# Interviews with a range of people on the Community and its History since late 2002 in Yetmen *got*, Felege Selam kebele, Enemay wereda, Easy Gojjam, Amhara

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## Spatial and social map

|  |  |  |
| --- | --- | --- |
|  | *Service/housing area* | *Place* |
| 1994-5 | None |  |
| 1995-6 | None |  |
| 1996-7 | None |  |
| 1997-8 | None |  |
| 1998-9 | None |  |
| 1999-2000 | None |  |
| 2000-1 | None |  |
| 2001-2 | None |  |
| Later 2002-3 | None |  |
| 2003-4 | None |  |
| 2004-5 | None |  |
| 2005-6 | Health centre | Around veterinary compound |
| 2006-7 | None |  |
| 2007-8 | None |  |
| 2008-9 | None |  |
| Late 2009 | None |  |

## Community event history

### Crises 2002/3 – late 2009

|  |  |
| --- | --- |
|  | *Crises history* |
| 2005-6 | There was a serious problem of the animal disease anthrax, locally called Simter or Mognbagegn, which attacked many cattle and sheep. |
| 2006-7 |  |
| 2007-8 | There was rain shortage towards the end of Meher (the main rainy season), which affected crops.  There were pest attacks, particularly diseases locally known as Keshkesh and Jibe which have damaged Guaya and Shimbra, respectively. |
| 2008-9 | There was a serious frost attack against crops that particularly caused great damage to Nug  There was very low honey production due to the absence of the Nug flower, which bees depend on |

### Economic events history 2002/3-9

|  |  |
| --- | --- |
|  | *Economic events history* |
| 2005-6 | There were fewer farm daily labourers used with lower cost (7 birr/day) coming from surrounding high/low land Kebeles for Tef harvesting |
| 2007-8 | Very good (high) prices for their produce (Teff, Wheat, Shimbra, Guaya) and cattle  High price increase in fertiliser and consumer goods  They started growing barley with Belg rain which was previously practised only by the neighbouring high land Kebeles.  WORLD VISION provided breed cows and sheep |
| 2008-9 | High price for grain and cattle continued |
| Later 2009 - early 2010 | Very low prices for their produce, and relatively lower prices for cattle  The price of fertiliser and consumer goods remained high  Relatively very good harvest in terms of high yield and quality, especially of Teff  Very high number of immigrating daily labourers with a record high pay (35-40 birr/day) have been employed in harvesting Teff; this is because there is high density of Teff crop in the fields, which couldn’t be harvested in time against existing threat of rain damage |

### Social events history 2002/3-9

|  |  |
| --- | --- |
|  | *Social events history* |
| 2005-6 | Violent conflict between the Kebele community, on the one hand, and the Kebele leaders and Wereda officials on the other hand. This was following an attempted mobilisation made by the Kebele administrators to stop individuals offering commemorative feasts as a Harmful practice. |
| 2008-9 | Conflict between police and residents of rural Yetmen was created due to planned construction of a secondary school in the rural part of Yetmen. One four year old child died during the conflict. This created a big gap in the social relations of residents in urban and rural Yetmen.  Violent conflict involving death/gunshot wounds between Yetmen Got community on the one hand, and Wereda police and Yetmen town Kebele community on the other hand. This was following the successful counter mobilisation of the rural community against attempts made by the Wereda and the town Kebele people to construct a high school on communal grazing land |
| Later 2009 - early 2010 | There is no rape and abduction. One place was given for school construction which is close to urban Yetmen Kebele. However the urban residents in their turn said that the place chosen for school is important for them (urban Yetmen). The secondary school construction has not started yet.  Due to the previous conflict, there is mutual social distance maintained and constrained relationship/interaction between the rural Got and town Kebele communities |

### Cultural events history 2002/3-9

|  |  |
| --- | --- |
|  | *Cultural events history* |
| 2003-4 | Wearing of trousers (Bolale) rather than the cultural shorts (Kumta) was being increasingly preferred by more people both as a cold protector and status wear (Magecha) |
| 2004-5 | A new house type called ‘temelash’ started to be built. People started to do this when they got money from the increase in the price of grains and when people observe such houses in urban Yetmen and other urban areas. |
| 2005-6 | People started to produce vegetables with the use of motor pumps. This came as a result of farmers’ exposure to other places and agricultural extension workers. People are encouraged to buy motor pumps because irrigation is profitable. |
| 2006-7 | People started to wear better clothes and own better household goods because they have come to get better incomes from the selling of teff and other grains. |
| 2007-8 | Farmers started to use land two times a year with rain water. Their main production is teff and they added legumes after harvesting their main crops. The change came as a result of continuous teachings by agricultural workers. This is important to increase soil fertility.  Many people get married because they can be HIV tested. The change came as a result of education given on HIV.  People started to use factory made alcoholic drinks for holidays instead of locally made *arake*. |
| 2008-9 | Farmers are using onion and oil for cooking oil because of economic improvement and observing life in urban Yetmen. |
| Later 2009 - early 2010 | Farmers are use onion and oil for cooking oil. Farmers use land two times a year with rain water.  Many people get married after taking the HIV test. Farmers build the house type known as ‘temelash’ . Farmers are using factory made alcoholic drinks on holidays and people wear better clothes and use better household goods. |

### Political events history 2002/3-9

|  |  |
| --- | --- |
|  | *Political events history* |
| 2005-6 | There was an intensive farmers’ conference and wide spread political indoctrination followed by mass recruitment of farmers as party members of EPRDF  The political exclusion of Derg time Kebele leaders and militia members (Nikiki, `bureaucrats’) was over, and they have been recruited as EPRDF party members ever since.  Land measurement for certification was introduced |
| 2007-8 | The previous political excluded people (Nikik/bureaucrats) were presented as EPRDF candidates and elected for the Kebele leadership.  No opposition party participated in Kebele and Wereda council elections.  Reallocation of roles and responsibilities were made in the Kebele organisational structure and three of the previous 7 former cabinet offices were reserved for Kebele level sector experts; one of the agricultural extension workers is elected/assigned to the cabinet post of agriculture and rural development, one of the health extension workers to health and the school director to the education cabinet posts respectively. |

## Trajectories 2003 – 10

### Environment history

|  |  |
| --- | --- |
|  | *Environment history* |
| Later 2002-3 | None |
| 2008-9 | 500,000 tree seedlings were planted in two hectares of land. They were mainly planted by people from urban Yetmen because it was July and farmers were very busy in other farm activities. Now most of the planted seedlings have grown well. |
| Later 2009 - early 2010 | The land of Yetmen is level so the place is not affected by erosion except for some places near where the rivers cross.  There is no communal land with forest but people grow trees, mainly eucalyptus trees, in their backyards. People in rural Yetmen mainly use cow dung. They also use wood, dried stems of plants like beans, maize and others. Most people get these from their own cattle, crops and eucalyptus trees in their compounds.  There was unexpected rain which negatively affected the harvest time of farmers and this was caused by the global climate change. |

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### Infrastructure

|  |  |
| --- | --- |
|  | *Infrastructure history* |
| Later 2002-3 | None |
| 2005-6 | Mobile network started in some parts of Yetmen.  People started irrigation with pumps. |
| Later 2009 - early 2010 | There is an all-weather road in Yetmen, which was built during the Derg regime. The community also gets telecommunication service which was available long before 1995EC.  There is a mobile network in Yetmen. People use irrigation pumps for their irrigation activities. |

### Population

|  |  |
| --- | --- |
|  | *Population history* |
| Later 2002-3 | None |
| Later 2009 - early 2010 | Currently children and youths are much more than old people and adults. The population structure is a pyramid with a wide base. There are people who have ten children but the majority have 5-6 children. The proportion of men to women is one to one.  There are many young couples who are landless; land ownership size is becoming less and less as time goes because parents give their lands to their children when children form their own households. The pressing issue among youth currently is absence of land. |

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### Migration and remittances

|  |  |
| --- | --- |
|  | *Migration and remittances history* |
| Later 2002-3 | None |
| Later 2009 - early 2010 | There are people who live in Addis Ababa, Bahir Dar and Debre Markos who send remittances to their families living in Yetmen. Most of the migrants are engaged in trading others became educated and got a job. Most of them migrated a long time ago. They send clothes and cash for their families. Some of them come for the annual celebration of Abo in March. |

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### Land

|  |  |
| --- | --- |
|  | *Land history* |
| Later 2002-3 | None |
| 2003-4 | Farm land taken from dead people (Mote-keda) was allocate to about 60 landless youth |
| 2005-6 | Registration of farm land was carried out |
| 2007-8 | The majority of farmers have received certificates of ownership for their registered land |
| 2008-9 | Land for high school construction was selected and allocated from the communal grazing land by Wereda officials and the town community, which was violently resisted by the community. |
| Later 2009 - early 2010 | The community gave land for the high school from individual farmers to whom they agreed to give replacements |

### Smallholder agriculture

|  |  |
| --- | --- |
|  | *Smallholder agriculture history* |
| Later 2002-3 | None |
| 2005-6 | Compost preparation and use has been increasing |
| 2007-8 | Growing of barley was introduced in this Kebele (about 30 hectares of land was planted with barley) |
| 2008-9 | Producing twice from the same land when the Meher rain started; the land planted with barley in June was replanted with chickpeas in September |
| Later 2009 - early 2010 | Many of the farmers use Matenfefia (BBM, Best Broadcast Maker)  They sell much of their Teff and use a little Teff mixed with maize and sorghum for Injera |

### Livestock

|  |  |
| --- | --- |
|  | *Livestock history* |
| 2003-4 | Farmers organised a dairy cooperative to market their milk |
| 2004-5 | Increasingly high number of farmers have been engaged in fattening their livestock |
| 2007-8 | 6 Holstein African cows and 6 Washera sheep breeds were distributed through World Vision to individual farmers in the Kebele. |
| Later 2009 - early 2010 | More than 70% of the farmers with cows have breeds obtained by using their own or other’s bulls.  Most of the farmers regularly take animals to the clinic for treatment and vaccination.  Rod II, Anthrax, sheep pox and parasites are common animal diseases |

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### Agricultural labour

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| --- | --- |
|  | *Agricultural labour history* |
| 2005-6 | Due to an introduction of pump irrigation in addition to family labour farmers employed daily labourers at just 7 birr/day |
| Later 2009 - early 2010 | here was a very high use of seasonal immigrant labourers for Teff harvesting; there was no labour sharing practice due to household labour shortage in the face of rain threat  Daily labour cost is 25 birr with food or 35-40 birr without food provision  Due to a critical shortage of farm labour, women in households using irrigation have quit their previous non-farm income generating activities to be involved in weeding and tending to vegetables. |

### Non-farm own-account enterprise

|  |  |
| --- | --- |
|  | *Non-farm own-account enterprise history* |
| 2007-8 | Farmers have started to earn money by transporting, on donkeys, harvests from fields to threshing places and on weekly market days transporting grain from stores to the open market and back to stores if not sold |
| Later 2009 - early 2010 | Many farmers are involved in grain trade; some buy Teff and chick peas from remote rural markets and sell it in retail in the open market or to grain store owners at wholesale in Yetmen town. A few of them buy in bulk and send it to Addis.  Many women of non-irrigation users are being involved in vegetable retail trade; they buy from irrigators and sell it in the open markets. |

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### Non-farm employment

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| --- | --- |
|  | *Non-farm employment history* |
| Later 2009 - early 2010 | Young boys have been employed as driver assistants to grain transporting ISUZU tracks |

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### Livelihood innovation

|  |  |
| --- | --- |
|  | *Livelihood innovation history* |
| 2006-7 | People started to use electric light bulbs with batteries; these were created because people in urban Yetmen refused to share electric power saying that everyone has to buy their own. At the beginning they had shared with them (to some near to urban places). |
| 2007-8 | New torch with rectangular shape came and people used it like electric bulbs by preparing a switch on/off button and making an electric rope to put the torch on the ceiling of the house. The innovation stared in urban Yetmen by youths.  Some women in rural Yetmen started to use improved stoves to bake Injera. This saves fuel and protects women and children from smoke. The change came as a result of teachings and demonstrations by health extension workers. |
| Later 2009 - early 2010 | People use torches with switch on/off buttons like electric bulbs.  People also use battery run electric bulbs.  Some women in rural Yetmen use improved stoves introduced by health extension workers. |

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### Access to credit

|  |  |
| --- | --- |
|  | *Access to credit history* |
| 2007-8 | Government input credit given through service cooperatives was terminated and members can now buy fertilisers/seeds and other inputs in cash as other non-cooperative members. |
| Later 2009 - early 2010 | Amhara Credit and Savings Institution (ACSI) is the main source of credit farmers use to borrow for fattening, grain/vegetable trade, buying irrigation pumps and other purposes.  The farmers’ saving and credit association is said to be an important means of increasing members’ savings and a source of loans. |

### Access to markets

|  |  |
| --- | --- |
|  | *Access to markets history* |
| 2007-8 | Very high volume of Teff was sold in Yetmen, most of which was taken to Addis by wholesale traders |
| Later 2009 - early 2010 | The high volume of Teff is being harvested and most of this to be marketed |

### Prices of inputs and outputs

|  |  |
| --- | --- |
|  | *Prices of inputs and outputs history* |
| 2007-8 | The prices of Teff, wheat and cattle has increased a lot  The price of fertilisers and seeds has increased a lot |
| Later 2009 - early 2010 | The prices of Teff and wheat have decreased to a very low level, from 900 birr to 570-600 and from 400 to 270 birr respectively.  Cattle and sheep prices are also lower compared to the last two years |

### Local commercial investment - none

### Other non-Government acts affecting livelihoods

|  |  |
| --- | --- |
|  | *Other non-Government acts affecting livelihoods history* |
| 2007-8 | A few poor farmers are trying to improve their incomes by tending the breed sheep and cows they have received from World Vision |
| Later 2009 - early 2010 | People who received breed animals from World Vision, those who borrowed money from ACSI, and the saving/credit cooperative members reported their lives to have been improving as the result |

### Domestic work

|  |  |
| --- | --- |
|  | *Domestic work history* |
| 2003-4 | Many people started using well water in their compound to wash their clothes; previously people were going to Muga river to wash their clothes. This change is related with the community members exposure to urban areas who use water from their own compound. |
| 2004-5 | Many people started to use factory oils like Shenolega and Soya beans because they became widely available in market places and also farmers capacity to buy increased by selling their products at a high price.  Child care became better because people are not having as many children as before. This change came as a result of continuous use of contraceptives with the help of health education by health workers. Children who go to school are advised to stay hygienic. |
| 2005-6 | People started to use Jerry cans for water containers because they buy oil and share it and after that they take the container. Later health extension workers also taught them to keep water in narrow mouth containers. |
| 2006-7 | Women started to go to irrigation activities so their workload increased a little bit. In the past production was only once. The reason for the change was because irrigation became prevalent and it needs huge labour so women got involved.  Use of homemade shelf like material, which is made from clay, started to be used widely. It helps to keep materials in a clean way. It is done after the teachings of health extension workers; previously it was limited to a few people. |
| 2007-8 | Some people started to serve ‘injera’, not in huge amounts like before but by cutting (*kurt*). The change was because of health extension workers. People stopped wasting a lot of food like they did before because life has become expensive.  *Wat* (stew*)* that is prepared for children and the household head became the same. In the past the household head (man) used to eat the best food and the children received lower quality food. The change came as a result of education given by health extension workers and it is limited to some people. |
| Later 2009 - early 2010 | Currently women use cow dung and wood as a source of fuel. Many women have water wells in their own compound.  Grinding is done using grinding mills. Materials used by women in households are mostly metal and plastic. The materials made of clay have been replaced. Women now use jerry can and clay pots to carry water.  Female children go to school and do household chores and other work in their free time.  Engagement of people with irrigation has increased.  There is use of home-made shelf like material which is made from clay to put dishes, pots and other materials on.  Many people use Jerry cans to put water in.  Many people use factory made oils.  Some have electricity and piped water extended from the town. |

### Housing, household assets and consumption

|  |  |
| --- | --- |
|  | *Housing, household assets and consumption history* |
| 2004-5 | A new house type called ‘temelash’ started to be built. People started to do this when they got enough money due to the increase in price of grains and when they saw such houses in urban Yetmen and other urban areas. |
| 2005-6 | Farmers came to have more money because the price of teff and other grains increased. They started to wear better clothes and shoes as a result of the increase in the price of grain. |
| 2006-7 | Many people started to come to urban areas and watch TV for entertainment. |
| 2007-8 | Farmers started to use mobile phones; it was started when mobile phones became available in Addis Ababa. People brought mobile phones from Addis Ababa. Those who have communication with urban areas started to use them first. Currently more than twenty people have mobiles and others get access by paying those who have the mobile phones to use them.  Males started to go to tea rooms to watch TV. Children and adult males go there. The change came because TVs became common in tea rooms in urban Yetmen. |
| Later 2009 - early 2010 | Currently the most common housing type are those with corrugated iron, which have more than one room. Houses have very short fences; some of them are with stones others with plants that have thorns and other type of plants. Most houses have simple gates made from wood, by crossing the wood to prepare the door. Neither the fences nor the gates prevent people from entering the houses. The gates prevent animals from entering or going out of a compound.  Most people have radios.  Male adults and children go to watch TVs in urban tea rooms.  Price of teff has fallen and the price of consumption goods increased. The reason given by farmers is it is because of the up-coming national election. The ruling party want to be elected by urban residents so it made the price of grain decrease.  More than 15 have mobiles, one has TV, some have built/are constructing larger houses, many use home modified battery bulbs and torch lights hung on the ceilings |

### Child-related practices

|  |  |
| --- | --- |
|  | *Child-related practices history* |
| 2004-5 | Parents started to have open discussion with their children about education. This change was because teachers tell parents to have open discussion with their children and follow-up on their education. |
| 2005-6 | Children started to eat vegetables due to increased use of irrigation by parents and increased availability of vegetables in markets.  The relation of adolescents with their parents became more open. This was caused by the education children get in schools on how to communicate with their parents. |
| Later 2009 - early 2010 | Children eat vegetables. Most children have enough food to eat. Usually children wean when their mother conceives, there is no bottle feeding for children. Women carry their children using clothes made comfortable to carry them in.  The relation of adolescents with their parents became more open due to the education children get in school on how to communicate with their parents |

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### Illnesses

|  |  |
| --- | --- |
|  | *Illnesses history* |
| 2006-7 | Circumcision decreased because of the health education given by health extension workers |
| 2007-8 | Intensive HIV teachings on HIV and AIDS to the community included people in the leadership. |
| Later 2009 - early 2010 | HIV/AIDS is not a public health problem in rural Yetmen, but it is a serious public health problem in urban Yetmen. Urban Yetmen is one of the places in Enemay Wereda which is highly affected by HIV and AIDS. Currently there are a few suspected cases of HIV/AIDS in rural Yetmen.  Complications during delivery are not common in Yetmen, there are few cases of obstructed labour. Whenever it happens women are referred to Bichena or Debre Markos.  Malaria is not a public health problem to Yetmen as to health workers and community members. |

### Health-seeking behaviour

|  |  |
| --- | --- |
|  | *Health-seeking behaviour history* |
| 2005-6 | People started to use health centres because a health centre was opened in Yetmen and they stared to have better access to health service. |
| 2006-7 | Health extension workers started to work and the interest of people to go to health centres by themselves for pregnancy follow-ups, vaccination and others increased but it is still low compared to what people are expected to do. |
| Later 2009 - early 2010 | Significant numbers of community members use the private clinic found in Yetmen. Most people use the modern health service. For mental illness and possession of evil spirits people use holy water. Problems related to bones are treated by people who traditionally fix bones and they are massaged to relieve pains and they take drugs from the health centre. People complain about the absence of drugs in the Yetmen health centre. People prefer to go to the health centre for treatment for headaches, back pain and problems related to pregnancy and delivery. There is a health post for the Kebele which includes Yetmen, but it is a bit far from Yetmen. The health centre is nearer to them yet still people go to the health post because service is free there. The health centre gives delivery service any time. Traditional birth attendants also have an important role in assisting deliveries in the community. |

### Harmful traditional practices

|  |  |
| --- | --- |
|  | *Harmful Traditional Practices history* |
| Later 2002-3 | Unnecessary feasts and marriage between people who have a big age gap was banned officially and the order came from Wereda. |
| 2003-4 | Conflict in the enforcement of avoiding feasts for commemoration.  The conflict was created in Zebch but the same Kebele with Yetmen. |
| 2004-5 | Female circumcision started to decrease because of lessons given in school and in the Kebele. Lessons were given to traditional birth attendants. |
| 2006-7 | Under age marriage decreased significantly because women’s associations were doing follow-ups to avoid underage marriage among women.  Funerals were made to be completed by 12 am -1pm instead of the previous 4pm and 3pm. This was decided because people were wasting their working hours and they were also getting weak when they stayed standing for long hours until the prayer ended. |
| Later 2009 - early 2010 | Male circumcision is the normal thing whilst female circumcision has decreased significantly. Extracting milk teeth is very common despite teachings given to the community and to those who practice that. There is no case of group segregation. Huge feasts are still prevalent. |

### Community education levels

|  |  |
| --- | --- |
|  | *Community education levels history* |
| 2005-6 | The number of female students became equal with the number of male students. This came as a result of strong endeavours made by teachers of going around houses door to door. |
| 2006-7 | Many students started to go to TVET because of the opening of TVET centres in various places. |
| Later 2009 - early 2010 | People send their male and female children to school. During harvest seasons male children who are able to contribute their labour in farm activities became absentees and then continue when they finish their schooling. This year many students went to attend trainings in Addis Ababa. People usually go to government schools. Many students started to go to TVET because of the opening of TVET centres in various places. |

### Education-seeking behaviour

|  | *Education-seeking behaviour history* |
| --- | --- |
| 2005-6 | There were many students who repeated 7th grade because of a change of medium of instruction. Before 1998 the medium of instruction for all subjects was Amharic when it was changed into English it became a bit harder for the students. The change was important to the students by making higher grades easier. |
| 2007-8 | There was a high number of unemployed students who completed tenth grade. This was the accumulative result of students from previous years. |
| 2008-9 | TVET centres of Bichena and Dejen were opened and students started to join the training centres. As a result the number of students who joined TVET centres increased from previous years. |
| Later 2009 - early 2010 | Absenteeism is common among lower grades (1-4) because they do not know the benefit of going to school. When their parents ask them to be absent from school to do certain activities at home or in the field, they accept. Those in higher grades resist when they are asked to remain home from school to do other work.  Students are going to TVET centres and female students are accepted with less points than male students. Two TVETs have opened in Dejen and Bichena. |

### Social networks

|  |  |
| --- | --- |
|  | *Social networks history* |
| 2007-8 | Noticed reduction in social networks and affection among close relatives, particularly among the same family because there is no land. Youth feel bad when they do not get the land that they want because the parents also do not have capacity so there is no intimate relationship (reflected by one respondent). |
| Later 2009 - early 2010 | The people are followers of the Ethiopian Orthodox church and do not allow Protestants to live in their community, even those in Urban Yetmen. In most cases people still have strong relationships with their relatives. They visit each other during holidays, weddings and mourning.  People go to the nearby rural areas, Bichena and Dejen to visit relatives. People visit each other even during times when they are busy.  Women go for marriage to other rural Kebeles and towns (Bichena and Dejen) |

### Social institutions

|  |  |
| --- | --- |
|  | *Social institutions history* |
| Later 2009 - early 2010 | When young couples marry they bring something from their parents. It can be land, livestock or money. Land is an important input for marriage. The most common type of marriage is an arranged marriage.  When parents die their land is inherited by their children. Male and female children inherit land and other properties equally. Death commemoration is done five times, the last one is done on the 40th day since death and a lot of expenditure is made for that. When parents die children are raised by grandparents or live independently since they have their parents land as a source of income. |

### Social protection

|  |  |
| --- | --- |
|  | *Social protection history* |
| Later 2009 - early 2010 | Among people of the same religious association, called mahiber, members do each other’s agricultural activities when a member is sick. They also do all farming activities when a member dies. They do this until his children grow up and became capable of ploughing. Iddir gives some form of support to members during death and weddings. Most iddirs also provide fifteen birr during a member’s sickness. Desh gives support during death of its members. People borrow grain or cash whenever they face shortage. |

### Community-initiated organisations

|  |  |
| --- | --- |
|  | *Community-initiated organisations history* |
| Later 2009 - early 2010 | There are different kinds of equbs. Some of them are to contribute cash and get the collected cash at the end, others contribution is made in cash and at the end they get ‘gabi’ (cloth made from cotton).  There are mahibers which are organised in the name of saints. Members get together and drink and eat in the name of the saint every month. People prepare small feasts when they host the feast in their turn.  Iddir is a support mechanism used to share finances during weddings and mourning. It also gives credit service to its members with interest, however this is not the main reason for the establishment of iddir. Most iddirs have a 15 Birr payment during the sickness of members. There is a monthly contribution of cash for iddir. There is an increased contribution from time to time but the time differs from one iddir to another.  There is also another support mechanism called Desh; this one is only used during mourning, there is no monthly contribution but it is whenever death happens. The contribution is made in grain and *injera*. |

### NGOs

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|  | *NGOs history* |
| 2007-8 | World Vision entered |
| Later 2009 - early 2010 | World Vision and the government affiliated Amhara Saving/credit Institution (ACSI) are the only NGO institutions clearly identified by the community |

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### Government-linked organisations

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|  | *Government-linked organisations history* |
| Later 2009 - early 2010 | Kebele women and youth associations exist formally, but with no or few members participating and mobilising records.  There is a Kebele education and training board and school parent-teacher union, 4 Hiwas (party cells) run by a principal and an assistant leader, 10 development teams supervised by a principal and an assistant leader, Got militia consisting of 15 arm bearers commanded by a commander and 2 team leaders. |

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### Mobilisation of the community

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|  | *Mobilisation of the community history* |
| 2005-6 | Termination of forced community labour was formally announced by local party and administration officials |
| 2008-9 | The Got community mobilised itself to prevent school construction attempts on communal land  They have constructed 2 community ponds for their cattle; the mobilisation was led by Iddirs and DAs.  Community labour and public meeting attendances through fines imposed by Iddirs or Kebele was practically banned. |

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### Elites and community leaders

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|  | *Elites and community leaders history* |
| 2003-4 | The community forced the Kebele chairman to leave office in response to his attempt to stop individuals from offering death commemoration feasts |
| 2007-8 | An elite man died and another is in prison |
| 2008-9 | Two died |
| Later 2009 - early 2010 | The Kebele chairman and security administration head are in prison for alleged murder of a farmer. |

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### Political mobilisation

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|  | *Political mobilisation history* |
| 2004-5 | There was very high voters participation in the election process |
| Later 2009 - early 2010 | Voter registration for the April election is taking place with low participation |

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### Women’s status and gender relations

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|  | *Women’s status and gender relations history* |
| 2008-9 | Use of pictures during marriage to make sure the age of the two couples has reached the requirement before law. This was introduced because in some Kebeles, which are out of Yetmen, people were taking older daughters to Wereda and when they got back to their Kebele they were giving younger daughters for marriage. |
| Later 2009 - early 2010 | Husband and wife have equal right to land.  Husband and wife share land and all kinds of property during divorce.  Women like men have access to development packages and extension services  There is no quota in the Kebele post for women. According to one of the respondents it is because women are not active in thinking and management.  Legally and traditionally there is nothing called a second wife but there are cases where men get a concubine. This is not acceptable by the community.  Girls usually get married at the age of 15. There is what is called *’temen’* which means estimation. Couples who are going to marry go to Bichena and their age is estimated. The estimation is made with the picture so that people will not show someone else who is not estimated.  At this time women do household chores as well as farm activities. Women do weeding and carrying harvests from the field. Those women who are strong pull out Niger seed plants and harvest teff.  Widows keep their dead husband’s property to give to their children if they have them. If her husband has children from others she is expected to share half of the total property for all the children he has, including hers.  Female headed households who do not have adult sons commonly give their land for share-cropping. |

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### Youth status and inter-generational relations

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|  | *Youth status and inter-generational relations history* |
| Later 2009 - early 2010 | Currently there is huge number of youths who are not employed because there is shortage of land and those who completed tenth grade do not have jobs.  The youths complain a lot for not getting land after land was promised to them yet nothing was given to them. Most of the youths are landless except for some who get a small plot of land from their parents.  Those who complete tenth grade do not have good access to further education because there are not many training centres. The poor do not have access because even if they are able to join training centres they may not have the money to cover their living cost.  Youths have stopped getting married so soon, like previously, because there is no land to depend on. Some of them also want to continue their education. Ten youths got married and got involved in trading.  Youths do not usually migrate, some male youths go to AA or other towns and they usually become drivers or some other workers in cars. Males often do labour work in Yetmen. Women stay with their parents. Some of them trade maize and other grains.  Youths quarrel with siblings and parents over the issue of land inheritance - youths respect adults and the elderly and they care for them. Youth couples take and care for their elder parents this is called ‘matbat’  The majority of the youths do not respect the elderly. The young believe that they are the ones who know everything, the youth say ‘Keep quiet I will speak’ |

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### Old people’s status and inter-generational relations

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|  | *Old people’s status and inter-generational relations history* |
| Later 2009 - early 2010 | Old people who become dependent on others do not get much attention for food, clothing and health care.  In the community there is no means to take care of old people. Everybody takes care of his/her elderly parents or in rare cases relatives. Since most of the elderly have land they do not become totally dependent on others. There are also elderly who give all their land holdings to their children and become totally dependent on them. People become dependent and cannot work above the age of 60 or 70 years.  At the church gate and on the way to church there are about 15-20 beggars. Among those there are also the elderly. People who go to church take coins and food with them to give for the beggars |

### The status of excluded groups

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|  | *The status of excluded groups history* |
| Later 2009 - early 2010 | There are three social groups in the community based on their backgrounds in the past. These are Land Lords (balabat), slaves (baria\*) and craftsmen (shemane\*\*). The craftsmen weave pots, do leather tannery and prepare metal tools. There is smooth relationship among the different social groups. They participate in all kinds of social activities together. They participate in the same iddir. All the three social groups are from Amhara Ethnic group. All the social groups did not have equal access to land during the Haile Selassie regime and before, but they have equal access to land since the Dergue regime. The only difference currently is that marriage is not allowed from one social group to another. The *balabats* believe they are the superior ones and they underestimate the other two groups.  \*the terms are very offensive and people do not say the words loudly even during the interview.  \*\*shemane in Amharic means weaver but in Yetmen it includes all social groups who make various skills for living. Shemane is also offensive word to speak it loudly. |