focus on community assets for livelihoods and lives activities (e.g. watershed, rehab; roads; school; irrigation expansion). Sense that most is useful, too many priorities for time available.</p> <p>Cutting off access to PSNP used as threat or coercion e.g. fertiliser, latrines.</p>	<p>Disconnect. Govt model: PWs + free labour organised at time not clashing with regular harvest time. Doesn't account for less seasonal time requirements of irrigation, many non-farm activities etc.</p> <p>Disconnect: Young people 'vote with their feet' and migrate instead.</p>	<p>Fits uncomfortably with urban ideas.</p>	<p>Various complaints about selection aspects (transfer PWs to DS; no hh members included in EFA).</p> <p>Graduation: some people unhappy, others consider favourably as freeing time.</p> <p>Some complaints re: presence records & handling and composition of works team (m/f balance). One foreman dismissed.</p> <p>Debate about priorities for works (usefulness & public goods character—for who).</p> <p>Some tension tabia-wereda about who is responsible for delay.</p> <p>Community members generally unhappy about 'automatic' contrib. (not goal & projects but modality of communal & not individual decision).</p>
Aze Debo'a	<p>PSNP PWs same focus as free labour. EFA: not clear if EFA. Time requirements not clearly spelled out but seem much lighter than e.g. Harresaw (e.g. fhh 12 days/ month getting support for 8 family members). PWs 30% hhs.</p> <p>Not much info on requirements & works organisation.</p> <p>Devt teams & 1-5 role not mentioned, time requirements on DAs & cabinet members mostly, re: priority decisions & organisation.</p>	<p>Free labour.</p> <p>Remittances much bigger source of income than PSNP transfers for hhs concerned (fewer than e.g. Harresaw) hence families with migrants targeted for graduation.</p> <p>Daily labour e.g. seasonal jobs at coffee plant, not better paid.</p>	<p>Mixed, veering towards positive views on effectiveness of SWC activities. Enclosed areas exploited by kebele admin for kebele budget. Some challenges with terracing on private land, tree-planting on communal land (but some highlight big progress with reforestation). Improved internal roads.</p> <p>Transfers allowed a few hhs to plant coffee trees & wait for 1st harvest (a few years).</p>	<p>Disconnect. Govt model: PSNP temporary safety net to allow people to invest to achieve food security. Vs. (some) beneficiaries' (alleged) perception of it as 'regular job with salary'.</p>	<p>Fits somewhat uncomfortably with hard work ethic of Protestantism (DS ok as vulnerable people).</p>	<p>Various complaints & nepotism allegations esp. re: annual replacements in quota & graduation ('headache' for NRM DA).</p> <p>Some people despise some PSNP beneficiaries, seen as 'non deserving poor' (no hard work).</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha	<p>PSNP PWs same focus as free labour. Time requirements: PWs for PSNP beneficiaries only, no consistent data, 5 days/month/hh member max 15 days/adult (?), half-day but depends on time needed to complete assigned work; PSNP PWs 29% hhs. Free labour 60 days/yr since 2009/10 for all >18.</p> <p>One-day training at FTC for all PWs benef and kebele FSTF members. Coordinators/sub-kebele managers distribute & oversee works.</p>	<p>Free labour, much more demanding since 2009/10. Daily labour 25 birr/day.</p>	<p>Clash with agric time (harvest or ploughing), though some people point esp free labour. Transfers allowed hhs to sell less assets and avoiding permanent migration. Generally positive opinion re: usefulness of environmental rehab & road works. Spin-off: a few women raise income selling tea/bread during aid distribution. Graduation at scale ongoing (50% PWs hhs in 2011?). Reason for increased free labour duration?</p>	<p>Disconnect: Govt model doesn't consider divisiveness of PSNP. Many in the community highlight this as highly negative.</p>		<p>Allegations of nepotism in selection and various other aspects. Some people unhappy about unpaid free labour, say all works should be done by PSNP beneficiaries. Some benef raise low payment as hard work or compared to daily labour. Foreman PLWHA intensely frustrated with people's behaviour, permanent complaints about work, wants to step down.</p>
Adele Keke	<p>PSNP PWs: 30% hhs 2010, down to 20% hhs in 2011. Benef need time. Annual retargeting (minimal adjustments) & PWs supervision done by DAs. Two days/week full day (10am-4pm), relation with (variable, no full family targeting) no hh members included not clear. Works run by DAs, militia involved in supervising. No strict follow-up, benefs don't come on time or at all. Stricter follow-up since 2012. Need tools; some provided by govt but not all. Not clear whether EFA is FFW. No systematic 'free labour'. Contrib. for specific activities (e.g. school desk construct, well digging): cash or labour depending on hh preference.</p>	<p>Chat boom; urban connections. Daily labour 20 birr/day.</p>	<p>Clash with GTP training led to delay in works and payment. K officials think people go less to towns for daily labour, stay at home & can work on own farm in addition to PWs. Some people say clash with agric work on own farm, others agree with officials i.e. time to work on one's farm after PWs (after 4.00 pm). Some hhs able to plant chat & wait 3 yrs for 1st harvest; many hhs able to wait & sell chat when price is better – thanks to PSNP transfers. Chat boom; AK 'rich place'. Officials think will not need PSNP v. soon. Graduation at some scale ongoing.</p>	<p>Disconnect: Many want govt to help by developing large-scale irrigation, digging to find ground water, ensuring all farmers get water to fully exploit irrigation potential rather than continuing PSNP support.</p>		<p>Allegations of nepotism & bribery e.g. in decisions on no. hh members included. Some people complain about workload preventing them from work on own farm, and wage rate unfair compared to daily labour.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gelcha	PSNP PWs approx 33% hhs. Selection PWs by k officials; need time to discuss with wereda. PWs time requirements not clear: 5 days/month vs. 2 days/week, not said for how many hh members. For some time each zone (sub-kebele) had a PW organiser (same time requirements & payment than benefs); now handled by DAs. No one in community willing to do free labour; but some was done after GTP introduction (3-4 days in school compound, fencing & tree planting).	Officials expect community to graduate once spate irrigation expansion reaches Gelcha. Implications re: PWs? Not mentioned.	Recent focus on roads & bridges much appreciated. Terracing least useful, no one believes it's important. No livelihoods benefit at individual hh level, arising from PSNP support, was mentioned.	Disconnect. Assistance is shared among benef/non-benef hhs. Community does not believe in value of SWC activities & results.		Numerous complaints re: in/exclusion (nepotism, ethnic discrimination, gender bias), retargeting committee independent from k leadership but didn't suffice so outstanding by end of fieldwork.
Luqa	No PSNP. Some EFA is FFW e.g. enclosure & terracing hillsides. Organised by DA NRM with devt team & 1-5 so demanding leaders' time. Benef time requirements: 4 days/month, not said for how many hh members. Free labour present too. No info if same focus or not, seems to be the case.	Free labour. Participation seems to be fairly haphazard (participating but not frequently, participating when asked, not participating, participating but not FFW). Seen as an issue, debated at a recent public meeting. Seems to be same focus as FFW & some confusion as to which is what.	Enclosure: youth group given area to protect and collect resin & incense will raise income.	Disconnect. See above re: NRM.		When not FFW people not keen on SWC activities, said to be done for DA sake ("why should we be slaves of Amhara?").
Do'oma	1/3 rd hhs get PSNP; 25% hhs PWs. Cash most months – sometimes food during droughts		Reduced hunger, dependence on relatives & begging for food. Transfers guarantee loans. Land tax, contrib., fertiliser debt & party fees deducted. Oxen ownership increased thanks to PSNP-related credit.	Disconnects: Many would prefer govt to invest in irrigation. Multiple deductions from transfers.		
Gara Godo	11% hhs only. Cash 4 months, food 2 months.			Disconnects: Multiple deductions from transfers. Lack of transparency: people don't get 75 birr. No PSNP-related credit/package thus far.		

Lives

Food security and nutrition

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Hhs (women) time to listen to teachings, welcome house-to-house visits by HEWs & volunteers, go to HP if referred, attend 1-5 meetings (female 1-5 focus on health & nutrition) issues. HEWs & health volunteers' time for teachings, house-to-house visits, meetings (for instructions & reporting) (volunteers = same as health army = devt teams' secretaries). Monthly community health day at HP.</p> <p>Hh resources to implement advice re: more varied diet (own production or cash to buy on market).</p> <p>Growth monitoring house-to-house by volunteers. Food supplements, plumpy-nut, weighing scales, vit A, seem to be readily available. TFU at wereda level, mothers chose place to be able to stay with relatives.</p>	<p>30 weaker people died in severe 2008/9 drought.</p> <p>Diversification of farm portfolio (irrig, livestock production), more varied food stuff produced & found on market. But cash needs of hhs (esp poorer) compete with own consumption. Availability of factory food in nearby markets/towns and tabia shops.</p> <p>Migration: family of successful migrants said to have better diet.</p>	<p>PSNP transfers in grain & oil (with deduction 1 kg/month/person as contrib. for projects), which some hhs didn't consume before.</p> <p>Diversification of farm portfolio (irrig vegs, pulses, wheat, livestock production) hence more varied food stuff produced & found on market.</p> <p>Reduced children malnutrition, cases of better women's health.</p>	<p>Disconnect: food for malnourished children and mother sometimes shared with other hh members.</p> <p>Disconnect: Tabia 'policy' - EFA & PSNP grain considered as pooled resources so that all hhs get some assistance. PSNP hhs get full family targeting, less vulnerable hhs (in principle) get EFA and variable no. hh members.</p>	<p>More varied diet, use of factory foodstuff fit with urban ideas and lifestyle</p>	<p>HEWs stress much change linked to joint work HEWs-volunteers and devt teams & 1-5 establishment.</p>
Aze Debo'a	<p>Hhs (women) time to listen to teachings, welcome house-to-house visits by HEWs & volunteers, go to HP if referred, attend 1-5 meetings (female 1-5 focus on health & nutrition) issues. HEWs & health volunteers' time for teachings, house-to-house visits, meetings (for instructions & reporting). DAs involved as well; availability of veg improved seeds etc.</p> <p>Hh resources to implement advice re: more varied diet (own production or cash to buy on market).</p> <p>Plumpynut readily available. Little info on supplements.</p>	<p>30 weaker people died in last severe drought (2008).</p> <p>Poor people cannot afford more varied diet in same way as better-off hhs.</p> <p>Share-rearing: even poor hhs have milk & butter.</p> <p>Less enset, more coffee & other cash crops planted, contribute to diet less exclusively enset-based.</p>	<p>Late reporting of emergency situation in 2008 said to be reason for hunger deaths.</p> <p>PSNP transfers in cash since three years (at community request initially): inflation eroded purchasing power, reducing food gap coverage.</p>	<p>Disconnect: EFA late in 2008, said to be due to late wereda reporting & leading to 30 people's death. PSNP quota said to be too small to cover all poor hhs; current value of transfers said to be insufficient to bridge food gap.</p>	<p>More varied diet, use of factory foodstuff fit with urban ideas and lifestyle</p>	<p>Some community members blame wereda officials for late reporting of emergency situation in 2008 and highlight key role of NGOs stepping in.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha	Time needed from benef. & "teachers" for awareness-raising, from benef. to implement & go to HP if malnourished hh members, HEWs to be at HP, health volunteers to go house-to-house for education & growth monitoring. Hhs need resources to implement nutrition advice. Used to be WFP school feeding programme, 2007-2010. EFA most yrs since PSNP started.	Irrigation thus vegs and fruits more available (even poor hhs may consume them) but own consumption compete with hhs' cash needs.	PSNP & EFA prevents most drastic food insecurity.	Emerging connect? Most hhs have started eating 3 meals/day, women bring children to HP for supplements.		
Adele Keke	Time from benef. & nutrition 'teachers' + resources to implement advice. DAs involved in teaching. CBN since 2010: one volunteer/village (farmers), info & growth monitoring. But farmers may forget, no space to store supplements at room rented as HP (see below), and budget/foodstuff shortages at wereda level.	Traditionally hh head eats 1 st but chew chatting reduces appetite; women may not prepare food/ make children eat esp lunch.	More vegs available as some local production. PSNP prevents most drastic food insecurity.	Hard to say. Disconnect linked to chat chewing & traditional primacy to hh head. But some women got advice & saw children being better.		
Gelcha	8 CBN volunteers organised by CARE, teachings. Need time from benef. UNICEF financed plumpynut at HP since 2010, food supplement at HC, severe cases at factory hospital. Free but need time. Some add'l assistance from NGO for children.	Community rely mostly on market for food, selling livestock. Diet tends to vary over yr, depending what is cheap, e.g. vegs if/when cheap. Herd sizes decreased, less milk & butter consumed.	PSNP prevents most drastic food insecurity. Provides wheat & oil which was not usually consumed by poor hhs.	Disconnect. Food for malnourished child shared with other children. Not sure how widespread.		
Luqa	Time from benef & 'teachers' & resources to implement better nutrition advice. Female extension workers teach (incl DAs, female teachers). No food supplements given at HP; HEW screen women & children & refer to HC. School feeding programme: fafa & oil + oil supplement for girls, faces shortages at times.	Irrigation alongside Woyto, road & small shops in centre, farming slowly expanding (mix of govt- & non govt-linked factors) make more diverse foodstuff available.	Education: school feeding programme, add'l oil for girls seem to help. One vulnerable woman (resisting widow inherit) employed as school cook. Irrigation (Woyto), road & small shops in centre, farming slowly expanding (mix of govt- & non govt-linked factors) make more diverse foodstuff available.			
Do'oma	Emergency Food Aid has been insufficient.	Only food available when prolonged drought (2008, 2011): maize or potato flour pancakes. People eat once/twice a day. In both years deaths reported.	Children too weak to go to school. Illnesses frequent but care not affordable.	Disconnect: EFA insufficient.		

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gara Godo				Disconnect: EFA inadequate.		

Preventive health – hygiene and environmental sanitation – latrines, waste disposal, hand-washing, kitchen cupboards, no smoke or livestock in house, pest and insect control

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>All packages require time & resources to be constructed & awareness of benefits.</p> <p>HP well built, elec but faulty, latrine, water. Two trained HEWs. Volunteers= health army = secretaries of female devt teams. Teams & 1-5 fully involved in HEP rollout.</p> <p>People mobilised to dig latrines for elderly, ill, PLWHAs etc. (1-5, YA).</p> <p>Water: required for some packages. Issues with soil so latrines & waste disposals collapse. Slabs available but not free. Wereda budget required for water purifying tablets, constraints, no tablets.</p>	<p>Epidemic, causes not clear but wereda experts said linked to poor hygiene & sanitation (symptoms of cholera), killed 20 people in water-scarce parts of tabia.</p>	<p>Water scarcity in some parts of tabia, directly affecting personal hygiene practices.</p> <p>Lack of safe water reducing effect of hygiene & sanitation. Fear cases of latrines built too close from water points.</p>	<p>Disconnect. Officials don't consider time & resource requirements.</p> <p>Community stress need access to water, wants Region to bring piped water, collected funds, to no avail. Water purify tablets not distributed (wereda budget constraints).</p>	<p>Better hygiene & sanitation fit with urban ideas.</p>	<p>Coercion on hhs to dig latrines: prevented from starting PWs hence not paid, if latrine not dug.</p> <p>HEWs stress much change linked to joint work HEWs-volunteers and devt teams & 1-5 establishment.</p>
Aze Debo'a	<p>All packages require time & resources to be constructed & awareness of benefits.</p> <p>HP well built, elec, water nearby, latrine. Two trained HEWs, volunteers and army, some training though not sure how regular. DAs involved in separate livestock house.</p> <p>Water fairly available in kebele.</p> <p>Kebele model for hygiene & sanitation, declared open defecation-free, public latrines available. Least achievement re: livestock in house.</p>	<p>Very high value culturally given to livestock. On other hand, wealthier hhs tend to build modern houses on urban model with several separate rooms and livestock outside/separate.</p>	<p>Good water availability helps.</p> <p>At wereda level, significant drop of waterborne diseases & intestinal parasites, top 2 diseases ten years ago and now 7th & 5th in list.</p>	<p>Disconnect. Officials give little consideration of time & resource requirements; separate livestock house also contrary to Kambata strong valuing of livestock.</p> <p>Connect. Sanitation & hygiene seem really valued by many.</p>	<p>Better hygiene & sanitation fit with urban ideas and Protestant 'modernist' stance.</p>	<p>Pride of HEWs, kebele & wereda officials & even some community members about high sanitation & hygiene standards.</p>
Shumsheha	<p>All packages require time & resources & awareness of benefits.</p> <p>HP well built, elec, latrines, no water. Two HEWs, no transport (would like motorbike). W asked work Sundays to reach farmers at home. 22 volunteers (= health army), trained 10 days & 1 day/6 month.</p> <p>People lack resources, not awareness. Also lack of space (latrines, waste wells) esp in Shumsheha centre, & competing use of land e.g. growing irrigation vegs. Public latrines but poorly maintained & termites. Termites general issue, eat wood and destroys latrines.</p>	<p>Men & children better user than women though no explanation. Uptake lowest in most distant got though no explanation. Also not high in kebele centre for lack of space. Community better at food & personal & house hygiene (vindicates 'lack of space' argument for latrines etc.?).</p>		<p>Potential connect hampered by genuine constraints. Suggestions: provide sand & cement on loan to people to be able to stop using wood.</p>	<p>Sanitation in theory fits with urban ideas but harder to practise latrines in overcrowded urbanised centre of kebele.</p>	<p>HEWs have daily meetings with kebele manager & chair; close interaction with community elders as key opinion leaders. One HEW esp appreciated.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	<p>Awareness-raising: need time from benef & 'teachers' (HEWs etc.).</p> <p>HP not finished, HEW rents room (own costs). Two HEWs since 2008, health volunteers/each village. Hhs ranked re: implementation but seems even 'A' rank don't teach others, no time.</p> <p>HEP packages also taught at school, volunteers & teachers trained then teaching students. Need time.</p> <p>Lack of space highlighted as constraint for latrines (esp people renting rooms or living in more urbanised parts), waste disposals & separate livestock houses.</p> <p>Safe water available in most villages.</p>	<p>HP completion low priority ,as people have easy access to HC in nearby towns.</p> <p>In 2005 7 people died from AWD, reoccurrence in 2009. In 2011/12 (fieldwork), occurrence in nearby kebeles, wereda & HEWs forced people to dig toilets.</p> <p>High value of land (arable for chat, residential for housing & shops) competing for space.</p>		<p>Disconnect. Officials give little consideration of time & resource requirements; e.g. space.</p> <p>Connect. Sanitation & hygiene seem really valued by many.</p>		<p>One HEW doesn't live in k, has recently been instructed to do so. HEWs & other govt workers would like community to build houses, allegedly k chair not keen as he is renting rooms out.</p> <p>Some volunteers stopped working as no longer trained after HEWs deployed (2008).</p>
Gelcha	<p>Time from benef, HEWs, health volunteers etc. for awareness-raising. Little in reality. Little awareness of HEP packages, just individual components.</p> <p>HP not functional: 'just building, bird's house, bad smell' (no elec/water/latrine). HEWs but commute.</p> <p>Not clear if and how many health volunteers except linked to specific project/NGO – like 6 CC workers from community to teach on all health issues at coffee ceremony; women difficult to gather. Get refresher training and coffee.</p> <p>Water: missing. Water tablets not distributed regularly/not enough; people don't want to spend money (but buy bottled water in town).</p>	<p>Regular AWD epidemics; in 2008 in nearby kebeles, which prompted wereda to enforce Gelcha people to dig latrines.</p>	<p>Very little uptake. HEW thinks perhaps ten hhs use latrine properly. No implementation of waste disposal. Lack of access to water hinders implementation of some of the packages.</p>	<p>Disconnect. Latrines not accepted. Govt officials link absence of sanitation to AWD epidemics. People forced dig latrines but refill it, dig just for officials to see, prefer open space as they are mobile. Not much waste so no need of waste disposal. Most people drink very dirty water but little govt action, no free tablets. Resistance to smoke-free policy bcs people believe smoke useful to kill insects.</p>		<p>HEWs commute, HP often closed. K officials think extension workers should stay in community. HEWs note frequent wereda meetings & house-to-house visits to justify HP closed.</p> <p>People forced to dig latrines but no info on enforcement means.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa	<p>Time from benef, HEWs, health volunteers etc. for awareness-raising. Little in reality.</p> <p>One new not fully trained HEW (but speaking Tsema & happy to work there), old HP (downgraded from HC, no elec, no water, inadequate latrine). Three health volunteers: paid during campaigns, no transport in wide kebele.</p> <p>Bednets available & appreciated. Latrines: no reason to use small place, latrines bring diseases, bad smells and flies, difficult to dig in sandy soil, quickly full. Little focus on most packages.</p> <p>Lack of clean water in some areas. Purif tablets distributed once.</p>		<p>Very little uptake. HEW thinks perhaps 12 hhs use latrine properly, mostly Protestants</p>	<p>Disconnect. Community cooperates during campaigns but don't implement/go back to traditional practices. Culture forbids married women to wash hair and reproductive organs.</p>	<p>Protestant modernist stance makes them more likely to adopt hygiene & sanitation packages.</p>	
Do'oma	<p>Hand water pumps (UNICEF 2003) open once/day so long queue. Fee?</p> <p>HEP rolled out 2003.</p>		<p>Waterborne diseases much reduced.</p>	<p>Disconnect? Resistance to most packages except malaria & vaccination (see below). Kebele off & men pay little attention to HEP packages.</p>		
Gara Godo	<p>HP & HC in municipality; rural GG does no longer have HP but has HEWs & health army (based on 1-5 groups).</p>			<p>Disconnects: Low co-op on packages requiring investment (e.g. separate livestock dwelling etc.). Kebele officials give unrealistically high stats.</p>		

Preventive health – disease prevention and control – safe water, vaccinations, bednets, spraying houses, removing stagnant water, HIV/AIDS prevention, TB, first aid

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Packages require time from benef for awareness-raising measures and 'teachers', like nutrition. Target audience mainly women. HIV/AIDS also children at schools & youth through YA.</p> <p>Resources (vaccines, bednets, HIV/AIDS tests, malaria pills, TB drugs, first aid stuff): available if not wereda budget, some 1st aid stuff not available; malaria low priority. Fridge at HP not working, transport from wereda not always available. HIV/AIDS testing no longer on outreach so requires people's own willingness & HP/HC staff to propose/ convince people HC staff overworked. VCT at HP. PLWHAs expected to disclose status, 5/12 known cases in tabia.</p>	<p>Seasonal migration to Afar & people contracting malaria there.</p> <p>Migration may increase HIV/AIDS related risks, not addressed.</p>	<p>HIV/AIDS: ART available in Atsbi, not Dera. NGO support phased out so people pay transport, no food support, but tabia admin tries to allocate double PSNP/EFA rations to PLWHAs.</p> <p>First aid: people may go directly to Dera HC, found at one extremity of tabia.</p>	<p>Connect. Children's vaccination seen as a breakthrough, young woman remember 80 children dying when she was a child.</p> <p>Disconnect. Little use of condoms & fear of social pressure (some youth send most audacious to get some for friends).</p>	<p>Importance of children's vaccination fits with urban ideas.</p>	<p>5 PLWHAs on 12 taking ARV drugs disclosed status, mixed reports about stigma.</p>
Aze Debo'a	<p>Packages require time from benef for awareness-raising measures and 'teachers', like nutrition. Target audience mainly women. HIV/AIDS also messages at churches, YA anti-HIV/AIDS club (leader trained 1 day) & Youth League's leaflets to be discussed by members.</p> <p>Resources (vaccines, bednets, HIV/AIDS tests, malaria pills, TB drugs, first aid stuff): not clear if all available at HP. HIV/AIDS testing on outreach, people mobilised by health volunteers & HEWs as for vaccination. High achievements.</p>	<p>Migration may increase HIV/AIDS related risks, not addressed.</p>	<p>HIV/AIDS: ART available in Durame. Some NGO support & support by churches.</p> <p>Poor people may come to HP first (less costly) but others for treatment will rather go directly to HC in Durame (see below).</p>	<p>Connect. Children's vaccination valued.</p> <p>Disconnect. Little success with Rapid Diagnostic Test for malaria even though quite an issue. Condoms culturally impossible to use for married woman, case for divorce.</p>	<p>Importance of clear message about HIV/AIDS v. strongly supported by Protestantism.</p>	<p>A no. PLWHAs disclosed status, mixed reports about stigma, Protestant churches important in supporting.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha	<p>See above re: HP, HEWs & volunteers. Volunteers involved in disease surveillance. Much activity re: malaria. Bednets appreciated bcs multipurpose; success in removing water (community work). No recent spraying. Treatment available at HP.</p> <p>HEWs used to get extra payment for vaccination trips. No longer & don't know why. HIV/AIDS tests on outreach at HP & HC. On demand at weddings season but some people resisting when pressed by HC staff. Greater awareness & demand for test but little use of condoms, though available. Much activity through youth anti-HIV/AIDS club.</p> <p>TB treatment at HP but said not to be v. common. 1st aid also available at HC.</p>	<p>Malaria used to be serious concern & many sick people. Much reduced. People treated.</p> <p>Women said to be more open to disclose HIV/AIDS status, men ashamed.</p>	<p>HIV/AIDS: ART available at Lalibela hospital (HC staff not trained, and ARV drugs not stored at Sh HC).</p> <p>Add'l NGO support for PLWHAs (support to start IGA, food) stopped due to budget shortage.</p>	<p>Connect for most. Children's immunisation appreciated, as well as action & reducing malaria. More mixed for HIV/AIDS (use of condom low, only some young men), TB & 1st aid.</p>		<p>A no. PLWHAs disclosed status, mixed reports about stigma.</p>
Adele Keke	<p>See above (sanitation etc.) about HP, HEWs, health volunteers.</p> <p>V. strong mobilisation about malaria 2005: bednets, removing water, spraying, volunteers/village + Anti-malaria drugs by HEWs, & since last yr RDT. Success.</p> <p>1st aid: more drugs available at HP (diarrhoea, malaria, antibiotics) though not yet complete.</p> <p>Vaccination: by campaign as cannot be kept at HP/room. No budget for HEWs transporting from wereda.</p> <p>HIV/AIDS: HEWs refer pregnant women for testing at HC.</p>	<p>Malaria v. serious in wereda & AK most affected, killed 100 in 2003 & many in 2004 & 2005 before strong mobilisation.</p>		<p>Connect but fledgling. Malaria. Strong mobilisation now less functional as subsided (from 3rd top disease to not present in 1st 10 diseases at wereda level).</p> <p>Connect re: 1st aid, more service given since better drug availability.</p> <p>Disconnect. HIV/AIDS. People upset as allegedly status disclosed by health workers w/out asking people consent.</p>	<p>Some of the prevention message fits with urban ideas.</p>	<p>See above about HP, HEWs, volunteers.</p>
Gelcha	<p>Time from various actors, HP: see above. Though women mentioned awareness of malaria, TB & STD.</p> <p>Resources. Vaccination brought from wereda by HEWs as no electricity at HP – no transport budget; no organised schedule, women don't find HEWs, go to HC in nearby towns. Malaria: No recent bednet distrib, last time <1/hh. Spraying disliked/ thought not done at right time. No first aid other than malaria pills & painkillers & HP often closed.</p> <p>15-20 people tested for HIV/AIDS. No. men using condom not known, mainly young men.</p>	<p>Malaria serious issue and concern of the community. Lake, over ground drainage canal. TB not felt to be an issue.</p>		<p>Disconnect. Malaria serious issue yet weakly addressed.</p> <p>Disconnect. Vaccination better accepted but disorganised.</p> <p>Trying to connect: Aba Gada among VCT to show examples. People say would kill themselves if found +ve.</p>		<p>HEWs commute, HP often closed. K officials think extension workers should stay in community. HEWs note frequent wereda meetings & house-to-house visits to justify HP closed.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa	<p>Time from various actors, HP: see above. Drugs, 1st aid at HP: HEW cannot make any injection, only pain killers at HP.</p> <p>Vaccination on outreach, needs good info system: HEW mobilises community, list babies for vaccination.</p> <p>Malaria: bednets not distributed recently, spraying not done due to lack of budget, shortage of pumps & unexpected rains.</p> <p>HIV/AIDS trained facilitators (2): much education but VCT only at HC/Key Afer.</p>	<p>Malaria kills people every yr (3 during fieldwork). Young children may die (not taken to HC, trad treatments).</p> <p>Luqa centre as road side settlement, higher HIV/AIDS risks.</p> <p>TB risks: inhaling from same pipe is common.</p>		<p>Disconnect. Community cooperates in campaigns but don't implement/go back to traditional practices. Malaria: people believe in traditional cure; but also weak implem of govt prevention measures. TB is a risk but HEW not trained in TB prevention. HIV/AIDS higher risk with road but very low awareness & use of condom.</p> <p>Emerging connect re: vaccination.</p>		
Do'oma	<p>HP & HC run out of malaria medicine regularly; some people cannot afford HC costs when infected; most hhs don't use bednets properly; hhs resist spraying.</p> <p>ART available, 2 carriers did not start due to fear of stigma.</p>		<p>Malaria reduced said to be thanks to removing stagnant water.</p> <p>Awareness of HIV/AIDS mechanisms of transmission increased but unclear extent of change in practices.</p>	<p>Disconnect? Resistance to most packages, little attn (see above).</p> <p>Disconnect: Malaria kills people every yr, yet poor implem of preventive & curative measures though people said there had been a reduction in incidence (people & govt).</p> <p>Disconnect: Fear of stigma pushes people to keep condition secret & not take available ART.</p>		
Gara Godo	<p>ART available at HC but fear of stigma so people keep condition secret & get it outside of the community (higher costs).</p>		<p>Malaria reduced thanks to preventive activities.</p> <p>Awareness of HIV/AIDS & protection but mixed views as to whether new cases decrease or not.</p>	<p>Disconnect: PLWAHs unwilling to disclose status, fear of stigma.</p>		

Preventive health – interventions against HTPs affecting health –female circumcision, traditional medical practices

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Little activity so little requirements. Teachings & ban of mahigoma (bleeding), seems to have been effective.</p> <p>Wereda health office incapable to check traditional medicine, don't know herbs.</p> <p>HEWs check cleanliness of holy water.</p>	<p>People often mix modern & traditional medicine. Costs of modern health services are problematic for poor people. Migrant families said to be better able to access good health care.</p>	<p>People often mix modern & traditional medicine.</p> <p>Wereda budget constraints affect free health care provision for poor people & HC service quality, may push poor people esp to rely on traditional/self-treatment.</p>	<p>Connect. Though people often mix, most seem convinced about need to not rely exclusively on traditional medicine.</p>	<p>Calling on modern medicine fits with urban ideas.</p>	
Aze Debo'a	<p>FGM is a hot topic in AD. Much energy hence time and social capital is spent on stopping it: HEWs, health volunteers, kebele leadership, DAs, religious leaders and institutions (e.g. circumcised girls banned from singing in choir), NGO staff and community change agents, school-based clubs for girls and now girls & boys etc. Law enforcement systems & structures: said to be active but no case in AD. Less attention & activity re: other practices. Traditional medicine said to have disappeared.</p>	<p>Various factors influencing marriage age: urban & other groups' influence towards earlier marriage (Kambata traditionally >= 20 for girls) vs. difficult for most youth to establish independent livelihoods, migration influence towards later marriage.</p> <p>Political interference! KMG as many NGOs suspected of supporting opposition, lull in wereda collaboration. Better again now.</p>	<p>Girls' educ & women empow agenda promoted by govt, well-known local NGO (KMG) & protestant churches 'converge' with anti-FGM campaign. E.g. NGOs support poor girls' educ on condition they do not get circumcised.</p>	<p>Emerging connect? Unclear; real test only now that 1st cohort of uncircumcised girls reach marriage age.</p>	<p>Protestantism very active against FGM.</p>	<p>No case of law enforcement in AD.</p>
Shumsheha	<p>All govt extension workers & anti-HTP committee spend time on awareness-raising. Strict law enforcement esp. for early marriage. Mobilisation of kebele leadership, justice, school teachers & children's clubs. Some success but mixed trends.</p> <p>Govt tries to stop traditional healers.</p>		<p>Broader women rights agenda, girls' education etc. helps (slow?) change re: early marriage (e.g. increasing no. students asking age to be checked & 'stamped').</p> <p>Fistula cases talked about, linked to early marriage.</p>	<p>Disconnect re: early marriage. Many parents don't think govt has right to interfere + fear pregnancies out of wedlock. Emerging internal intergenerational disconnect?</p> <p>Disconnect re: traditional healers as many continue to use herbal medicines for some problems.</p>		
Adele Keke	<p>Female circumcision banned; some changes but most say still practised secretly. HEWs & volunteers' teachings but no legal action taken.</p> <p>No regulation of traditional practitioners.</p>	<p>TBAs are the ones practising circumcision secretly. Pressure of social norms seems high, esp on women/mothers.</p>		<p>Emerging connect? Mothers saying aware of -ve health consequences won't circumcise younger daughters etc.</p>		

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gelcha	Govt strict ban against female circumcision. Not clear how much awareness-raising activity/ enforcement activity. Govt promotes boys' circumcision at HC & not in group ritual every 8 yrs. Less strict stance; less hidden resistance. Anti-HTP committee chaired by Aba Gada, doesn't want to continue if work not paid.	Women of various ages still say they will circumcise daughters, even younger generation. Even if limited, more progress in some other aspects of women's rights, e.g. support to women resisting widow's inheritance, decreased domestic violence.	Education. Some girls make mothers promise not to circumcise them. Some boys arranged circumcision at HC for themselves.	Disconnect. Govt ban not accepted. Done in secret. Deep belief uncircumcised women sexually hyper active. Don't believe in negative effects in delivery. Ban clearly pushes to practicing secretly.	Some say Koran encourages female circumcision.	
Luqa	W. officials mention CC & NGO trained facilitators, customary leaders involved. No info on kebele except mingi, abandoned after strong effort from govt, NGOs, Protestant churches and progressive customary leaders. 1996 registration of traditional practitioners not followed up.			Apparent connect with disappearance of mingi thanks to joint work of many different actors. Disconnect. HEW discourage people from going to traditional practitioners yet v. little modern health service easily available in kebele.	Protestants helped combat mingi. Less successful re: boy initiation rituals.	
Do'oma				Ban on female circumcision rejected. Girls say they do it out of own interest.		
Gara Godo			Mixed views on whether female circumcision decreased.			

Reproductive health – contraception, abortion, infertility, fistula

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Little focus on abortion, infertility & fistula.</p> <p>Contraception: time required as for nutrition re: awareness-raising. Also students' time as RH education at school (Gr1-8 & 2ary school).</p> <p>Contraceptive means at HP (pills, injections, implants can be placed there, condoms) and HC (removal of implants).</p>	<p>Migration: women migrating use 3-yr effect implants.</p> <p>Infertility: woman will have child with other man to avoid divorce if it's husband infertile.</p> <p>Having children still a strong social norm for women; many cases of extra-marital relationships of men with women who want children (and male plough labour) & women having children from several men. Legitimate & illegitimate children have same inheritance rights before law.</p>	<p>Contraception & ban on early marriage 'converge'. Some young women highlight good for girls not to have children when they are still children themselves.</p>	<p>Disconnect. Abortion not acceptable; but happens (migrants' wives not taking contraception as would be suspect, and having affairs).</p> <p>Emerging connect. Young women/adolescent girls access contraceptives, young couples said to want fewer children & postpone 1st child, married women want fewer children to be able to work.</p>	<p>"Smaller families better" fits with urban ideas.</p>	<p>Nothing remarkable.</p>
Aze Debo'a	<p>Little focus on abortion & infertility. Little info on fistula. Women with severe cases said to be taken to Addis by NGO (KMG).</p> <p>Contraception: time required as for nutrition re: awareness-raising. Also students' time as RH education at school, and very active NGO.</p> <p>Contraceptive means at HP (pills, not clear others, women said to mostly use pills)</p>	<p>Generally greater freedom for women; girls' education; women's rights + greater difficulties for young couple to establish independent livelihoods + sense by many hhs of facing economic difficulties – contributing to interest in contraception.</p>		<p>Abortion?</p> <p>Emerging connect re: contraception. High take-up rate. Linked to hhs' economic difficulties, young couples postponing 1st child & wanting fewer children.</p>	<p>"Smaller families better" fits with urban ideas and Protestantism.</p>	
Shumsheha	<p>See above HP, HEWs.</p> <p>RH educ, contraception advice, condom educ, HIV/AIDS awareness-raising in school clubs & for youth at HP & anti-HIV/AIDS club.</p> <p>HP provides pills, dippo, implants, morning-after pills & condoms.</p> <p>Fistula: reportedly some women treated with regional WA support (WA members' contrib.), but must be WA members?</p>	<p>Economic considerations made husbands willing to let wives take contraceptives. Many say can't afford more children, want to better look after children they have; more people want fewer children, youth postpone 1st child.</p>	<p>Yet, ban on underage marriage said to result in increased number of out of wedlock pregnancies.</p>	<p>Partial connect. Interest & changed practices in use of contraception. But youth don't access services at HP. Condom use low though some young men now use it. Abortion not talked about & secret.</p>		

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	See above HP, HEWs. RH taught at school incl 1ary. School volunteers & teachers trained by HEWs & HC workers then teach students. HEWs teach male students Gr6 how to put condoms. Teachings require time. Some religious leaders involved. Contraceptives available at HP: pills, dippo, and placing implants. Progress!	Some men do not like the idea of contraception. Children are assets. But women's rights/empowerment agenda & some change e.g. re: economic empowerment, may raise women's confidence in own choice re: contraception. Infertility said to be high (10% women, 3% men?) but no action.		Connect. Increasing use of contraceptives linked to teachings incl by some religious leaders, hard work of HEWs & volunteers and access at HP. Broader women's rights agenda may help too. Disconnect: condom use very low.	Some religious leaders involved in passing contraception message.	
Gelcha	Contraception. Awareness-raising, see above for sanitation etc.: weak. No education in school as children considered not mature enough. Pills, injections at HP, condoms distributed by zone health promoters. See above about HP.	Infertility may be reason for man to marry a second wife. Abortion said to not be practised, extramarital pregnancies lead to couple marrying. Fistula not mentioned even though circumcision continue. Women's rights/empowerment agenda & some change e.g. re economic empowerment, may raise women's confidence in own choice re: contraception.		Disconnect. No RH education in schools (children not mature enough) yet many overage children, girls dropout to marry. Emerging internal gender-base disconnect? Men want more children but some women use injections secretly (easier to hide) or go to Metahara HC to get contraceptives.	Sharia said to be against contraception by some men. W. Officials say Karrayu want many children so that Karrayu becomes more numerous.	
Luqa	New not fully trained HEW doesn't provide dippo, only pills & condoms. FP advice to HP visitors & to YA members (but YA dysfunctional). Dippo on outreach, needs good info system: HEW mobilises community. Education given at school. Girls learn how to handle menstruation but no pads etc.	Traditionally women having periods don't prepare food & have to be served & don't do anything to handle their menstruation.	Lack of menstruation pads makes girls go back home when they have their period, and stress fearing soiling school seats before.			
Do'oma						
Gara Godo						

Mother and child services – pregnancy, delivery, infant care

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Pregnancy & infant care: time from women concerned (appointments, time for baby), health volunteers to advise & remind them (through house-to-house visits, 1-5 meetings etc.), HEWs to provide service.</p> <p>ANC: min equipment & training required. Available at HP.</p> <p>Delivery supposed to be at health facility, free service ('skilled delivery'): resources to pay return & food for people accompanying, organisation, help from neighbours, ability to call ambulance service, ambulance availability & service availability at HC (qualified staff etc.). Service available at Dera, ambulance cannot reach remote parts of tabia and not always available, costs said to be an issue.</p>	See above about nutrition.	<p>PSNP PWs: pregnant & lactating mothers exempted.</p> <p>ANC visits, pregnancy monitoring and infant care 'converge' with/include nutrition advice.</p>	<p>Major disconnect. Delivery still mostly at home except a few women told about likely complications or having had complications for earlier children, and hhs with students influencing. Few women believe delivery at health facility is necessary in any other cases. Govt policy ignores practical difficulties/ impossibilities. Policy leads to weakening more practical modalities likely to be used by most women (couch at HP, never used; TBAs no longer trained & supported).</p>	Better infant care, care for pregnant women fit with urban ideas.	<p>HEWs stress much change linked to joint work HEWs-volunteers and devt teams & 1-5 establishment.</p> <p>Proportion of 'skilled delivery': criterion to assess HEWs, health army and health centre head performance. No report of coercion or outright opposition, rather 'foot-dragging'.</p>
Aze Debo'a	<p>Pregnancy & infant care: time from women concerned (appointments, time for baby), health volunteers to advise & remind them (through house-to-house visits), HEWs to provide service.</p> <p>ANC at HP. No strong emphasis on skilled delivery. TBAs still trained by NGOs, spend time but keen to do this and upset when miss training chance.</p>	See above about nutrition. Generally greater freedom for women; girls' education; women's rights incl against FGM etc. may contribute to greater awareness of MCH.	Message against FGM includes negative effects on delivery.	Not much info.	Not much info.	<p>Nothing major.</p> <p>Some animosity of one TBA against HEWs bcs was ignored at last training for TBA in Hawassa.</p>
Shumsheha	<p>TBAs & HEWs work together, monthly info sharing. So that even women delivering at home come to HP for vaccination.</p> <p>Delivery services at Sh HC found inadequate. Ambulance not always available to go to Lalibela.</p>			Emerging connect hindered by inadequate govt service provision?		

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	See above about HP and HEWs. HEWs trained for ANC, not deliveries & no equipment at HP. For ANC HEWs want professional equipment (stethoscope, blood measuring gauge) for better service. 14 TBAs, 4 trained. HEWs want more support to TBAs.	Women's rights/empowerment agenda & some change e.g. re economic empowerment, may allow greater attention to MCH.		Connect re: ANC & vaccination. Govt position not very clearly spelled out re: deliveries.	MCH ideas fit with urban ideas.	
Gelcha	See above about HP ('just building'). No electricity at HP (vaccines cannot be kept) & no organised schedule + weak awareness-raising activities. Little resources available/spent so little take-up (e.g. 15 women/1 yr got vaccination & ANC at HP). HEWs not trained & no facility/equipment at HP for delivery. TBAs of whom some are trained by NGOs – which is considered as improvement.			Disconnect. Govt officials say pastoralism (people not settled) major hindrance to MCH care services. But v. little resources spent on trying to change behaviour.		
Luqa	See above re: awareness-raising, & lack of fully trained HEW. Little uptake: women prefer to do things traditionally. TT, ANC on outreach, needs good info system: HEW mobilises community. Two NGO-trained TBAs v. important re: delivery and advice but no continuous support (equipment own cost, no incentive).			Disconnect. Women prefer to do things traditionally. TBAs trained (NGOs) but no continuous support		
Do'oma	Pre-natal service at HC: long queue, service provision unpredictable, patients badly treated.			Disconnect: Service delivery practices re: prenatal advice discourages women.		
Gara Godo						

Curative health – health centre, hospital

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	Time & resources to get to HC, pay for services & drugs. Free health care for poor people discontinued except ex-soldiers & family, due to wereda budget constraints. At HC need for qualified staff & drugs. Wereda budget constraints lead to severe drug shortages. No private pharmacy in wereda. Hospital services available in Wukro & Mekelle. Need time, resources, referral by health centre.	Wealth is key factor in health seeking behaviour. Migration: migrant families said to have access to much better health services incl private or simply said to be able to access health services.	Chronic, prolonged or sudden sickness with no solution is often a major factor of shock or gradual impoverishment of hhs, leading to adverse coping strategies in vulnerable hhs: children dropping out of school, selling assets.	Disconnect. System of free health care for poor people doesn't work any longer/not funded. People who might be eligible fear and don't ask.	Modern medicine & importance of seeking treatment fit with urban ideas.	HEWs stress much change linked to joint work HEWs-volunteers and devt teams & 1-5 establishment.
Aze Debo'a	Time & resources to get to HC, pay for services & drugs. Free health care ????. Easy access to HC and hospital in Durame, NGO HC in Durame. Drug shortages in govt HC hence high costs for drugs from private pharmacies in Durame.	Iddirs give some assistance to sick people, transport help incl financial but minimal. Protestant churches help members; financial solidarity among members, and 1/day week labour assistance for elderly, chronically sick etc. NGOs pay health costs of poor children whom they support in studies.	Chronic, prolonged or sudden sickness with no solution is often a major factor of shock or gradual impoverishment of hhs, leading to adverse coping strategies in vulnerable hhs: children dropping out of school, selling assets.	Disconnect. Free health care system for poor people does not seem to be present. Burden borne entirely by non-govt actors, may not ensure full coverage.	Modern medicine & importance of seeking treatment fit with urban ideas and Protestant modernist stance.	A few people noted absence of all drugs at HP.
Shumsheha	HC in Sh but no doctor, shortages of budget, drugs & kits, staff turnover, no water. Some drugs donated by NGOs so HC able to sell cheaper than private clinics. 300 people with ID are exempted from paying (for 5 kebeles incl Sh).	Many people go to Lalibela HC, better (doctor).		Disconnect. Community want injections only, whereas policy encourages tablets. Many people continue to call on traditional healers for some (minor) problems.		
Adele Keke	Some imprvt in availability of drugs at HP (malaria pills & RDT, anti-biotic, anti-TB, diarrhoea treatment) & in supervision (2/week by HC nurse). Private clinics: wereda inspection team should regulate but had no time as too many meetings.	Many people go to Haremaya, easier access & better HC, or to private clinic in Kersa as owner well-known & trusted. Chat chewing increases (more chat & electricity so longer hours) and may affect health.			Seeking health treatment fits with urban ideas & is relatively easy for AK dwellers.	

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gelcha	Public, NGO and private facilities in nearby towns and factory, hospital at factory. Free health care for poor people at govt facilities discontinued due to lack of wereda budget. Drug shortages at govt HC. Reportedly private pharmacies very costly and drugs sometimes expired: no wereda regulation?	Families of workers at the sugar factory (federal management) have access to free health care at the factory facilities. Wereda officials don't have detail on health services provided there.				
Luqa	Earlier HC downgraded to HP (too small popn). Costs to go to Key Afer for anything but painkillers. Key Afer HC has some problems but functional but only some people go when serious health problems. Going to hospital even rarer. Only better off people can afford.			Disconnect. W officials say community don't visit HP, little demand for more curative services. Community says there is nothing in HP, but want fuller service in kebele.		
Do'oma						
Gara Godo	New buildings at HC but unfinished, drug shortages, BRP staffing requirements not achieved. Better staff at private clinics as better incentives.	Private clinics have better workers, equipment & drugs.		Disconnect: Public services cannot compete with private services in terms of quality of inputs.		

Pre-school education

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	Child-to-child educ, 0-grade in 2 1ary schools. Parents' interest: mixed. Resources: no adequate places, unmotivated teachers overseeing child-to-child, trained but no add'l incentive. 0-Grade: recruited Gr10 leavers trained 28 days, UNICEF financing. Not sure paid how. Plans to build separate class, tabia (people's grain contrib.?) would contrib.		Some parents say children better prepared to go to 1ary school.	Mild disconnect: K officials not v. convinced/not high priority. Parents need small children's work e.g. keeping grain against birds.		
Aze Debo'a	Very little info.					
Shumsheha	Three pre-schools (also called KGs; aimed at several K-grades). Only one has water, elec & adequate buildings & latrines. 1-2 teachers.			Little info.		
Adele Keke	Plans for 0-grade unfeasible bcs lack of classrooms & teachers, but 4-6 yrs old living nearby attend Gr1.					
Gelcha	3 "KG" started with NGO support (1/zone). No seats, water, latrine, elec. Deteriorated mud buildings. Gives food to students but problems so food doesn't arrive, and no drinking water. Teachers (1/school) unpaid/paid late. One taught at week-end as he is a prep student. No 0-grade bcs lack of rooms & teachers.			Unclear. Very recent		
Luqa	0-grade in Gr1-4 school. Distance is an obstacle. Children attending are from nearby areas (29). Lack of trained pre-school facilitator, seats & desks.	School alongside road. Dangerous for children as drivers speed up.	School feeding programme, appreciated.	Hard to assess, very new	Maybe fitting with Protestantism	
Do'oma	Protestant churches had been asked to provide non-religious pre-school education but because the Protestant churches taught about spiritual matters the kebele decided to move the school to the FTC					
Gara Godo	Approx 25% eligible children attend town pre-school.			Children and parents liked it		

Primary education

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Parents contrib.: uniforms (Gr5+), notebooks & pens, financial contrib. (not clear if fees or occasional), material contrib. for school infrastructure. Time for parents' general meetings as policy want closer parental involvement; in Gr1-8 parents absent are fined; in other school parent involvement less strongly stressed and low. Time from PTA & some mgnt capacity. PTAs of uneven strength, stronger in Gr1-8 better established school.</p> <p>Children contrib.: time not available for hh farm & domestic work or to raise income (incl to cover school expenses for some); most children/adolescents combine both (e.g. high absenteeism market day). Children also asked to contrib. school maintenance time, water fetching for teachers.</p> <p>Support to poor children (NGOs) phased out. Wereda provides some support through schools (stationery) to poor/vulnerable children. School feeding programme in nearby tabia, phased out in H as WFP contracted budget.</p> <p>School resources: staff shortages reduced in Gr1-8 school; various shortages of other inputs (classes, books). Latrines, water & elec in Gr1-8 school, computer lab (UNICEF). Much less resources in Gr1-4 school. Wereda budget, WB grant budget, school own income (Gr1-8 from selling grass, Gr1-4 plan to rent land).</p> <p>Teachers: time to teach & multiple other responsibilities.</p>	<p>Migrant families better able to afford costs. Poor people's children punished if they lose a pen, dropout earlier or more frequently. Costs of school materials, uniforms for higher gr; more difficult to forego children's labour, social pressure on children re: clothes etc.</p> <p>Diverging influences: Migration starts attracting Gr6+ children/youth, esp. bcs many over-aged students (even teachers migrate).</p> <p>Early marriage still cause for girls' early dropout esp poor hhs/fhhs; though some girls resist incl through school help.</p>	<p>Education seen as useful for most local activities incl farming. At the same time, primary educ seen as path to 2ary & above if possible, and another life.</p> <p>See above, some RH educ & HIV/AIDS awareness-raising at school (incl Gr1-8). Families with students said to be more progressive re: sharing hh domestic chores, and delivery at HC.</p> <p>School staff work with WA & tabia women's rep to stop early marriages.</p>	<p>Connect for most. Education importance widely recognised. Tradeoffs not always easy to manage for most vulnerable hhs.</p>	<p>Importance of education fits with urban ideas.</p>	<p>Kebele manager from Harresaw seems quite involved in education.</p> <p>PTAs can punish teachers (example given).</p> <p>Parents can be fined if don't attend meetings but doesn't seem to create much hassle.</p>
Aze Debo'a	<p>Parents' contrib.: little info, occasional contrib. (financial & labour). School also gets wereda budget, WB grant budget & own income (land rental, wood selling). Various shortages, but qualified staff not an issue as good school near urban area (promotion). PTA (Gr1-8): members 'bored' as no training, no budget for tea.</p> <p>Teachers & head teacher discouraged bcs 'poor quality' (Gr8 exam failure rate increased) & inflation eating salaries. Teachers: half-day teaching but school director all day.</p> <p>Children's contrib.: time. Most children combine with hh/farm work. A no. poor children supported by NGOs (educ costs & health care costs, some livelihood assistance to hhs as well) & some wereda support through school or HP.</p>	<p>KMG supports women's empowerment; targets support on 2nd cycle girls.</p> <p>Private school in Durame. Better-off parents send children: better quality esp good English level.</p> <p>Seasonal dropout (coffee washing plant jobs); Gr6+ older children/youth dropout to migrate (South Africa/m). Many over-aged children so girls also drop-out for marriage (18-20).</p>	<p>Primary education seen as path toward higher level mainly, hence disillusion with Gr8 failure.</p> <p>School active in anti-HTP activities, esp. against FGM.</p> <p>School closes one week harvest time to catch up later (zonal decision) (doesn't help re: seasonal coffee plant jobs).</p>	<p>Connect for most + NGO support assists some hhs in managing immediate economic trade-off; but no one indifferent to lack of opportunities for variably educated youth.</p>	<p>Importance of education fits with urban ideas, Protestant modernist stance, and longstanding Kambata value.</p>	

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha	<p>One Gr1-8 (built with community contrib., expanded with NGO support, well-built library & computer lab), one Gr1-4, 2 satellite primary schools (one damaged by wind, not repaired). Distance still an issue. WFP school feeding phased out in 2010; some NGO support since then. No fee, occasional small contrib. but Sep difficult for poor hhs due to costs of school materials.</p> <p>Schools get WB grant, occasional NGO support; have own income (farm land rented out by PTA).</p> <p>Children's time: often absent, many don't attend continuously. Parents refused to send children to full day when change was attempted.</p> <p>Teachers' motivation variable. Automatic promotion: teachers must provide remedial teaching but not convinced; teachers in satellite schools have hard time.</p>			<p>Connect but. Almost everyone aspires to help children to complete and find jobs. But even univ graduates may not find job or only after several yrs. Moreover, full day not acceptable.</p>		
Adele Keke	<p>Four primary schools (3 new Gr1-3 max), half-day; free but parents contrib. (cash or labour) for school expansion incl construction of new schools. No water, latrines in 2 but dirty due to lack of water. Various shortages in all schools (books, stationary, desks, classes & teachers). Elec in main school disconnected bcs couldn't pay the bill.</p> <p>Children attending: ½ day. Absenteeism at harvest time, high bcs chat harvested 2-3 times/yr. Dropouts due to economic problems e.g. sickness in hh, shortage of money for educational materials. Girls drop for marriage (13).</p> <p>Director & teachers interviewed rather demoralised.</p> <p>Schools get wereda & school improvt grant. Main school designated as cluster centre but got no resources for this.</p>	<p>Madrasa school recently built (community contrib.). Parents pay teachers + support from mosques. Not formal school as no qualified teacher yet competes with formal schools. Discussion but no resolution.</p> <p>Still other parents send children to better or nearer (formal) schools in nearby kebeles.</p> <p>Econ activities for which educ directly useful (balancing shop accounts etc.) & children help hh after school. Other activities compete (chat trade).</p>	<p>Three primary school teachers in the new schools are youth from AK, which increases parents' interest.</p> <p>Girls' education lags behind but links up with broader women rights agenda. One young divorcee with a baby returned to Gr8 with her family's support.</p>	<p>Unclear. Some connect (family support). Role models of successful educated people lacking.</p>	<p>Religious ideas in conflict with govt ideas. Urban influences both ways (value of education but also chat trading & success).</p>	<p>Female director highly discouraged, low parents' attitude, wereda blaming her. PTA opposed her use of school grant. She wants to resign.</p>
Gelcha	<p>Gr1-8 school built within past 10 yrs (NGO funds & community labour, poorer classrooms). Community used to contrib. fence maintenance, not done recently. School still NGO supported so relatively well furnished; lack books esp. Gr5-8. Separate boys/girls latrines.</p> <p>Registration fee 20 birr. No uniform.</p> <p>Teachers: harsh conditions hence qualified teachers lacking, often late or absent. Long hours admin & various tasks + teaching.</p> <p>ABE just started. One teacher, 3 classes & office, good quality but no water & no elec. Funding?</p>	<p>A few older students have decided to Addis Ketema 1ary school; better.</p> <p>Early marriage continues to be hindrance for girls. Parents marry girls during school break to avoid interference.</p>	<p>Improved feeder road makes it feasible to travel to Addis Ketema school on bicycle.</p> <p>Lack of drinking water is a big issue.</p>	<p>Unclear. Emerging connect ('progressives') vs. disconnect re: girls' marriage and boys' herding.</p>		<p>Most teachers commute, explaining absenteeism and lateness.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa	Gr1-4 in kebele, constructed with community contrib. Model in wereda. Parents now also contrib. for upgrading to full cycle. Two ABE recently started. Parents' contrib.: children's time (vs. boys herding and if over-aged, girls' marriage & bride wealth). School feeding & add'l oil for girls, as incentives. Sometimes flour & oil shortage. Gr1-4 needs more teachers, teachers' residence, fence & equipment (blackboards, desks), books, own income. Gr5-8: school & hostel in Key Afer. No hostel cost (hh experience of having to send food as student sick with hostel food). Transport? Direct costs are not the major disincentive. Opportunity costs (boys herding time, girls marriage & bridewealth) more prevalent than Gr1-4 (children are older).	Boys drop when migrating to graze livestock & returning during rainy season. A few opportunities of work for which education is directly useful (petty trade for women, agric product trade for men).	Road & transport makes it easier to get to Key Afer, to visit Gr5-8 students & them to return. Mobile phones v. useful to communicate with students.	Emerging connect? Support incl from elders for upgrade. Attendance at ABE. But disconnect or more tenuously emerging connect at Gr5? Parents fear children's cultural disconnection (Key Afer). Yet cases of much over-age, even married (male) students in Key Afer.	Education value fit with Protestantism rise.	Director initiated upgrade idea, shamed kebele leadership at gimgema session.
Do'oma		Many combine educ with earning small income & more or less long period out of school.		Disconnect: Many young people don't follow linear ideal school career.		
Gara Godo	School has land for own income. Sub-standard buildings & various shortages. Parents pay 20-25 birr/hh (regardless of no. children attending). 48% of pupils were girls					

Secondary education – to G10 and preparatory schools

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	As for 1ary (fees, uniforms, notebooks). Also contrib. from PSNP/EFA grain for school construction in nearby kebele. Gr11-12 only in Atsbi so expenses of child out of hh (renting room, staying with relative, transport). Adolescent/Young men/women reaching 2ary: Trade-off with work (daily labour on irrig farm, petty trade etc.) and migration increasingly sharp. A few students supported by tabia budget (grain contrib. food aid).	Diverging influences: Migration among 2ary students significant; role models of educated community members vs. successful migrant not necessarily educated?; Univ. graduates unemployed; local jobs (e.g. 0-grade teacher etc.) not v. attractive.	Secondary education mostly seen as path to life outside of farming. Hence disillusion by many Gr10 failure, esp as no TVET in wereda. Many failed Gr10 return, pressure on land if they don't migrate. Compete with adults for few – though expanding – local off-farm opportunities incl daily labour. See above, some RH educ & HIV/AIDS awareness-raising at school (incl Gr1-8). Families with students said to be more progressive re: sharing hh domestic chores, and delivery at HC.	Connect under threat. Many deplores many failure, lack of TVET opportunities, costs of 2ary and post-2ary education, but fear joblessness for educated youth + migration attraction incl for families.	Urban ideas fit with both role models: educated youth who make it in life through education (not many in tabia) and successful migrant living in town & trading/owning shop, not farming.	
Aze Debo'a	Little info. Govt Gr9-12 in Durame (4 km), better than many in zone. Also private school up to secondary. Many boys & girls combine work (e.g. retail fruits, coffee) for an income (part hh, part themselves) & studies. KMG support a few 2ary girls from poor families, but no govt support.	Better-off parents send children to private school; better English. High unemployment of Gr10+ (> 5,000 for wereda as whole, > 300 for kebele). Migration exerts v. strong attraction on this group, both male (South Africa) and female (Gulf since 2 years). Rising number.	Secondary education mostly seen as path to life outside of farming. Hence disillusion by many Gr10 failures. TVET in wereda (little info). A few better-off A few educated youth can get local govt jobs in kebele or nearby (e.g. female k manager, HEWs; DAs from nearby kebeles) but DAs stress nepotism at wereda level.	Connect under threat, though those reaching 2ary seem to mostly 1 st want to try to get higher up, in spite of underemployment fear.	Importance of education fits with urban ideas, Protestant modernist stance, and longstanding Kambata value.	
Shumsheha	Community contrib. classroom construction but <i>wereda</i> failed to open Gr9-10 school as promised. Gr9-10 Lalibela is 2 ½ hrs walk, students tired, more prone to fail + less time to help hh/farm + insecurity for girls. A few stay during week: costs of room & transport at week-ends. School overcrowded.	Students get money from tourists in Lalibela & an increasing no get into some addiction. Very frequent dropout & re-admissions.	Tourism centre agreed to license guides & exclude students. High Gr10 & Gr12 failure rate discourages parents & children. Lack of jobs: unemployed youth threaten community social cohesion or become hopeless.	Connect with policy (value of education), disconnect with implementation (community built school, wereda failed to respond) and fear of joblessness.		
Adele Keke	No 2ary in kebele. Costs: renting room or public transport to commute. A few walk. No payment but contrib. for expansion or infrast. improvt.	Girls dropout even before Gr8. Boys reaching 2ary dropout to engage in chat trading.	Prep in 1ary insufficient so most students have difficulties in English.		Urban influences both ways (value of education but also chat trading & success).	

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gelcha	Metahara school but nowhere to stay overnight. Govt Gr9-10 was flooded, had to move, now in overcrowded primary school buildings. Fairly high costs for hhs (350-450 incl shoes & uniforms).	Factory workers: access to schools in factory for family? Boys dropout to do daily labour e.g. at sand co-ops. Girls' education lags behind: dropout for marriage still by far most common.	A few educated youth can get local govt jobs in kebele or nearby (e.g. HEW is 1 st girl having completed Gr10).	Unclear. Emerging role model? But Gr10+ 'sit idle' or have to do daily labour.		
Luqa	New Gr9-10 in Key Afer. Hostel so no direct costs. Same as for Gr5-8. Few students but includes a few girls. Various shortages (books, library, teachers).	Young male and female opinion leaders describe two types of role model: education leads to one, the other is to become wealthy locally.	Most students who sat Gr10 exam (1 st time in wereda) passed to TVET scores. No Gr11-12 & TVET in wereda. Plan for Gr11-12 & add'l Gr9-10 in next 5 years. Community is exposed to possible role models with more govt workers & a few youth from the area in these posts (e.g. new HEW speaks Tsemay; one of the v. few female Gr10 from kebele employed as promotion agent for Omo MFI). Road & transport makes it easier to go to Key Afer, visit students or them returning. Mobile phones to communicate.	Timidly emerging connect linked to emerging role models? <i>Children going to school will replace this generation with a better way of thinking</i>	Education value fit with Protestantism rise.	
Do'oma	High school in Wacha since 2005. No prep school in wereda but plans to add a wing.					
Gara Godo	Well-constructed high school has electricity (2008). Prep school in Areka (wereda centre). Poor students don't have resources to attend or if working, not enough time, do less well in exams.	Current teenager generation free to express interests, aware of legal rights, access to info through TV & internet.	Few students qualify for prep school in Areka.	Disconnect: Access not equal. Poor students don't have resources to attend or if working, not enough time, do less well in exams.		

Tertiary education – TVET, university, distance learning certificates and diplomas

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	No TVET or private college in wereda. Expenses for families and/or students increase considerably, even in govt-sponsored educ (transport to/from univ, books etc.). <50 young people either already graduated or studying. V. few students can afford private education – one young women, distance education in mngt while running own teashop; father bridges funding gap.	Migration. E.g. successful Gr12 student decided not to join univ and left. V. few students can afford private education.	Lack of TVET opportunities limit scope of non-farm activities that youth could engage in. Lack of add'l support to bright children from poor hhs led some to abandon even with sufficient scores, or hhs to have to make heavy sacrifices.	As for 2ary.	Urban ideas fit with both role models: educated youth who make it in life through education (not many in tabia) and successful migrant living in town & trading/ owning shop, not farming.	
Aze Debo'a	TVET & one private college (nursing & other studies) in Durame (4 km). Little info. Some students attend; not free. No univ in zone, feeling of unfairness even though policy is students allocated to univ across country.	Children from better-off families failing govt-sponsored educ go to private colleges in various cities in Region/ country.	Lack of add'l support to bright children from poor hhs led some to abandon even with sufficient scores, or hhs to have to make heavy sacrifices.	As for 2ary.	Importance of education fits with urban ideas, Protestant modernist stance, and longstanding Kambata value.	
Shumsheha	Private TVET in Lalibela: fees high & increasing (24 to 70/month in 3 yrs). Same issues as 2ary re: distance, bad influences, costs if renting in town. Quality not v. good, lack of experienced teachers, graduates do not get jobs. Four private distance colleges; 4-5 students at univ. A no. of mature students return to educ (primary to distance college).			Connect but fear of joblessness as experienced by some youth from the kebele.		
Adele Keke	TVET in Kersa (wereda centre) since 2009. No one from AK attended (not good quality, distance, costs, graduates don't get jobs). Some students in various govt univ. Parents seemed to find costs acceptable. College education too costly for most. Govt workers study at Haremaya or week-ends DD & Harar, privately. A no. Gr10 & Gr12 failing at exams continue to TTC or HEW training. Adult educ with extension workers as teachers tried but stopped. Absenteeism both sides. No add'l incentives for extension workers.		Concern that since a few years, need a Certificate of Competence to get a teacher/ health practitioner job, & process to obtain it is not transparent. Not clear whether this is govt policy & which govt level.	Disconnect re: TVET (lack of resources & lack of interest linked to unclear/low relevance). Connect for those reaching post-2ary level?	Urban influences both ways (value of education but also chat trading & success).	Extension workers upset as no free housing provided, discouraged from working properly.

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gelcha	<p>TVET in factory - no info; Addis Ketema - lacks workshop. V. few students from Gelcha.</p> <p>A few students attended/attend univ (22). All males (1 girl?).</p> <p>A few students attend college educ (private; one AA Medical College in Addis Ketema), some in Adama with sponsor support, but still high costs to parents (800 birr/3 months).</p> <p>Adult education planned but no action as clash with many adults' time requirements for own activities.</p>	<p>Girls' education lags behind: dropout for marriage still by far most common.</p> <p>Tensions btwn Karrayu & Afar; Karrayu students had to leave Semara univ. Aba Gada raised support from Rift Valley College owner (Adama) sponsoring ½ costs of 40 Karrayu students incl. some from Gelcha.</p>		Unclear, but for those reaching this level, connect? Aba Gada support.	<p>Ethnic ideologies.</p> <p>Serious tensions between Karrayu & Afar students at university.</p> <p>Support from highest customary leader to modern education.</p>	<p>Serious tensions between Karrayu & Afar students at university.</p> <p>Relationship with external sponsor.</p>
Luqa	<p>No TVET & univ. Some think no need, 2ary enough. But a few students from Luqa at univ, including two girls. None at Jinka's TVET.</p> <p>Adult education given in Gr1-4 primary school in Luqa recently.</p>	<p>Three distance educ college in Key Afer, get some support from private investors. No students from Luqa.</p> <p>Female Gr10 completers do not want to return to kebele. Want to remain free from family.</p>		Unclear.	Protestantism	
Do'oma						
Gara Godo						

Women's rights

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw (>50% FHHs)	<p>Girls' time for education (see above).</p> <p>Women's & young women's time to participate to meetings (WA, 1-5 etc.) & teachings. More so for those involved in community mngt (Council members, members of committees e.g. PTA, social court, land administration, FSTF etc.) &/or 1-5 & devt team leaders, health volunteers... Women seem slightly more agnostic than men re: time spent in meetings, & happier to continue in their role (exposure, knowledge etc.)</p> <p>WA & League structures don't have budget = hindrance to supporting women's economic empowerment (e.g. no women's cooperative).</p>	<p>Broader change at indiv, hh & community level: more girls going longer to school, marrying later, having fewer children and later, own income, migrating incl abroad etc.; change in farm task sharing, & in domestic task sharing & domestic violence (in hhs with educated husband or sons), economic opportunities linked to petty urbanisation in tabia centre (shops, teashops etc.) and irrigation (daily labour).</p> <p>Shift in role model for youth: said to prefer smart educated women able to help in all activities incl non-farm.</p>	<p>Many mainstream govt interventions effective in supporting women rights +/- directly: devt of infrastructure (easier access to markets, mills, water in some areas & comm. with relatives), education, emphasis on sanitation/hygiene & MCH services at HP & nearby HC, contraceptives available at HP, ban on underage marriage. Land & property rights (parental inheritance, widows, divorce): long-established but greater awareness & support to women with cases by WA & women affairs office/representative.</p> <p>No/little gender-specific econ empowerment activity; equal access to e.g. land (priority in reallocation), credit etc. No specific support to FHH with little labour (PSNP requirements heavy).</p>	<p>Connect. Local affirmative action (e.g. priority to FHH in reallocation of land, to young women for locally paid jobs) mostly well accepted.</p> <p>Disconnect. Underage girls' marriage still strategy esp. for FHH (protection & access to male ploughing labour); and having children for women, hence many extramarital relationships. Skilled deliveries (see above).</p> <p>Disconnect. Women political and intra-hh empowerment < economic empowerment.</p> <p>Disconnect: young women illegally migrating to Saudi.</p>	<p>Women empowerment agenda fit with urban ideas though not one of the main things.</p>	<p>Some husbands dislike time spent by wife on non-hh roles and are presented as obstacles to women's rights.</p> <p>Divorce said to become rarer as couples give priority to improving their livelihood.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Aze Debo'a (approx 10% FHHs)	<p>Girls' time for education (see above). Women's time & support by relevant structures in justice cases (e.g. new land rights with family law and land registration).</p> <p>Women's time to participate to meetings: WA, devt teams & 1-5 do not seem to demand much time except for few women leaders.</p> <p>Clubs against FGM: girls' and now girls & boys' time (mixed clubs). Anti-FGM campaign requires support from customary & religious leaders. Effective esp. Protestant leaders. Support from wereda level justice bodies: present, lull post-2005, better again.</p> <p>Elders can no longer handle abduction cases (lower time demand for them, presumably more and need for support/connections for women concerned).</p> <p>Kebele WA & League structures don't have budget. Wereda women office less budget than others. Women S&C associations have little resources (no office, no stationary, too small credit).</p>	<p>Broader change at indiv, hh & community level: more girls going longer to school, marrying later, having fewer children and later, own income, migrating incl abroad (unthinkable 10 yrs ago) etc.; change in farm & domestic task sharing (more of the former). Women seizing (few) available economic opportunities e.g. seasonal jobs at coffee plant, retail trade (fruits, coffee).</p> <p>Strong local NGO focused on women's rights (KMG), active in support to girls' educ, anti-FGM campaign, women's rights in inheritance or violence cases, women's S&C associations etc.</p> <p>Women can have important responsibilities in Protestant churches' leadership.</p>	<p>Many mainstream govt interventions effective in supporting women rights +/- directly: devt of infrastructure (easier access to markets and mills, good access to safe water in whole kebele & comm. with relatives), education, emphasis on sanitation/hygiene, availability of contraception, anti-FGM campaign & ban, ban of abduction. Land & property rights (widows, parents' inheritance, divorce): new (land registration, family law past 10 yrs), promoted & support to women with cases by WA, women affairs' office/ representative & KMG. Some success except divorce.</p> <p>Little gender-specific economic empowerment activity. Little govt activity in non-farming options. Women face same economic constraints as men. No specific support to FHH with little labour. Lack of credit at scale affects women as much as men.</p>	<p>Emerging connect? At discourse level & among adolescent girls, opposition to FGM, but real test only now that cohort of uncircumcised girls reach marriage age. No opposition to measure preventing elders from handling abduction cases.</p> <p>Disconnect. Protestant churches, very influential & generally favourable to women's rights agenda, do not condone divorce hence women's legal rights not respected (divorced women leave community resource-less).</p> <p>Disconnect. Uncommon for women to be involved in community mngt.</p> <p>Disconnect. Emerging, fast-rising trend of int'l migration of women to Gulf.</p>	<p>Women empowerment fits with urban ideas though not one of the main things. Largely fits with religious ideas but not fully (divorce not accepted by Protestants).</p> <p>Protestantism said to influence youth to pay less attention to clan/lineage in marriage, and more to religion and economic success.</p>	

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha (just > 1/3 rd FHHs)	<p>Girls' time for education. Not mentioned as huge issue.</p> <p>Women's time for group production activities: not mentioned as an issue though one woman mentioned clash with PSNP PWs.</p> <p>Hot topic: ban on underage marriage. Requires time from kebele officials, school staff, children, health staff asked to check girls' age.</p> <p>League's activities for women empowerment: women still participate less in public affairs (lack of time? Interest?).</p> <p>League & WA: time from leaders and women. Challenge to get women to come to meetings, mixed perceptions of benefits.</p>	<p>Community better off last four years (irrigation honey). Broad change: urbanisation in Sh got, women running cafés & bars.</p> <p>Broad change: said to be complete change in attitudes to education, almost all parents wanting to support children etc.</p> <p>Greater awareness and enforcement of women's rights to land, inheritance etc.</p>	<p>Mainstream govt interv or lack thereof influences women rights +/- directly.</p> <p>Access to safe water uneven. Lack of good access to Lalibela curtails all econ activities incl by women. Taxation policy disincentive for women's small-scale trade.</p> <p>Wereda's failure to open 2ary school in Sh affects girls more, fear for safety walking 9 km to Lalibela. Availability at HP, health army (promoters using 1-5 structures) important factors in rising FP uptake.</p> <p>Women's production groups (stove production, cotton spinning, weaving): some interest, variable success as input price, inflation and lack of sufficient market.</p> <p>Less violence against women: fear of legal consequences, though rape still an issue. League works on women empowerment with mixed success.</p>	<p>Connect. Girls' education well accepted. Women's economic rights not opposed. Family planning picks up, interest by men & women. More task-sharing in some hhs.</p> <p>Partial connect. Two role models for girls: study longer, marry later etc. and face same difficulties as boys; vs. dropout for marrying.</p> <p>Disconnect. Ban on underage marriage not accepted (govt has no right to interfere; fear of pregnancy out of wedlock).</p> <p>Disconnect: Govt support group initiatives but taxation policy may discourage indiv initiatives.</p> <p>Disconnect: women's political empowerment lags behind.</p>		<p>Some fathers are violent when girls are checked and found to be too young; girls are under high pressure.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke (11% FHHs, polygyny; FHHs ten times more likely to be landless than male-headed hhs)	<p>Girls' time for education – lagging behind esp. post-primary educ due to early marriage.</p> <p>WA: some success in right awareness-raising & supporting milk trading activities, but low participation of women (lack of time? Interest?).</p> <p>NGO helping to launch women's milk co-op: some fears of failure if insufficient commitment from members. To be compared to women's interest & success in milk trade on individual basis.</p> <p>Time from elders & religious elders in campaign against women-related HTPs: circumcision, early marriage, widow inheritance etc. and in support to broader women's rights agenda e.g. contraception. Divided on the latter.</p>	<p>Booming chat economy, 75% hhs better off, none worse off last four years.</p> <p>Broad change: a number of women seized economic opportunities (petty trade, milk trade); young and working with husband; or out of necessity after divorce (resisting widow inheritance or violent husband, with family's support, and finding independence through economic success. Some sharing of domestic tasks.</p>	<p>No land registration.</p> <p>Mainstream govt interv support women's rights +/- directly. Roads good for petty & milk trade. Good access to water and mills. Teachings, health volunteers & HEWs & service at HP helped increase uptake of contraception & MCH. Education: most girls dropout to marry at 2ary school level or before.</p> <p>Little govt activity in livelihoods in general. One group of female youth recently formed (promoted by wereda), hasn't yet decided on activity & hasn't yet received support/credit.</p>	<p>Emerging connect. Polygyny & widow's inheritance decrease, even elders prevent the latter. But no case of woman having inherited from parents equal to males, and cases of divorcees w/out resources.</p> <p>Disconnect. Female circumcision driven underground by govt discourse against it. Some men reject contraception.</p> <p>Likely disconnect. Women more interested by individual activities vs. govt/NGO push for cooperatives?</p>	<p>Religious leaders divided on contraception, some supporting it, others opposing it.</p>	<p>NGO helping to launch women's milk co-op. Suspicion vice-chair used funds for her own business.</p>
Gelcha (just less than 1/3 rd FHHs, polygyny)	<p>Girls' time for education – lagging behind, esp higher grades & post-primary (early marriage etc.).</p> <p>WA & League inactive, no time demand (& no support). Leader: no wereda contact since 2006.</p> <p>Elders & customary leaders cannot be involved in matters affecting women's rights (e.g. divorce, widows' rights).</p> <p>Women supposed to be involved in community mngt but weak follow up of initiatives by wereda so largely ineffective.</p>	<p>Inflation said to negatively affect petty trade, although successfully undertaken by a few women.</p> <p>Traditional irrigation successfully undertaken by a few women.</p> <p>NGO credit for indiv women & women's groups. Some success (e.g. shoat production) but generally group activities failed (e.g. grain mill women co-op): weak mngt, inflation affecting inputs or salaries.</p> <p>A few women able to grab economic opportunities but little change in domestic task sharing.</p>	<p>Many mainstream govt interv effective in supporting women rights +/- directly: devt of infrastructure (improved road thus better access to towns for petty trade etc., comm. with relatives).</p> <p>Little effects, generally & for women, of weak health interventions. Some progress with contraception; low uptake of MCH. Access to safe water major issue. Girls' educ still lags behind, esp. higher grades & post-1ary (no females at univ vs. 22 males).</p> <p>Women's cooperatives as the others, generally unsuccessful due to weak mngt & follow-up by wereda & NGOs.</p>	<p>Disconnect. Ban of female circumcision rejected. Early marriage continues to be practised (school break to avoid school interference). Some people still oppose contraception (children god gift). Marriages still mainly arranged by families & elders.</p> <p>Emerging connect with young generation? E.g. a few girls made their mothers promise not to cut them. Trend of young men choosing partners.</p> <p>Emerging connect. Families' support to women resisting widow inheritance though usually cannot remarry.</p>	<p>More fundamentalist Islam emerging & impacting on e.g. women's dressing.</p>	<p>Claim of gender bias in graduation as FHHs would be less likely to confront officials.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa (approx 25% FHHs, polygyny)	<p>Elders, customary & religious leaders' support critical. Effective re: stopping mingi, supporting educ (Gr4 school upgrading).</p> <p>WA inactive so no time demanded. 1-5 present, women participate. Time to participate to FFW & free labour. Time from (few) women socially & politically active, keen (associated connections?).</p> <p>Women's cooperative not v. successful while women do well with same activity (food/beverage sale on market day) on individual basis: lack of mngt skills for larger operation, of time to organise, of interest for group activities?</p>	<p>Broader change at indiv, hh & community level: girls to school incl post-Gr4 for a few; little change in farm & domestic task sharing. A few women able to seize (few) available economic opportunities e.g. food/ beverage sale on market days.</p>	<p>Many mainstream govt interv effective in supporting women rights +/- directly: devt of infrastructure (easier access to water in some parts, comm. with relatives), education. Little effects generally & for women of weak health interventions.</p> <p>Limited gender-specific economic empowerment activity; little govt activity in non-farming options. A few women are 'on the move' by themselves. Little specific support to FHH having little labour force though one woman mentioned 1-5 very useful.</p>	<p>Emerging connect for progressives? Girls' educ (e.g. a few Gr10), resistance to widow's inheritance, a few economically independent women. Vs. disconnect for most: girls' dropouts for marriage and bridewealth. Connect. Abandon of mingi (fewer girls pushed to unsafe abortion).</p> <p>Disconnect. Domestic violence still present. Low uptake of contraceptives. No safe abortion services for girls having pre-marital sex and pregnancy (former condoned by customs, latter not).</p> <p>Likely disconnect. Women more interested by individual activities vs. govt/NGO push for cooperatives?</p>	<p>Protestantism supports women rights' agenda. Urban ideas fit with women's rights agenda too (e.g. Gr10 girls staying away from 'backward' kebele & family control).</p>	<p>Most men still want many children. Female govt extension workers face difficulties as men don't respect them.</p>
Do'oma	<p>WA not functional. No support from govt to women's livelihoods options.</p>			<p>Disconnect: FHHs excluded from livelihoods interv. Rejection of ban against female circumcision. Weak implem of women's rights provisions. Only 4 women kebele Councillors.</p>		
Gara Godo (22% FHHs)	<p>WA: No budget & no office. Most women don't participate. League & Federation even weaker.</p>	<p>Women's lives changing. See above.</p>	<p>Politically active women.</p>	<p>Disconnects: Women rights awareness increasing but patchy enforcement; elders biased and not 'checked' by formal, male-dominated and unresponsive authorities. See above re: livelihoods support (not much). WA & women organisations weak.</p>		

Youth rights²

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw (no info on no. dependent youth)	<p>Youth must work on free labour activities (>18 yr old). Clash with many livelihood options of landless youth (trade etc.).</p> <p>Established 'youth' (young married men & women) expected to take leadership positions in community mngt structures. Multiple roles, detracting from livelihood activities: some seem to be willing (way of gaining voice?), others said to want to keep away from politics to focus on improving economic status.</p> <p>Membership of YA compulsory to be included in lottery for land reallocation, for access to hillside land to youth groups.</p> <p>Youth package. Credit (farm & non-farm activities), requires approval by tabia leadership. Youth not trusted, said to take credit then migrate. Also incl some training (2 days).</p> <p>No recreation centre. Plan for tabia TV/DVD to be used for entertainment.</p>	<p>Rising landlessness affecting young hhs first. Harder to establish independent livelihoods. Youth longer at school. Marry later.</p> <p>Petty urbanisation: youth engaging in new services (bars, entertainment, tearooms, bicycle rental etc.). Agric growth (irrigation): youth engaging in retail trade.</p> <p>Sharply rise of int'l illegal migration to Saudi. Allows youth to meet expectation of supporting family/parents, defuses tension due to pressure on land. Emerging role model: successful returned migrant living in town, owning shop/not working on farm; large no. of young married women single awaiting migrating husband.</p> <p>Shift in youth model re: men/ women relationships (can be friends only) & in marriage choice (personal choice, "smart & educated lady"). Parents/ youth relationship said to become less authoritarian.</p> <p>Male youth hang out together, watch TV & go to drink houses in tabia centre. Female youth don't do this.</p>	<p>Land reallocation: 56 youth got farmland in 2010/11, on several hundreds of landless hhs + some residential land allocation in centre, supporting youth to engage in non-farm activities. By far insufficient.</p> <p>Road improvt facilitate youth small-scale trade, running shops in tabia centre etc.</p> <p>Govt livelihood options for youth: prod groups (honey, potatoes, trees) not v. successful (community resist giving land, youth lack interest/migrate); young model farmers successfully applying technologies on parents' or rented land: success for some.</p> <p>Lack of access to TVET.</p> <p>General sense: no large-scale interv addressing youth issues.</p> <p>Youth more receptive to govt sanitation/hygiene, MCH and FP messages.</p> <p>Tabia officials would like wereda to teach computer skills to local youth (tabia computer in office).</p>	<p>Partial disconnect. Mixed views on/ attitude towards govt plans for rural youth vs. increased interest for int'l migration. Only some youth 'have voice'. Some youth want to keep away from politics. Many in community ask why govt doesn't create jobs for youth.</p> <p>Partial connect. Some young couples delay 1st child. Young couples said to want fewer children.</p> <p>Connect. Ban of underage marriage generally supported, except some poor FHHs (seeking protection, see above).</p>	<p>Govt main plan for rural youth still mostly based on rural options, does not fit with urban ideas increasingly popular among young people.</p> <p>Orthodox Church important institution for youth & migrants but under threat as many deacons migrate.</p>	<p>Tension about land at hh level and community level. Community said to resist giving hillside land to youth groups. Land admin said to be corrupt in land reallocation.</p> <p>Youth concerned as priority to land given to many other groups (FHHs, ex-soldiers, PLWHAS).</p>

² See above about education, not repeated here.

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Aze Debo'a (no info on no. dependent youth, said to be many. >300 Gr10+ un-employed)	<p>Little info on any youth obligation. Little govt activity for youth re: livelihoods. Failed attempt to establish co-ops with credit, said to be too small so given as individual loans used with variable success.</p> <p>Some young people involved in positions e.g. anti-HIV/AIDS club, health promoter. HIV/AIDS club leader took training (2 days) at wereda (time but he is unemployed Gr10). Unclear how active.</p> <p>YA & League nominally active.</p> <p>No recreation centre. Started, members contrib. some labour & wereda iron sheets. Unclear why couldn't be finished.</p>	<p>Massive unemployment of Gr10+ in wereda as whole (>5000) & kebele (>300). High and rising landlessness and land scarcity. Many young men live as daily labourers. Seasonal jobs mainly for young women on coffee plant (300, 3-4 months), competing with schooling for some. Youth depend on parents longer. Much greater freedom for female youth.</p> <p>Rise in int'l illegal migration, South Africa for young men, Gulf for young women. Young women have also started migrating elsewhere in Ethiopian, unheard off ten yrs ago. Enables youth to support families.</p> <p>Clans remain important. Not explicit in data but assumed youth don't have much voice. In contrast, rise of Protestantism, youth-inclusive.</p>	<p>Links with Durame intensified partly thanks to improved road etc.; wereda reportedly keen to develop SME but no concrete plan, not clear if 'rural youth' (4 km!) will have access. Co-op for youth failed.</p> <p>Lack of recreation centre/ opportunities; people fear bad habits but this is likely prevented (partly?) by strong influence of Protestantism on youth.</p>	<p>Disconnect. Govt largely irrelevant for youth. Most in community troubled by lack of prospects for youth, and feeling that govt doesn't do enough.</p>	<p>Protestant churches a lot more successful in enlisting young people, even migrants (sending money to churches).</p> <p>A no. youth identify with urban role model.</p>	<p>YA leaders involved in failed co-op attempt bitter about wereda attitude, freezing capital until all loans returned. Broader feeling that wereda is 'blocking decentralisation'.</p>
Shumsheha (300 dependent youth/ total popn 4530)	<p>Some communal land given to youth incl production groups. No info on requirements other than group formation, contrib. in some cases (not clear if all). Credit by wereda, presumably needing kebele admin approval.</p> <p>YA disbanded: lack of support, some allegation of contrib. misused by leader. ANDM-related League more important. Membership said to matter e.g. access to jobs.</p> <p>Anti-HIV/AIDS club run various activities (drama, poems, panel discussions) at school, members trained by HEWs. HEWs said some success but young men refuse to use condoms.</p> <p>Recreation centre (TV, satellite dish, chess, table tennis, basketball, tea utensils) abandoned when youth managing it left kebele. Lack of interest?</p>	<p>Youth face rising landlessness & decreasing plot size. Irrigation: some landless hhs invest on sharecropped land (presumably incl youth).</p> <p>Job opportunities at airport, jobs/ services linked to petty urbanisation of kebele centre: likely to absorb some of the unemployed youth.</p> <p>Overall, lack of prospects for many un(der)-employed youth, with very little to do, becoming a burden on kebele incl socially. On one hand, recreation centre abandoned; on the other youth spending time drinking local beer, tela, & tej.</p> <p>Some people fear youth take distance from adults bcs look on down on existing customs as backward.</p>	<p>Youth prod groups (10 sand & stone quarrying, 5 beekeeping & honey prod): Some success (e.g. 1 beekeeping group though has not yet repaid loan), some failure (inflation, lack of stable market). Access to market difficult like for all livelihood activities.</p> <p>Govt encourages tourism in Lalibela but little official access to jobs for Sh youth. Concern about negative effects (tourists give money to youth, fuel addictions).</p> <p>HEWs, health army, availability of contraception: young couples said to delay 1st children. HIV/AIDS: PLWHA association, greater awareness, but young men refuse to use condoms.</p>	<p>See above re: education and underage marriage.</p> <p>Disconnect: new govt-promoted/ supported options (credit, trading, prod groups) but parents & youth seem to hope for more return to education.</p> <p>Disconnect: same as for livelihoods in general – Poor access to markets due to poor road.</p> <p>Disconnect youth/ govt re: recreation ideas...</p> <p>Disconnect youth/ community: modern life vs. backwardness.</p>	<p>Urban ideas are mixed blessing: civilisation vs. bad influences on youth.</p>	<p>Most people concerned about many youth's idleness. A few have more categorical perceptions that youth are a threat to daily security and are primary responsible for drink-fuelled fighting.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	<p>Little info on youth obligation. YA not functional. Kebele manager recently appointed secretary hoping to revitalise activity but fear lack of interest. As part of this, 3 groups recently formed (2 males & 1 female): supposed to get credit from wereda once decided on activity. One group collected 5 birr contrib. No activity yet; one report of delay in getting credit. No HIV/AIDS case reported, no youth-focused activity. No recreation centre. Wereda plan for library.</p>	<p>Booming irrigated chat production & trade; some private milk production; urbanising, well-connected kebele. Community concern: popn pressure, severe land shortage, hard for youth to establish independent livelihood. Young men: jobs in chat trade; construction projects in area/nearby towns; a few successful young farmers. Some successful young business women.</p>	<p>Little HIV/AIDS activity, no case reported, high risk as chat/trade corridor. Expansion of govt services: emerging role models (e.g. three 1ary school teachers from the kebele in the kebele school).</p>	<p>Disconnect: little govt activity vs. community concern re: lack of prospects for youth. Emerging connect? Govt jobs for educated youth? Disconnect: community rejection of ban of female circumcision extends to some young mothers too.</p>	<p>Strong attraction of urban lifestyle linked to perceptions of more job opportunities for youth.</p>	
Gelcha (142 dependent youth/2811 total popn)	<p>Little info on youth obligation. YA not functional. Focus on League initially (2008), incl 3 days training for leadership & members (40) contrib. 5 birr/month for approx one year. Stopped/disbanded. Youth said to be more involved in govt-initiated community activities (meetings, devt activities, co-ops), but many expressed concerns about lack of prospects. 3 youth farming co-ops (1/zone) failed (as well as large community irrig co-op): disorganisation, inability of paying loans back, successive failed harvests 3rd yr. HIV/AIDS club in school. Youth cascade training (6/zone, each training 40-70 people). Non-involved youth mention youth selected for training might have received financial support.</p>	<p>High expectation linked to expansion of spate irrigation, supposed to come together with electricity & safe water. A few young men successful in sharecropping irrigated land in neighbouring kebele (spate irrigation). A few young women/couples successful in petty trade. Rising trend of youth stealing shoats to sell them to restaurants & hotels in nearby towns as livelihood strategy; elders unwilling to identify and hand them over to wereda officials, people affected unhappy about this.</p>	<p>Youth co-ops failed as well as other co-ops. No info on implications, other than general concern about lack of prospects for youth. Lack of electricity in Gelcha and proximity of nearby towns (5 km) seem to combine to increase attraction of towns on young people. Little activity re: HIV/AIDS in kebele (no known case, 25 tests by model personalities incl Aba Gada, all negative, rigid attitude) in spite of rising risks with greater youth mobility, attraction of towns etc. Lack of recreation centre raised as reason why youth esp young men develop bad habits (chewing chat and stealing).</p>	<p>See above re: education. Emerging connect? Young men interested in irrigation & govt promise of expansion of spate irrigation. Disconnect: little govt activity vs. many concerned by lack of prospects for youth.</p>	<p>Protestantism in nearby urban areas fits with 'progressive' educ youth (two conversions?). Youth attracted by urban areas, concern for older generation (social dangers).</p>	<p>(Covert?) tension btwn youth & 'conservatives' defending clan importance incl. in disciplining members breaching clan rules (e.g. spend night in town). Some tension around youth stealing shoat to sell & raise income, not punished. Likely conflict in hh where children convert. Increasing trend of conflicts btwn parents and girl resisting marriage.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa (568 dependent youth/2059 total popn)	<p>Little info on youth obligation. YA not functional. Some fees collected but nothing else happened.</p> <p>Youth groups (sesame & livestock trade; resin & incense sale): time for meetings, mgnt skills etc. (not highlighted in data) + forest protection (resin & incense collection group). Trade group said to have required initial contrib. from members & got credit (NGO).</p> <p>HIV/AIDS: No activity specific to youth. Customary risky behaviours continue to prevail (premarital unprotected sex in ritual evening dancing).</p>	<p>Improved main road to Key Afer, a few men incl young engaging in agric trade, studies at hostel in KA etc. Slowly growing links with town, seen as a place of social dangers.</p> <p>Protestantism rise through conversion mainly among young generation.</p> <p>Slow move towards farming, interest in irrig: no noted implic for youth. Access to land for youth: anyone can graze livestock anywhere, emerging landlessness re: farming?</p> <p>Little change in gendered roles for youth. Male youth labour required for seasonal grazing migration. Daughters' marriage big affair, bridewealth etc. Marriage emerging area of tension btwn generations, little to do with govt (males claiming choice of partner & when to marry, costs to parents).</p>	<p>Nothing noticeable, early days for youth co-ops.</p> <p>Little activity re: HIV/AIDS in community in general (teachings by HEW on market days, CC but facilitators don't work with HEW).</p> <p>Lack of recreation opportunities, increase in habit of drinking, more frequent visits to towns and commercial sex workers.</p>	<p>See above re: education.</p> <p>Emerging connect? Young male & female opinion leaders described two role models, both aligned with govt model: education on one hand (& implicit expectation of a different life?), local economic success on the other hand.</p>	<p>Protestantism and urban ideas fit with progressive youth, but fears among older generation as youth develop different values.</p> <p>Some disconnect btwn Protestantism & customary transition rituals for boys.</p>	<p>Marriage emerges as tension area. Youth, esp. male, want choice of partner and when to marry – yet son's marriage costly on parents.</p> <p>Some fear among older generation that youth might develop different values by exposure to Protestantism and urban ideas.</p>
Do'oma (70 dependent youth/ total popn 450 hhs)	<p>YA not functional. No youth package. Kebele gave small plots of rainfed land to 30 young men in 2011.</p>			<p>Disconnect: Govt irrelevant for youth (except educ)?</p> <p>Voicelessness but youth don't want voice, many don't want to stay.</p>		
Gara Godo 265 dependent young men/ total 1248 hhs)	<p>Govt concern about youth participation is new. Little activity & no practical support. Leaders unpaid.</p>	<p>Hard to become econ. independent. High unemployment, increasing no. young men developing bad habits (alcohol, chat).</p> <p>Young men have voice (presumably not thanks to govt/YA but due to 'modern ideas', educ etc.?) but drowned by elders. Young women don't have voice.</p>	<p>Youth leaders challenged due to lack of achievement. Membership decreasing.</p>	<p>Disconnect: Govt not much relevant for youth except educ. Youth wasting their devt energy in bad habits.</p>	<p>Youth develop 'shopping mentality' learned from peers in town.</p>	

Very poor and vulnerable people

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Little govt interv. PSNP (tabia level decision to give priority to some vulnerable groups e.g. double rations), local labour (YA, 1-5 hence youth & able-bodied people's time) (house/latrine construction, weeding), a few actions for orphans' education paid by tabia budget (contrib. from PSNP grain). No mention of specific requirements of beneficiaries. Some reluctance of 1-5 members to help weaker ones as 'all need assistance'.</p> <p>Health care fee exemption: lengthy paperwork, v. limited (3 people/kushet), now discontinued due to lack of wereda budget. Some people fear asking. Ex-soldiers & families still access. PLWHAs: free ART & care for associated diseases. Disclosing status encouraged but not precondition. Need ability to afford better diet and transport to health facilities. Tabia admin may help for the latter (from budget/ grain). Connections with leadership help.</p> <p>No specific interv for FHHs, who need labour/time to access mainstream livelihoods opportunities. Clash among these (incl PSNP) if too little labour.</p>	<p>Increasing no. hhs better-off in past few years (irrig, livestock production, migration). New stratifications; a no. new deeply vulnerable groups incl PLWHAs, migration-orphaned children.</p> <p>Agric growth, migration, inflation said to benefit 75% hhs.</p> <p>NGOs used to support children of poor families, PLWHAs etc. have phased out, no govt take-over.</p> <p>Youth migration: more difficult to help needy people (less labour available).</p> <p>Mutual support (relatives, siblings, children/parents, neighbours, friends) & mehabers' support remain important generally & for some vulnerable groups (e.g. elderly people with families). But poor/marginalised hhs may not afford <i>mehaber</i> membership.</p> <p>No consensus on trend in mutual support/support to weaker members of community (increase or decrease).</p>	<p>215 old people would need support (tabia admin) but no wereda intervention. No interv for people with disability, mentally ill people, orphans. Fall on families; in some cases hindrance to hhs seizing some livelihoods options (e.g. need to watch mentally ill brother).</p> <p>PSNP protect most vulnerable esp. DS. PWs time requirements can be problematic for some vulnerable groups e.g. FHHs with many dependent children.</p> <p>Presumably vulnerable groups less likely to be part of upward trend seen for increasing no. hhs. Poor children less likely to remain at school/continue higher level. Poor clothing which is an issue for school too. Poor hhs less access to health care and less diversified diet and eat less. Poor housing. Cannot afford transport. Some develop a sense of hopelessness.</p>	<p>Disconnect: Community highlight limitations of local social protection mechanisms, absence of govt response.</p> <p>Disconnect: customary social protection mechanism continue to be v. important; some tension arising from govt attempt to systematise them through 1-5 free work for weaker members (reluctance by others).</p>	Nothing noticeable.	

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Aze Debo'a	<p>Little govt interv. PSNP (priority DS or no. hh members included and/or add'l food aid, to most vulnerable). Labour support seems to be organised by Protestant Churches, not govt. Some wereda budget in support to orphans' education & health costs. NGOs also active in this area. No mention of specific requirements of beneficiaries.</p> <p>Health care fee exemption: no mention. PLWHAs: free ART & care for associated diseases. Disclosing status encouraged but not precondition. Need ability to afford transport to health facilities & ideally good diet.</p> <p>Credit linked to PSNP & some NGO said to target poor, but likely not v. poor and marginalised.</p>	<p>Unclear overall trend in community wealth. Likely proportion poor/ destitute increased & larger gap btwn wealthy and poor hhs. Some agric growth, uneven (large holdings > small holdings), migration, inflation said to be negative for most hhs.</p> <p>Families & relatives assistance to orphans & elderly people; clan assistance to members; iddirs but need to afford membership. No consensus on trend in mutual support/support to weaker members of community (increase or decrease). Protestantism rise, churches active in social protection. Some NGOs active in social protection have phased out over past few yrs.</p>	<p>No specific govt intervention for many vulnerable groups (disabled, mentally-ill, elderly people w/out families, chronically sick people). Family- & clan-based mechanisms still 1st port of call. Protestant Churches & NGO address certain needs of some groups but not tailored to specific needs (e.g. deaf people).</p> <p>Some vulnerable people/hh may be able to seize mainstream govt interv opportunities thanks to NGO/ church support but unlikely to cover all cases. More school dropout/irregular attendance, less diversified diet, no access to agric inputs. PSNP support said to be not sufficient (small quota, insufficient transfers).</p>	<p>Disconnect: officials make assumptions not always holding in practice. E.g. hhs with migrant or child with professional job automatically considered as less vulnerable even though some of these hhs do not get any support from migrant/child.</p>	<p>Protestant Churches very important actors in social protection, in effect substituting govt.</p>	<p>PSNP: hard working people consider some benef as 'non-deserving poor'.</p> <p>Some kebele officials and community people sceptical about amounts spent to help poor people with little result.</p>
Shumsheha	<p>Main interv PSNP (see above); exemptions or postponing of contrib. cash or labour. PLWHA get free treatment. Health fee exemption system supposed to be working for other poor people too (wereda-provided ID) but unclear whether started to be effective. No organised govt institution provides support to vulnerable groups (orphans, disabled, helpless old people). All through govt collaboration with NGOs.</p> <p>No detail on any requirements of beneficiaries. See above for PSNP.</p>	<p>Community better-off since 2007/8. 25% hhs wealthier (irrig, grain trade); no hh worse-off. 1/4th community rich, 1/4th poor, 1/2 middle.</p> <p>Kinship support, loans from better-off hhs & from generally Muslim retailers (said to be v. generous) important. Support by working children or siblings can be v. important but not always given. No consensus on trend in mutual support among neighbours & friends. Women think that clashes over aid programs are a reason for decrease.</p>	<p>V. poor people have little means to invest in agric inputs & irrigation; contrib. are problematic; no resilience against shocks. Particular vulnerabilities: stigma for PLWHAs, isolation for disabled, dropout if children must support hh, or victimised by step-parents, lack of labour for FHHs. Often powerless. Despair for some.</p>	<p>Disconnect? People clash over access to govt aid programs reason for less local mutual support?</p>		

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	<p>Weak community members get support from PSNP DS (elderly who cannot work, disabled, mentally ill, orphans- said to be very few). No info if any requirements of them. Some groups seem to fall btwn cracks e.g. case of returned divorcee living with poor mother & sharing her mothers' PSNP. Some poor people reported not paying cash contrib., replaced by labour. Health fee exemption: wereda assessment of cases sent with kebele letter. New, few patients so far, not clear if any from AK.</p>	<p>Community significantly better-off over past few yrs. Great imprvt 45% hhs, some imprvt 30% hhs, no hh worse-off. Most hhs middle wealth, a few very rich. Other estimate: 30% poor, 55% middle, 15% rich. Main driver: irrigated chat hence access to enough land & water. Clan and family provides some support in times of crisis + examples of support to poor relatives (family) & vulnerable (clan), but some people seem not to be reached (e.g. poor fhh whose late husband's relatives don't help).</p>	<p>No govt interv beyond PSNP and DS especially, for most vulnerable. No detailed info on consequences. Unlikely that vulnerable, marginalised & very poor participate to/ benefit from the economic boom. Poor people face permanent food insecurity even with PSNP. Cannot afford health care and may take children out of school. No option to pursue higher educ if TVET or private. Cannot afford transport. Tend to be powerless to demand access to services & benefits.</p>		<p>Muslim support vulnerable people esp at festivals.</p>	
Gelcha	<p>PSNP, see above. Health fee exemption possible (56 people for whole wereda), stopped due to lack of wereda budget. V. poor people exempted from cash contrib. e.g. for piped water. Power matters. Alleged bias against FHHs in identifying hhs for graduation as FHHs less likely to confront officials. No known case of PLWHAs.</p>	<p>At most 20% hhs middle & rich, rest poor, v. poor & destitute. Sense of impoverishment (increased difficulties with pastoralism, adverse livestock/ grain terms of trade, uncertainty of rainfed agric, limited scope thus far of emerging alternative options incl irrigation). High expectation linked to extension of spate irrig. Clan supposed to assist destitute members. Not clear how effective, some support to orphans, other examples given of clan assistance in case of shock. One NGO support (310) orphans/poor children (educ materials, add'l food, health care costs).</p>	<p>No govt interv beyond PSNP DS for orphans, poor children, disabled, mentally ill, elderly w/out support, destitute. PSNP & graduation prompted complaints of various biases incl against vulnerable & marginalised groups (Somali, FHHs). Vulnerable, v poor & marginalised groups unlikely to be able to seize some of the emerging socio-economic opportunities except for some Somalis who were involved in irrigated farming. When politically-related reason behind destitution, may lack power and/or connections with kebele officials, which matter for access e.g. to PSNP (e.g. poor woman, husband killed by EPRDF army when it took over in the 1990s).</p>	<p>Connect: Wereda officials encourage clan norm of supporting orphans. Disconnect: community appears quite divided around the only few govt interv addressing vulnerability.</p>	<p>Imams relay message that community should support orphans.</p>	<p>See above re: PSNP-induced conflicts.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa ³	<p>No PSNP. No people admitting suffering from HIV/AIDS in kebele (ART available at wereda level). Exemption from health care fees used to be possible Exemption from health care costs for v. poor people until 2-3 yrs ago, kebele letters; letters now refused as HC expected to cover their costs from income.</p> <p>V. poor people exempted from cash contrib. but contrib. labour.</p> <p>Orphan used to be given 140 birr/month, (elsewhere said to be 15), but stopped 4 months before fieldwork. No support from govt or any NGO for orphans, elderly w/out family, disabled and chronically ill, other than being identified to get food aid w/out works. Committee identifying them & also trying to organise 1-5 groups to assist them (e.g. weeding, digging canals for water to fields). Demands time of other 1-5 members & committee.</p>	<p>More wealthy people than 10 yrs ago (25% rich & very rich, 45% middle). Large gap btwn rich & poor. Sesame & irrig drivers of wealth. Inflation: unclear overall effect but seems beneficial for wealthy able to sell sesame & livestock.</p> <p>Family & kin networks of husband & wife, children's support to parents' hh are strong social norms. When conditions allow, neighbours' support e.g. to elderly people.</p> <p>Kalehiwot church supports vulnerable people in farm work; involved in building houses for destitute members, taking sick persons to hospital and helping poor children with educational materials.</p>	<p>No govt specific support hence 1st port of call remains family/kin.</p>		<p>Protestant church growing & active in social protection.</p>	
Do'oma	<p>No kebele attention to poor or vulnerable people except PSNP. Some PSNP benef considered to be middle wealth (roughly 1/3rd of PWs benef).</p>	<p>Overall community wealth increased since 2005 (irrig, extension, move to high value crops, rising market prices for farm products, increasing non-farm options, PSNP). Around 25% hhs are poor, 14 v. rich.</p> <p>Neighbours & relatives help each other. Husband's kin important. Rarely grown-up children may help. Many iddirs, a few equbs (but presumably not affordable by poorest).</p>		<p>Disconnect: Some PSNP benef among middle-wealth? (Except if wealth assessed after PSNP selection which seems to be fixed over time; and hhs became middle-wealth after inclusion).</p>		

³ No info on pro-poor govt interv and problems poor people face in CP. No time to return to RO reports. Not sure there would be much. Section on different vulnerable/marginalised people doesn't say much on consequences.

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gara Godo	No poverty-focused interv except PSNP. PWs benef: 50% poor, 29% middle wealth, 21% rich. DS benef: 80% poor, 11% middle wealth, 9% rich.	Approx 10% hhs very rich (some > 2 ha land). Many poor hhs (large families, < 0.25 ha). Occasional NGO support; churches, iddirs, relatives, neighbours & rich hhs sometimes help.	Poverty trap: lack of income hence lack of access to inputs + land shortage. Poor farmers rent land to richer farmers.	Disconnect: Some PSNP benef among middle-wealth & rich? (Except if wealth assessed after PSNP selection which seems to be fixed over time; and hhs became middle-wealth/rich after inclusion).		

Governance

Security – militia, community police, wereda police

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Militia: 15/124 day-to-day work. Paid as PWs beneficiaries to guard houses during PWs. Others work occasionally (twice/yr general security check). No salary. Meeting every two weeks for leaders.</p> <p>Community police: Paid by govt. Dislikes having to work night time e.g. bringing people to wereda as no place to keep people in tabia.</p> <p>Wereda police: Distant (17 km), not great presence.</p> <p>No detail on requirements of beneficiaries. Militia bias???</p>	<p>Regular conflicts with neighbouring tabias & Afar about resources (water, land, forest). Generally involving elders & admin on both sides. Solutions always temporary.</p> <p>Militia & community police intervene in fights in drink houses etc. said to occasionally happen in tabia centre.</p> <p>Militia used to be 180, down to 124 partly due to migration.</p>	<p>Community said to be safer, thanks to these organisations.</p>	<p>Disconnect: voluntary service for militia... found a way round through PSNP paying for those working daily.</p>		<p>Militia said to sometime be unwilling to pursue cases as fear bad relationships; sometimes biased for relatives.</p> <p>Community protested against militia paid as PWs. Downscaled from 30 to 15.</p> <p>Rivalry community police & peace committee, said to have led to committee dysfunctional, members unmotivated.</p> <p>Comm police involved once in drink-fuelled dispute with DA.</p>
Aze Debo'a	<p>Militia involved in tax & debt payment collection, accompany officials. People say active before/over election, otherwise little. No salary. 8 out of 56 work regularly (1/2 day 2 days/week each).</p> <p>No community police. Two wereda police officers assigned to kebele, patrol at specific times of the day e.g. around school opening/end.</p> <p>No info on requirements of community members.</p>	<p>Protestantism: alcohol prohibited, reducing occurrence of drink-fuelled fights?</p>	<p>Community generally said to be safer. Militia apparently less important in this than 2 wereda police officers, appreciated.</p> <p>Wereda police (and court) said to be key in enforcing women's rights (in abduction and FGM cases).</p>			
Shumsheha	<p>Militia 53 govt trained recruits, o.w. 8 armed + 56 private arm bearers. Shortage of weapons so suspects may resist.</p> <p>One policewoman: frequent turnover; some think not as effective as man to deter criminals; others appreciate likely greater fairness as no family/kin links.</p>		<p>Reduced crime though theft, arson attacks & drink-fuelled fights persistent issues. Also problematic is implementation of zero-grazing policy. Mixed views on effectiveness of militia & police.</p>			

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	20 militia + in each village 9 community policing volunteers (village head, religious leaders, elders, women & militia). Militia not paid, but impossible to refuse. Said by most to be biased (prioritising cases of relatives and not others; one allegation of bribery).	Booming chat economy. Chat theft relatively easy. Landlessness & joblessness also raise risks. Electricity contributed to make community safer.	Mixed views about whether community is safer place or not and role of militia. Militia said not to protect chat.	Disconnect: Militia does not protect most valuable asset of farmers, chat.		
Gelcha	20 militia; no police officer. Not clear militia has enough authority. Militiamen prioritise own affairs. Not much info.	Conflicts fairly frequent and may be serious: with Park, factory (one person killed some yrs back), and with Argobba & Afar.	Federal police in sugar estate/plantation following regularly occurring conflicts. Mixed views on militia strength, authority and effectiveness.			
Luqa	One policeman at kebele & militia in each sub-kebele, not armed so at times cannot take suspects. Militia not paid, should be compensated.	Centre developing as roadside settlement with drinking houses, had led to more fights. Though security generally said to have increased.	Militia & policing generally appreciated, community said to be safer.	Disconnect: Militia should not be volunteers.		
Do'oma			Do'oma security was said to have improved though women could still not move safely at night			
Gara Godo	One wereda police, three community policemen & 22 unpaid militia, unwilling to work in peak season and unarmed at night.		Better physical security. Militia said to be biased.			

Justice – elders, social court, wereda court

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Time & resources required if case goes to wereda court considerably larger; some say aggravated by wereda court being corrupt. Local justice systems generally held in esteem, esp elders & social court.</p> <p>Elders & social court collaborate, organised system, elders trained. Some costs but decisions enforceable if case put to social court (3 birr to open file) which pass to elders instead of elders only. Both spend a lot of time.</p> <p>Separate land admin/court deals with all land cases (10 birr to open file). Complex cases seem to require a lot of time of beneficiaries. Allegations of corruption though seem related to land reallocation, not land indiv cases.</p> <p>Some say women may lack resources to pursue cases. Not clear what kind of resources: time, money, social capital.</p>	<p>General pressure on land & recent change in land law: large no. land cases.</p> <p>Other informal dispute resolution mechanisms: lineages, close relatives or neighbours.</p>	<p>Demarcation of cases btwn social court and land admin not always clear.</p> <p>Gender bias: generally said not to exist and cases seem to support this, but some women say women less likely to pursue cases in formal justice.</p> <p>1-5/devt teams supposed to play role in conflict resolution (devt requires joint work/cooperation).</p>	<p>Connect: Local system of collaboration btwn elders and social court values reconciliation-based process & decisions (elders) on one hand (outcome more sustainable) and 'legalised' hence enforceable decisions (elders endorsed by social court) on other hand.</p> <p>Disconnect: People trust in system undermined by wereda court corruption.</p>		Numerous & complex land cases. People unimpressed by wereda court.
Aze Debo'a	<p>Elders & clan leaders v. important in conflict resolution. No formal committee but said to see most cases incl complex ones. Requires time from elders, can get some assistance from people in compensation.</p> <p>Social court: little info, said to be 'nominal'.</p> <p>Wereda court: considerable time needed to resolve case if judged by land case btwn churches. Few cases said to be referred there.</p>	<p>Protestantism rise: undermines women's rights in case of divorce, regardless of formal justice policies & organisations.</p> <p>Clan leaders important in land disputes, & with elders violence & family disputes.</p>	<p>Elders can no longer deal with abduction cases (to ensure enforcement of family law & avoid bias).</p> <p>In contrast, elders not supposed to handle violent crimes etc. but said to be doing it as community preference.</p>	<p>De facto connect: little activity of social court, elders see most cases allowing continuation of community preference.</p> <p>Ambiguous govt position re: elders & women's rights. Biased elders cannot deal with abduction, but ok to deal with family disputes.</p>		
Shumsheha	<p>Elders v. important and cases brought to social court 1st seen by mediators.</p> <p>Social court can hold suspect in kebele jail for 24 hrs before judgment. Trained by wereda court. Examples of cases taking several yrs bcs jury quota not attained, sessions postponed.</p>	<p>Widespread encroachment on communal land; no vigorous response.</p>	<p>Mixed views on (im-)partiality & effectiveness of social court. Examples of support to women's rights.</p>	<p>Connect: Govt recognised value of elders' conflict resolution, 1st port of call.</p>		
Adele Keke	<p>Social court inactive (judges not present). Elders important. Formal committee, elders successful bcs negotiate with people & save their time, cost & energy.</p> <p>1-5 structures settle matters. Also bigger role to wereda court.</p>	<p>Elders seen more broadly as 'mediating' btwn clans, and btwn community & govt.</p>		<p>De facto connect: as social court inactive, elders continue to play major role.</p>		

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gelcha	Social court: reduced power since 2008 (cases < 1000 birr); kebele officials say not aware of laws and afraid to decide; often not available. So not v. effective. Land cases resolved with kebele chairman accompanying social court. Court requires evidence & witnesses. Does not want to refer to wereda court, allegations of corruption. Elders, clan & gada leaders active in dispute resolution incl with park (permanent committee chaired by Aba Gada) but cannot handle murder & women rights-related cases.	Ethnic & religious fault lines fairly sensitive.	In practice elders & clan leaders continue to see most cases (family, murder etc.).	Disconnect: Karrayu culture of suppressing conflict vs. bringing to court. Elders complain about limited jurisdiction as murderers pay twice (jailed & blood wealth). Disconnect: elders protect youth stealing shoats as don't want them to go to wereda court. Connect: Wereda support elders' role in dispute with Park.		
Luqa	Social court: 1-3 hrs 1 day/wk; lack of incentive is an issue. Court charges 10 birr to open & 10 birr to close cases as income for stationary & some incentives to militia sometimes. Deals with cases < 500 birr. Elders & clan leaders work in collaboration with social court & deals with common disputes. No longer allowed to deal with arsons & killings.	Elders also important in supporting devt work (e.g. forest protection, school upgrading).	Social court appreciated but jurisdiction said to be too limited (not even a goat) to be useful.	Connect: People appreciate social court & want more extended power (proximity). Disconnect: Elders & some people think elder should be handle murder cases, more socially acceptable resolutions. Internal community disconnect: men more favourable to elders' role, women highlight gender bias in divorce cases.		
Do'oma	Social court not functional since 2007. All concerns addressed by 8-man elders' group.	Elders sometimes used by kebele officials to convince people about interv	Many women say elders biased against women.	Disconnect: Customary structure biased against women & no formal structure operational that might correct this.		Elders (> 35 yrs) respected while kebele officials powerful bcs control PSNP & militia.
Gara Godo	Social court recently reformed & run by educ young man + strong integration with elders. Should give services 2 days/week. Challenge as members not compensated. Elders meet when need arises.					

Government structures – kebele/party officials, development team leaders, other government volunteers

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw (Tabia vice-chairman is tabia party chairman)	<p>Time requirements: weekly Cabinet meetings, meetings of Committees, monthly Council meetings (222, 50% women), regular 1-5 & devt team meetings (all), general (all) & party meetings (members), week-long training for devt team leaders etc. Also demanding on govt employees.</p> <p>Most officials & govt volunteers cumulate several roles, for some across govt & party. "Volunteers" on govt structures must be party members. Many want to step down: no time for own affairs, dislike conflicts that may arise with community members. Pressure on them to stay.</p> <p>Memberships: WA, League, YA, League, party, all separate fees (see below). Must be member to be included in land reallocation lottery. Membership/fee payment of WA & YA said to be fairly much a 'must'. Elderly women can ask to stop paying.</p> <p>Connections with officials used to be important to get info. Less true, more other channels.</p> <p>GTP introduced through cascading meetings. All devt team leaders trained for a week in cross-tabia training when new structures were established.</p>	<p>Ag opportunities (irrig, livestock) & growth, successful hard working farmers: opportunity costs of volunteer roles are high.</p> <p>Migration hence less youth available for leadership roles and local role models.</p> <p>Many non-farm options (trade etc.) don't fit well with regular local meetings & other obligations (e.g. free labour). Some people pay others to work for them on free labour.</p>	<p>Cabinet and Council fairly active & important in key decisions (e.g. tabia plan & budget use, PWs priorities).</p> <p>Female 1-5/devt team structures appear to be instrumental in enhancing sanitation & MCH uptake. Male structures: PWs/free labour organisation, mobilisation re: fertiliser & tax payment. Less clear that it makes a difference.</p> <p>Several (not all) women volunteers happier with their role – exposure to ideas, broadening knowledge.</p>	<p>Disconnect: Volunteers also expected to be economic role models, hard to achieve bcs time pressure linked to volunteer roles. 'Volunteer' but pressure to stay.</p> <p>Disconnect: Party drive for enlarged membership seen to detract from quality.</p> <p>Disconnect: Multiple structures & meetings & overlapping agenda: many complaints; even officials think need rationalisation. (But people appreciate gimgema at public meetings; some insist on Council's role in approving plan/ PW priorities).</p> <p>Disconnect: Some say youth want to keep away from politics (waste of time for no benefit).</p> <p>Disconnect: People dislike govt 'drive' (numerous meetings, fertiliser enforcement, lack of space for challenging devt policies & for individual decision-making re: contrib.) & volunteers dislike confrontations arising from their role in this drive.</p>	<p>Intensive time requirements of govt model of community management do not fit well with urban ideas.</p>	<p>Community dislikes some of the policies that officials & volunteers 'push down' but have some sympathy for them.</p> <p>Kebele chair is young, appreciated by community & wereda, has been in post 7 yrs.</p>
Aze Debo'a (not clear)	<p>Time requirements: practice differs from model. Cabinet meetings often only a few members, same for Committees. Council meetings (200): unclear frequency. 1-5/devt teams: unclear how operational.</p> <p>Most officials & govt volunteers cumulate several roles, for some across govt & party. "Volunteers" on govt structures must be party members. Many want to step down.</p> <p>Memberships (party, mass assoc.): No enforcement but all hhs said to be party members by officials yet not all say they are members.</p> <p>Connections with officials alleged by some (not all) to matter re: PSNP (see above).</p>	<p>Ag opportunities, successful farmers, many non-farm options requiring time outside of community: opportunity costs of volunteer roles are high.</p> <p>Opposition won in 2005, drive to regain control/ win hearts & minds.</p>	<p>Most decisions taken by same small number of Cabinet members (not full Cabinet). Lose interaction with schools and HP. Closer interaction with DAs.</p> <p>1-5/devt teams: unclear how operational.</p> <p>Women less likely to be closely informed of party issues; few women active in govt structures.</p>	<p>Disconnect: Volunteers wanting to step down.</p> <p>Disconnect: Strong model farmers feel free to not attend meetings if too busy.</p> <p>Disconnect: Many in community uncomfortable with overlap devt/ politics, govt/party.</p> <p>Disconnect: kebele leaders expected to be models, yet limited esteem from most people and allegation of undue benefits by a few.</p>	<p>Intensive time requirements of govt model of community management do not fit well with urban ideas, but requirements not so intensive for most.</p>	<p>Respect for govt elite < custom & religious elite (elders, clan leaders, preachers), tho some overlap.</p> <p>Churning among kebele leaders, explained by implicit rotation agreement among 3 larger clans + political rivalry</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Shumsheha (kebele party chair is kebele vice-chair, role transferred from kebele chair in 2007/8)	<p>Kebele structures fairly active and time-demanding: monthly 300-member Council (50% women), weekly Cabinet meetings, even two-weekly if implementing key activity (election, PWS, fertiliser distrib.). New 1-5 & devt teams report to sub-kebele (2009/10): all hhs members. 1-5 leader: half-1 day/wk up to 2 days/wk in free work period. No compensation, harmful.</p> <p>Kebele leader: 'positive coercion' (resource to push policy implem) no longer allowed.</p> <p>Party structures differ but overlapping leaderships. Party 'above' govt? (oversees Cabinet, most active in GTP dissemination). Membership said by some to be important for job opportunities etc.</p> <p>Many volunteers have multiple roles and want to step down.</p> <p>WA & League active: challenge to get women to meetings. YA disbanded, League far more important. Leagues provide political educ.</p> <p>Multiple meetings, week-long training (e.g. 5-day training on NRM in 2011/12 for models, party members & elders).</p> <p>Model farmers (all party members) had to disclose all assets incl savings at bank.</p>	<p>No opposition party active in recent yrs (dissolved); no open opposition party members though interviews reveal supporters of other parties.</p> <p>There are families with members of different political tendencies (spouses, siblings).</p>		<p>Disconnect: 'Volunteer' but pressure to stay.</p> <p>Disconnect: 'fault line' btwn community & kebele structures, linked to govt devt interv or means disliked by community members (enforced fertiliser, ban on under-age marriage, multiple badly timed meetings and other demands e.g. free labour) + wereda/govt failure (road, 2ary school) and role of these structures in this.</p> <p>Disconnect: Some unwilling party membership. Being leader, model, party member is harmful (has to be exemplary in everything).</p> <p>Disconnect: Party promises when threat, top-down instructions when threat over.</p> <p>Disconnect: disrupting meetings & training.</p>		<p>In spite of 'fault line' & allegations of kebele officials' nepotism, high esteem for kebele chair incl by minority groups. Also described as fearless party member out of conviction (in contrast with opportunists). In post since 10 yrs.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke (kebele chair also kebele party chair)	<p>Kebele cabinet: urgent wereda meetings disrupt meeting schedule.</p> <p>Three sub-kebele/zone devt committees, now new devt teams & 1-5. Leaders/model farmers trained (how to aware & organise).</p> <p>WA: some activity, linked to economic activities hence some potential benefit (got support from NGO to establish women milk production co-op, not yet started). YA: members not interested as association passive, don't come to meetings. Recently kebele manager appointed as secretary, some activity linked to formation of 3 youth groups (see above).</p> <p>"Volunteers" on govt structures must be party members. Varied views on party membership: benefits (access to info, credit, training) vs. none (time wasted esp. harvest time meetings).</p>	<p>Booming chat, emerging other options incl for women (milk production & trade, petty trade): high opportunity costs for "volunteers".</p>		<p>Disconnect: Rural structures in a peri-urban context? Demand on people's time for community issues in economic boom context?</p> <p>Disconnect: Vivid illustration of high opportunity cost for "volunteers" also meant to be economic models: kebele chair selected bcs rich chat broker complains bcs his business suffers, yet said to be 'never present'. Also dislikes having to convince model farmers to attend 15-day training scheduled at harvest time.</p> <p>Disconnect: wereda believe clan-based nepotism undermine govt structures & devt agenda.</p>		<p>Kebele chair appointed as previous one not good (economic) model + alleged clan-based nepotism, though previous chair is now vice-chair.</p> <p>Wereda act to weaken clans but overlap btwn elite groups/</p>
Gelcha (kebele chair also kebele party chair)	<p>Many structures barely functional; high absenteeism (300-member Council, Cabinet & committees): govt employees commute, 'volunteers' busy & unwilling to serve w/out payment (even Aba Gada on anti-HTP committee), some even not knowing they have been selected.</p> <p>Sub-kebele/zone devt committees (3), new (2010/11) devt teams & 1-5 under these: supposed devtal role in agric but not much farming so not very active except tax collection & info channels.</p> <p>Mass Associations, leagues & federations (women & youth): not known or not active (leaders appointed but no further contact with wereda, no activity).</p> <p>Fuzzy demarcation/overlap btwn govt & party structures; even officials do not see the difference. "Volunteers" on govt structures must be party members. Membership matters little otherwise.</p>	<p>"Volunteering" clashes with options like work for sugar factory or petty trade.</p> <p>Community 'waiting' for govt-supported spate irrigation. Core livelihood system under threat linked to govt policies (park & sugar factory expansion); some benefits for a few (guards, daily labour), negative for most (restricted land grazing & mobility); low govt credibility (e.g. failed co-ops).</p>		<p>Disconnect: Volunteers unwilling to work if not paid, even influential figure like Aba Gada. Some also dislike confrontations with community when have to order them to engage in devt activities.</p> <p>Broader disconnect btwn community & govt?</p>		<p>Volunteers & community want (commuting) govt employees to stay in kebele.</p> <p>Kebele chair in place since 2006.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa (kebele chair also kebele party chair)	<p>Many structures show little activity: Council (200, 58 women) last met in 2010 (instead of 3-monthly). Cabinet meets if needed (e.g. wereda instruct.). Mass assoc not functional (leaders appointed, but nothing happened). Govt volunteers often cumulate posts, for some across govt & party, reluctantly bcs no payment. Calls on people time minimal? Though kebele chair says he is too busy, negative effects on his livelihood. "Volunteers" must be party members.</p> <p>Sub-kebele/devt committees not new; new 1-5. Seem to function as joint work mechanism (similar to traditional urba); not as channel for info as leaders prioritize own activities over meetings. Devt team leader supposed to spend 2-3 days/wk at sub-kebele to coordinate & 1 day/wk at kebele for meetings.</p> <p>Party: members to pay fees, attend monthly meetings, buy newsletter.</p> <p>GTP introduced through cascading meetings.</p>	<p>Successful people are those able to diversify i.e. combine pastoralism & new opportunities (irrigation, sesame, trade) – Hard to reconcile with time for community mngt.</p>	<p>Activities driven by community's interest and/or wereda responsiveness. E.g. educ committee active for school upgrade vs. water committee weakened as no wereda response to request for more water points.</p> <p>Most govt activities rely on govt employees, with some support from kebele leaders if needed. Kebele manager explains that lack of Cabinet meeting & minimal presence of kebele chairman delay decision-making.</p> <p>Some think Council would work better with fewer & stronger members & if more effective power.</p>	<p>Vague connect: 1-5 resemble traditional urba and may work better for FHH. Few women active in govt structures/party seeming to enjoy their role (competition for wereda Councillor post).</p> <p>Vague disconnect: Some complaints re: meetings too long, badly timed but some appreciation of 'devt' meetings (more than party meetings), fewer than before elections.</p> <p>Disconnect: Several volunteers explicitly said work would be improved if they were compensated for time taken from farm work & livestock care.</p> <p>Kebele leaders seen as mediating demands on community by govt through extension workers.</p>		<p>Kebele chair in 2003 left bcs had started irrigation and insisted he couldn't continue but had to return (2005) to replace his successor who faced opposition to his administration.</p>
Do'oma (kebele chair also party chair)	<p>Irregular Cabinet meetings, absenteeism of most members w/out salaries who give priority to farming.</p> <p>Govt & party structures interwoven. Devt groups also serve as party cells though not all members are party members. Party membership perceived as instrumental to either get access to govt interv or avoid exclusion.</p> <p>WA, League, Federation & youth equivalent mostly not functional: lack of finance or support from kebele admin.</p>	<p>Traditional share-work practices continue.</p>	<p>Devt structure (teams & 1-5) didn't work as planned.</p>	<p>Connect? Party members say group work better since 1-5 introduction (Protestant followers claim credit to religious values).</p> <p>Disconnect: Model farmers don't want to spend time to train others who are unwilling to implement proposed activities. Cabinet members prioritise farming.</p> <p>Disconnect: Govt officials say community resistant to change. Community blame poor implem of govt (good) ideas on low officials' commitment (wereda & kebele).</p>		<p>Kebele chair changed 5 times in past 10 yrs. Current chair in Cabinet since > 15 yrs and was chair 5 yrs before 2005 election.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Gara Godo (kebele chair also party chair; kebele vice-chair also head of politics).	<p>25 champion farmers (same as devt team leaders?) expected to distribute improved seeds from own harvest & show example. 1-5 leaders called model farmers. Info channel though unwilling to act in peak season.</p> <p>People can't tell difference btwn govt & party meetings. Low attendance in peak season. Low involvt in office work by unpaid Cabinet members in peak season.</p> <p>Party membership is resource (influence on kebele officials) & cost (time-consuming meetings).</p>			<p>Connect? Some effective accountability? (5 Cabinet members dismissed in 2011 for poor performance & misuse of fertiliser loans).</p> <p>Disconnect: Low participation (of leaders in tasks expected from them & people at meetings) when peak season.</p>		<p>Women holding positions said to be family/clan connection with kebele officials.</p>

Mobilisation of the community- contributions of cash, in kind, of work⁴

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/ absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Harresaw	<p>Land tax, trade/business licenses: money from taxpayers, time from tax collectors (can keep 2%) & tabia finance officer (woman, wants to step down).</p> <p>Party (12/indiv, raised this yr, no enforcement but party drive), WA & YA ('a must', some allege threats against those not paying fee). Leagues membership: for members.</p> <p>Contrib. to local, wereda, regional & national projects (tabia hall, 2ary school, regional stadium, Abay Dam) & tabia budget: deduction from PSNP/EFA grain.</p> <p>PSNP PWs for non-DS benef: same focus as community devt free labour. Not clear if EFA benef work.</p> <p>Free community devt labour: 20 days/yr (40 only once) + days for regionally/locally decided one-off campaign (5 in 2011/12). These are ½ days. As for PWs, wereda investment needed for some works (e.g. cement, gabions), sometimes delay. Fines to be paid if missing day(s) (30 birr/day).</p> <p>Add'l: 5 birr one-off for Red Cross ambulance; schools asking stones for fence, water for teachers; one-off contrib. for water piping (not done bcs technically too difficult); youth (YA)/1-5 labour for vulnerable people (latrine construction); WA financial contrib. for PLWHAs (one-off).</p>	<p>Church raises contrib. too from each hh. Considered as 'must' + migrant send remittances. Iddirs & equbs not traditionally found in Harresaw.</p>	<p>Grain contrib. to projects generally found relevant (tabia hall, 2ary school etc.) but some people unhappy bcs no indiv decision on contrib.</p> <p>Free devt labour & PWs: Useful, but many competing priorities and limited labour/ means & unequal value of assets for different groups in community.</p> <p>Membership fees: people don't like not knowing what they are used for though no strong complaints.</p>	<p>Connect: generally no issues raised with taxes.</p> <p>Disconnect: community assets not of equal value for landed/ landless hhs, farm-based/non-farm options. Scheduling of free labour may be made to fit with farm calendar, not easily with non-farm options.</p> <p>Disconnect: wereda officials know, not all condone use of food aid grain for contrib.</p> <p>Disconnect: many dislike 'volunteer but compulsory' character (free labour, mass association membership/fee). Some think landless youth should not be made to work for free for assets that don't have value for them, or should be paid.</p>		<p>Some people pay others to work on 'free labour' their behalf as busy e.g. with trade (and presumably less costly than successive fines).</p>

⁴ Other contributions are required for services or memberships that are not governance-related (school fees in some cases, health care fees, fee for water from water point, contrib to S&C association or groups, membership & fee for multiservice or production co-ops).

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Aze Debo'a	<p>Taxes: not much info, except seems to be big issue requiring time from kebele officials, tax collectors, DAs, kebele manager & secretary, & militia. Tax collectors keep 3%, said not to be sufficient to cover costs of transport to remit taxes at wereda level.</p> <p>Party (12 birr), WA etc. check numbers</p> <p>Contrib. Red Cross (5 birr), Kambata Devt Association (10 birr), Sport (5 birr), some mention 1 or 2 birr for kebele admin budget.</p> <p>PSNP PWs: see above. Free community devt labour: no detailed info.</p> <p>Add'l: People may be asked to assist officials & elders in farming, as compensation for their time. No detail</p>	<p>Protestant churches mobilise followers 1 day/week labour for vulnerable members. Churches' devt branches invest in local infrastructure (e.g. water points): followers' financial contrib. ?</p> <p>People mention contrib. to iddirs & equbs vastly higher than those taxes & contrib..</p>	Generally no comments.	Generally no comments.	Protestant model fits with govt model (community/ congregation contributing to its own devt).	
Shumsheha	<p>Land tax (30-100 birr; one case 345?) Nov-Dec. Top-down decisions re: increase. Wereda said to regularly inform kebele of add'l tax after tax already collected. Trade tax & business licenses.</p> <p>One-off contrib. for reg/nat projects, decided by wereda Councillors: most promised one goat-300 birr (Woldya stadium) & 10 birr (Abay Dam). In Sh kebele leaders & council members did, but wereda Councillor fears telling other community members.</p> <p>Party membership (14 birr up from 6), WA (3), YA (3), sports (3). Red Cross (5) discontinued. Also mentioned: one-off (?) contrib. for school or NRM works, grain for forest guards, 30 birr ALMA (regional devt assoc). People don't always know what they pay for.</p> <p>National devt works: 60 days/yr since 2009/10. Big issue around scheduling, decided by wereda. Too early (clash with harvest) or late (ploughing).</p>	Church contrib. e.g. 60 birr; 30 kgs grain.	<p>Trade tax & business licenses comparatively high (200...500 for grain trade; 760... 980 for woodwork business). Small-scale operators asked to take license prefer stopping.</p> <p>Interestingly, free labour increased to 60 days/yr same yr as graduation from PSNP started. Wereda (as Region as whole) plans for full graduation of PWs benef by 2014/5.</p>	<p>Disconnect: Community not consulted on land tax rate; reject increase, decreased revenue contrary to intention; non-farm tax discourages some operators, same result.</p> <p>Disconnect: Voluntary contrib. are mandatory ("better to go with the mass"). Multiple uncoordinated requests from top (kebele leader).</p> <p>Disconnect: Devt work used to be voluntary but 'positive coercion' could be used. Now most perceive it as mandatory but positive coercion no longer permitted in principle.</p> <p>Disconnect: Poor scheduling of free labour said to hinder productive activities.</p>		Some people refuse to do free labour and say PSNP PW benef should do it all as they "eat wheat & oil".

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Adele Keke	<p>Taxes generally paid on time (Dec-Jan), tho paused when drought (as well as other contrib.). Collected by Cabinet members assigned by kebele chair. Training to kebele leaders & managers once/year.</p> <p>Party membership fee recently up from 6 to 12 birr/ member. WA & YA fees interrupted.</p> <p>Oromia Devt Assoc: add'l (one off?) contrib. last yr: quota/kebele passed onto villages & leadership assessing each hh's contrib. based on wealth. Difficult to follow as farmers pay by instalments. Paused bcs drought. Youth & Sports 5 birr. School decided to hire guard: 20 birr/hh.</p> <p>Community devt free labour: no info on days required. People can contrib. cash instead of work.</p> <p>Contrib. exemptions for poor or people 'serving' in other ways (e.g. leader, giving land for co-op).</p>			<p>Connect: tax & other contrib. paused when drought.</p> <p>Disconnect: community also mobilised to build madrasa school; not teaching official curriculum yet competing with official 1ary schools. Teacher also paid by parents.</p>		
Gelcha	<p>Taxes: wereda fix amount to be paid by kebele, Cabinet decides how much each hh pays depending on wealth (0 to 300). Some complaints by large taxpayers, appeals to wereda, support kebele decisions. 6 tax collectors, centralised by kebele chairman, who gets a small incentive (30 birrs/50 receipts). All taxes & regular cash contrib. collected same time. Taxes unpaid one yr are rolled over to next yr, add'l to new target.</p> <p>Party membership fee 12 birr/hh + some hhs mentioned newsletter. Oromia Devt Assoc. contrib. min. 50 birr/hh (annual?); very few exemptions of v. poor people + telethon (one-off).</p> <p>One-off 80 birr/hh for safe water, to be paid in hurry so some hhs had to borrow or sold livestock yet delay in carrying out work (PCDP project).</p> <p>Community devt free labour introduced with GTP & 1-5? 3-4 days all able-bodied.</p>	<p>Tension btwn Karrayu & minority groups in community.</p>		<p>Connect? How tax paid is decided by community itself through its leadership.</p> <p>Small connect: work done through free labour (school fencing & tree planting in compound) found useful – I saw them all dead PB.</p> <p>Disconnect: safe water big issue, people made to contrib. significant amount in hurry to no avail thus far.</p> <p>Disconnect: 'community contrib.' for club goods (water pipe serving only a part of the community).</p>		<p>People living far from planned water pipe (non-Karrayu in majority) at first refused to pay arguing project of no benefit to them.</p>

	Resources and time required of beneficiaries or others?	What else relevant going on?	How did intervention/absence affect/relate to other interv. & devt?	Cultural (dis)connects in aims and assumptions	Fit with other incoming ideas (religious, urban etc)	Social interactions and what ensued
Luqa	<p>Tax commonly understood as livestock tax. Time from kebele officials (chairman: 25-30 hrs/week when it is collection period). Some poor people exempted; others bcs landless.</p> <p>Party membership (6 birr, 10 in 2012). WA (3 birr/month?) & YA (0.5 birr/month) but not active & very few members (20 and 50 respectively).</p> <p>FFW & community devt free labour. Free labour: 4 days/month (whole year?). People said to be not motivated except if FFW. Fine (5 birr) for people not turning up. Kebele chairman suggests should be raised. Organisation: NRM DA & kebele chairman, spending 1 day/week.</p> <p>Contrib. in cash fairly common: 25-50 birr/hh one-off for EPRDF (add'l party membership); wood for FTC (est 5 birr), 50 birr/hh for school upgrading, mention of cash for vet centre.</p>		<p>Tax base not v. clear: land or livestock. A few traders explain tax on livestock trade high, undermining profitability.</p> <p>Not much comment on contrib. Some people v. positive about these.</p>	<p>Disconnect: When not FFW, some say free labour on NRM done just for the sake of DAs ("why should we be slaves of Amhara").</p> <p>Mutual distance? Community said to have good track record re: tax payment, but exemptions seem to be fairly discretionary at kebele level.</p>		
Do'oma						
Gara Godo	<p>Land tax: two rates (20/30 birr depending > 1 ha or > 1ha). All other contrib. flat rate, which people find unfair.</p> <p>Tax, contrib. & fertiliser debt collected Oct to Jan. Task force incl kebele officials (per diem), armed militia & devt team leaders – all spending time.</p> <p>Contrib. to Abay Dam said to be decided but not implemented yet.</p> <p>Occasional requests for voluntary labour though not everyone participates.</p>			<p>Disconnects: Flat rate for all contrib. regardless of wealth status.</p> <p>Quite a lot of work had been achieved through voluntary community labour though it was not clear whether all households, particular richer ones, contributed</p>		