# Interviews with kebele officials about Yetmen sub-kebele, Felege Selam kebele, Enemay wereda, East Gojjam – Stage 1 questions

By 2010 Yetmen had become a sub-kebele in Felege Selam kebele; the other two sub-kebeles were Zebch and Yemrit.

[About the kebele 2](#_Toc432257427)

[Notable people 2](#_Toc432257428)

[Kebele chairs since 2003 2](#_Toc432257429)

[External linkages map 2](#_Toc432257430)

[Changes in kebele boundaries 3](#_Toc432257431)

[Changes in kebele structures 3](#_Toc432257432)

[Changes to the wereda 5](#_Toc432257433)

[Kebele officials perspectives on interventions in the kebele 5](#_Toc432257434)

[Land 5](#_Toc432257435)

[Re-settlement – no intervention 6](#_Toc432257436)

[Irrigation and water-harvesting 6](#_Toc432257437)

[Agricultural extension and packages 7](#_Toc432257438)

[Livestock extension and packages 8](#_Toc432257439)

[Non-farm extension and packages – no intervention 9](#_Toc432257440)

[Co-operatives 9](#_Toc432257441)

[Nutrition – no intervention 10](#_Toc432257442)

[Family planning – no intervention reported 10](#_Toc432257443)

[Pregnancy and childbirth 10](#_Toc432257444)

[Drinking water – no intervention 11](#_Toc432257445)

[Sanitation 11](#_Toc432257446)

[Other preventive health services 11](#_Toc432257447)

[Curative health services 12](#_Toc432257448)

[Primary education 12](#_Toc432257449)

[Secondary Education – no intervention 13](#_Toc432257450)

[Government TVET – no intervention 13](#_Toc432257451)

[Government Universities and Colleges – no intervention 13](#_Toc432257452)

[Alternative basic education – no intervention 13](#_Toc432257453)

[Government pre-school education – no intervention 13](#_Toc432257454)

[Good governance package 13](#_Toc432257455)

[Security, policing and justice 13](#_Toc432257456)

[Tax and other contributions 15](#_Toc432257457)

[Presentation of government models of development 16](#_Toc432257458)

[Getting government services to poor and vulnerable people – no intervention 16](#_Toc432257459)

[Gender laws, policies, programmes and implementation – no intervention 16](#_Toc432257460)

[Youth policies and programmes 16](#_Toc432257461)

[Community work 17](#_Toc432257462)

[Electricity and communications 17](#_Toc432257463)

[Harmful traditional practices 18](#_Toc432257464)

[NGO interventions 18](#_Toc432257465)

[Interactions among policies and programmes 18](#_Toc432257466)

[Positive synergies 18](#_Toc432257467)

[Negative synergies 18](#_Toc432257468)

[Culture and women’s issues 19](#_Toc432257469)

[Calendar of events 19](#_Toc432257470)

[Reducing commemorative death ceremonies 19](#_Toc432257471)

[Not working on holy days 20](#_Toc432257472)

[Changes in girls’ education since 2003 20](#_Toc432257473)

[Educated girls marrying later? 21](#_Toc432257474)

[Recent cases of early marriage? 21](#_Toc432257475)

[Options for contraception improved? 22](#_Toc432257476)

[Perception that women using more easily? 22](#_Toc432257477)

[Perception that men’s attitudes have changed? 22](#_Toc432257478)

[Recent cases of girls’ not circumcised at birth? 23](#_Toc432257479)

[Division of property on divorce 23](#_Toc432257480)

[Any women able to insist on equal division of land recently? 23](#_Toc432257481)

[Interventions related to income generation for urban women 23](#_Toc432257482)

[Interventions and attitudes re alcohol 24](#_Toc432257483)

[Interventions and attitudes in relation to prostitution and HIV/AIDS 24](#_Toc432257484)

## About the kebele

By 2010 Yetmen had become a sub-kebele in Felege Selam kebele; the other two sub-kebeles were Zebch and Yemrit.

### Notable people

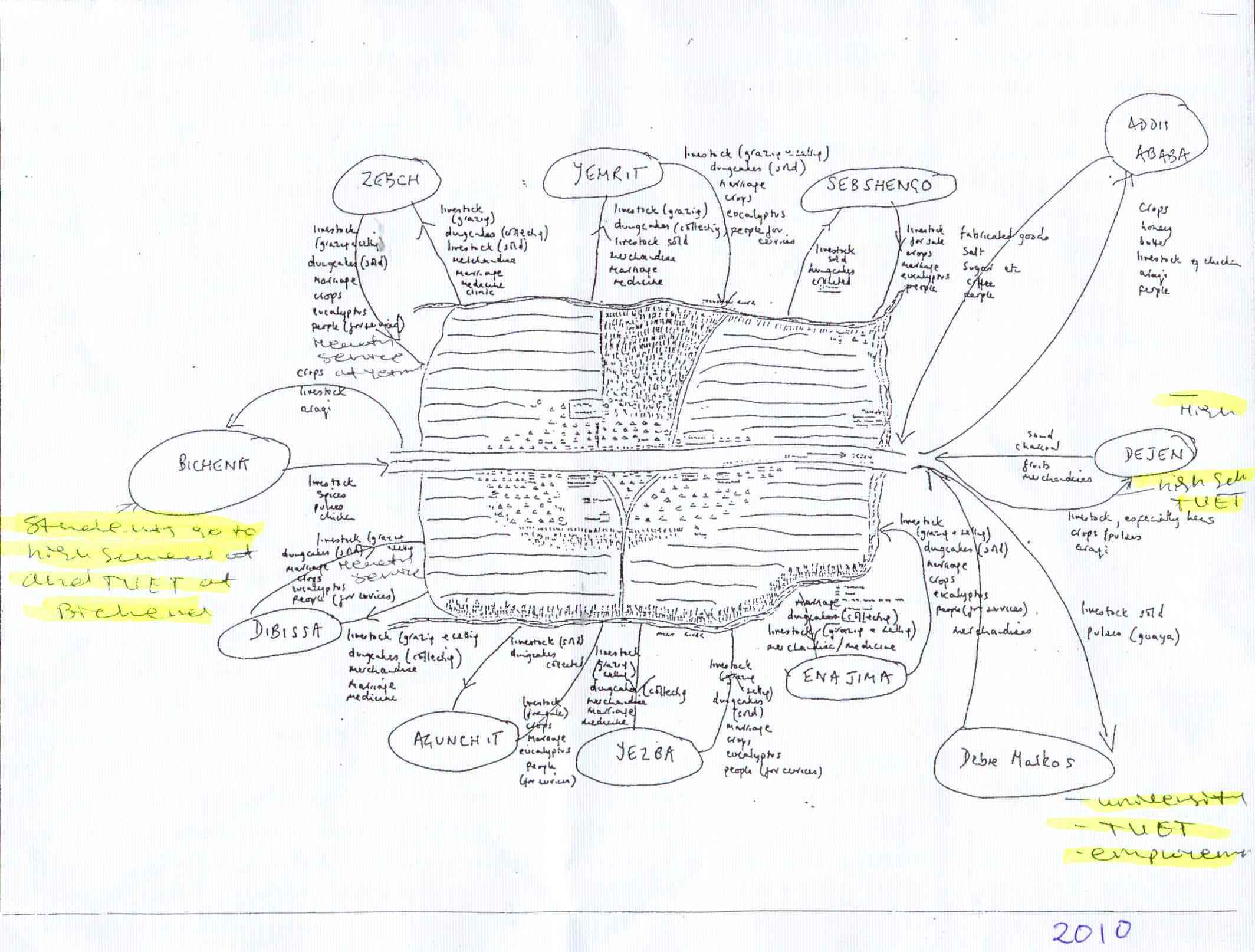
Living in the community - included two priests, one elder, one rich notable, and one young rich plus six others name but anonymised here.

Living outside the community - three named who used to mediate in inter-community and personal disputes

### Kebele chairs since 2003

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | 2003 | 2004 | 2005 | 2006 | 2007 | 2008 | 2009 | 2010 |
| Name | EX | EX again | BH | BH;  Qes (priest) CE | Qes CE | Qes CE; HB | HB again | HB was imprisoned since September |
| Reasons for change |  |  |  |  |  |  |  |  |

### External linkages map



High school and TVET at Bichena

University, TVET. employment

More students go to high schools found in Bichena, Dejen and Debre Markos. Students are going to TVETs at Bichena, Dejen and Debre Markos, two of the TVETs were open in 2001.

Health centre is opened in Yetmen health centre. People from neighbouring places come to Yetmen to get health service. Many people come from Yemrit, Zebch and Dibessa to get health service.

### Changes in kebele boundaries

None

### Changes in kebele structures

The main change to the kebele structure was that in 2008 the Women Affairs representative was included in the Cabinet and the post of kebele manager was created.

Kebele administration

Economic and rural development

**Figure 4: Yetmen Kebele Structure 2003**

Social Affairs

Health

Education

Administration and Security

Capacity-building

Fig 4, drawn from response by kebele officials, shows the structure in 2003 and Fig 5 how it is in 2010. The Felege Selam **kebele cabinet** now has 8 positions

* Administrator/chair
* Vice administrator/chair
* Administration and peace representative
* Women affairs representative
* Youth representative
* Health representative

Education representative

Agriculture representative

Kebele administration

Kebele manager

**Figure 5: Yetmen Kebele Structure 2010**

Cabinet

Health

Education

Administration and Security

Agriculture and Rural Development

Youth representative

Women’s Affairs Representative

The representatives were from farmers previously but now three representatives are from the sector offices These are from health, education and agriculture and rural development office. The kebele manager is included in the kebele structure.

Together with the change in structure the representatives were from farmers previously but now three representatives became from the sector offices so there is more work load. The representatives from sector offices need support of farmers but previously since they were farmers they used to work independently.

The coming of kebele manager made kebele chairs persons not to get payment, for the community it is good because he is always in his office.

The structural changes came in 2000 with changes made at the wereda level

The kebele manager also started to work in 2000, this change was also made by the wereda.

### Changes to the wereda

The officials at kebele level do not have full information about structures in the wereda they do not even know current structures and changes through time in their kebele.

## Kebele officials perspectives on interventions in the kebele

### Land

List of land interventions

2003-4

* Mote-keda; farm land confiscated by the kebele from dead people was distributed among landless youth.

2005-6

* Confiscating land from people who die without dependents and distributing it to the landless was terminated. This law entitled people to transfer their land through inheritance to their children or any of their relatives.
* Land measurement was conducted.

2007-8

* Land desk was formed to deal with land related issues in the community

2008-9

* Land arbitration court was formed to settle land related disputes.
* Land right certificates were issued and given individually.
* The town people and wereda officials selected and allocated land for high school from grazing land, which the community violently prevented it.

2009-10

* The community negotiated and reallocated another school construction site on individual farms.
* A lot of land leasing and renting interaction has been taking place in the community.

Intervention 1: Re-distribution of confiscated land

* The kebele administration together with the Got leaders distributed Mote-keda land. They insisted that officials didn’t benefit but were harmed because their social relations were spoiled as people who didn’t receive land accused them of unfair distribution practices.
* About 60 landless youth had received one Gezm (50 by 50 meter) of land each. The land was distributed primarily among the children of bureaucrats above the age of 18. Both male and female young people were beneficiaries of Mote-keda land allocation.
* Some people whose dead parents’ land was confiscated and given to the landless were harmed. People claiming to be inheritors of confiscated land had conflicts with those who received such land. Distribution of Mote-keda was terminated because confiscation of such land was banned.
* They argued that the distribution was carried out giving priority to the children of the `bureaucrats’ whose land was confiscated for being linked with the Derg regime. This was opposed by EPRDF supporters whose children were not given such land. Some people tried take their cases to prevent reallocation of their inheritable land to the landless. People who claimed to be rightful inheritors of confiscated land resisted its reallocation taking the cases to the court, and sometimes resulted in violent fights between disputants.
* Improvements? They believed that redistribution of all land equally could be fair rather than giving confiscated land for a few landless youth.

Intervention 2: Land measurement and registration

* The measurement and registration was done by wereda officials, the kebele administration and the Development Agents.
* They insisted officials hadn’t any benefit. They believed that officials were harmed in terms of loss of own labour time and creating bad relations with people while implementing.
* They reported that all farm land was measured and registered as planned, but there are still many people who didn’t get their land right certificates due to the wereda’s failure to issue them yet.
* All farm land is said to be measured and the majority of these have received certificates.
* Long-run benefits: They believe it will help to ensure ownership right over one’s land, to prevent boundary conflicts between people, and to easily present the certificate rather than person witness to settle court cases over their land. They also believe that they could get compensations if the government takes their land for investment.
* Long-run harm? They fear the government could easily impose taxes and contributions based on the registered land size from the wereda list .
* Implementation problems? Some were trying to register the land in their name by excluding wives; others remained behind to see all others finish their land registered so to wait and see if the government could have any secret motive to increase taxes/take their land for investment.

### Re-settlement – no intervention

### 

### Irrigation and water-harvesting

List of interventions

2005-6

* They reported that a few farmers began to buy their own pumps individually/in group and grow marketable vegetables and crops with irrigation

2007-8

* A few individuals dug household water reservoirs

2008-9

* There are 25 irrigation pumps bought and used individually/in group
* There are only two household water reservoirs dug and used to grow small scale vegetables

Intervention 1: Pump irrigation

* Wereda officials and the kebele DAs helped farmers by facilitating pump purchases on credit and with cash and in training them how to use it.
* They insisted the wereda has been helping them in repairing their pumps
* There are 25 pumps being used in the Got; a few of these were bought and are being used in groups. There are more non-pump owning farmers who use pumps through renting to irrigate own/leased land. All direct beneficiaries are said to be male household heads
* Long-run benefits? They believe the community understood the benefits of irrigation so that many more people will be engaged in pump irrigation. They argued that people using irrigation have well increased their wealth
* Implementation problems? Lack of training to repair simple faults forced pump owners to take them to Bichena when there is breakage and in the meantime especially vegetables used to fail due to lack of water.
* Improvements? They believe it would be good if they all have equal access to irrigable land

Intervention 2: Digging of water reservoir

* Wereda and kebele administration and DAs participate in giving education and coordinating water reservoir and pond digging activities
* Kebele officials did not benefit but were harmed as they lost their work time in mobilizing and coordinating people for community pond digging
* The wereda made digging tools available for community ponds and facilitated purchases of plastic sheet for household reservoirs
* The majority of people voluntarily participated in community pond digging
* Only two men have dug household water reservoirs which they use especially for their bees as well as to produce vegetables. Many use the community pond for their cattle to drink from. However, two of the community ponds didn’t contain enough water so that they are currently dried out
* Long-run benefits? Many people would not dig household water reservoirs because people don’t understand its benefits and it requires much labour and money to dig any
* Long-run harm? They fear it would be the source of malaria. They fear many people would not dig reservoirs on their farms because it takes away from the already smaller land they have
* Implementation problems? They insisted that digging of household water reservoirs require much time and additional labour (daily labour), the soil is red which easily slides in water and lets the water sink down unless using plastic containers.
* Improvements? They don’t believe household reservoirs are important at all, rather they insisted the existing community cattle ponds should be dug deeper and wider to increase their capacity and some more should be dug on communal land
* The majority do not want to dig any household reservoir for the above reasons

### Agricultural extension and packages

List of interventions

2002-3

* Market oriented production was introduced rather than food self sufficient
* Black soil development was introduced to produce twice on the same land using the Best Broadcast Maker(BBM) plough
* Intercropping and row planting

2003-4

* Compost preparation and use was introduced to farmers
* Irrigation and the idea of water harvesting was introduced
* The idea of the Farmers’ Training Centre (FTC) was introduced

2005-6

* Some farmers in the Got started producing through pump irrigation
* Good governance packages were introduced

2006-7

* Construction of the kebele FTC was completed

2007-8

* Use of bio fertilizer was introduced
* Farmers were widely involved in compost preparation, fattening, pump irrigation
* World Vision provided 6 breed cows and 10 sheep for poor people, prepared trainings for farmers and agricultural experts on irrigation and animal husbandry, provided improved vegetable seeds and relevant equipment for irrigators.
* Watershed management based packages were introduced

2008-9

* People were widely involved in collective work regarding community pond digging, gully treatment and check dam building
* Many farmers have started producing two crops from the same land with Meher rain using the BBM plough.

Intervention 1: pump irrigation

* Farmers, DAs, kebele leaders, wereda agriculture and rural development officials, Ambasel Business Company, Amhara Credit and Saving Association, and World Vision have been involved in the implementation of pump irrigation.
* Reportedly wereda officials were good enough in responding quickly to farmer’s demands regarding purchase and repairing of pumps.
* There are 25 pump owning irrigators and some others who grow with irrigation by renting pumps per day.
* Those who have pumps are all male household heads, but there are also a few women who have benefited indirectly by leasing their irrigable land to richer farmers.
* Long-run benefits? They believe many land less people could get daily labour employment and high payments and life will improve as more people are going to be engaged in irrigation.
* Long-run harm? They fear that poor farmers who don’t have irrigable land would remain poor.
* Improvements? They think it could be good if irrigable land from communal land could be distributed to people having no land along the river.

Intervention 2: Growing of two crops per year on the same land in *meher* rain

* DAs, kebele leaders, and wereda implemented
* The wereda were helpful in making BBM plough available for farmers and educating them about the advantages of planting second crop using remaining wet from Meher rain(Qeri ritibet).
* In 2009 production year, many farmers were involved in planting chickpeas on 30ha of land immediately after harvesting barley. They got more cash especially from chickpea sales.
* Long-run benefits? They expect the majority of farmers will adopt this method of second crop production and life will improve very much.

### Livestock extension and packages

List of interventions

2002-3

* Improved breeds, fattening, forage development, modern and transitional beehive packages were introduced

2004-5

* Fattening was being practised by many farmers
* Some farmers began marketing of milk through dairy co-op.

2006-7

* There was a widespread animal disease known as Mognbagegn
* An increased number of farmers began to take their animals to the clinic for treatment

2007-8

* External parasite treatment for animals was introduced in order to keep animals healthy and produce quality skins for the market
* Cattle breeding through artificial/bull Insemination was widely adopted
* World Vision distributed breeds to poor farmers

2009-10

* Fattening and milk selling has decreased due to shortage of animal feed
* The majority of farmers seek veterinary treatment for their animals, especially internal and external parasite treatments which they call the former as Madaberia (fertiliser)

Intervention 1: Bull and sheep fattening

* Livestock and other extension workers, World Vision, ACSI, and wereda officials participated in educating and training of farmers and providing them with credit, and breeds.
* Many farmers were especially involved in bull fattening. Richer farmers used to buy thinner bulls with their own money, plough with them for some time and sell them at a higher price. Many poor farmers bought thin oxen with loans borrowed from ACSI; they sold them fattened after using them for ploughing.
* Long-run benefits? They believe fattening could be very important for increasing wealth.
* Implementation problems? They insisted that shortage of feed is the main problem preventing them from expanding fattening activities.
* Improvements? They think producing animal feed through irrigation could help them.
* Those with a critical shortage of feed have avoided being engaged in fattening, and many among those who previously practised were reported to have stopped fattening at all.
* The Amhara Credit and Saving Institution(ACSI) was reported to have been the main source of loan for fattening.

Intervention 2: Cattle breeding

* Kebele livestock extension worker/veterinarian and wereda officials participated in educating farmers and facilitating.
* The wereda helped in making AI available.
* More than 70 farmers are said to have one or more breeds the majority of which were produced through bull insemination (by borrowing/renting others bulls).
* Of the dairy co-op members, farmers having breed cows are selling a higher quantity of milk.
* People having breed bulls receive rent money for insemination services and such bulls are said to be powerful enough in ploughing and threshing.
* Long-run benefits? They believe people will get much more wealth by selling more milk and butter from breeding cows and by fattening and selling bulls at a higher price .
* Shortage of animal feed was reported to be the main problem to increase breed animal production.
* Improvements? They reported that breeds easily die of diseases and require much food so that there should be enough medicine and feed available.
* Those who have critical shortage of animal feed were reported to have refrained from having breeds.
* World Vision was reported to have distributed breed cows to poor farmers.

### Non-farm extension and packages – no intervention

### Co-operatives

List of interventions

2002-3

* The previous Service Cooperative continued providing inputs on credit
* One farmers’ saving and credit association was formally formed with 56 members

2009-10

* There are 1 saving and credit association, 1dairy and 1 multipurpose service cooperatives in operation
* The dairy cooperative is weakened and left with only 12 active members. The main reasons given are : many of the members stopped selling milk because they couldn’t produce enough milk due to shortage of feed or they don’t have any milk cow after some time, still others don’t sell complaining of low price/profit due to weak management

Intervention 1: Savings and credit association

* The DAs and especially the kebele cooperative expert helped members to get organized, formally registered, and operate
* The wereda is facilitating for the association to buy shares from an intended cooperative bank in processes.
* Currently there are 172 members regularly putting monthly savings and taking loans as they need. Both men and female members are benefiting.
* Long-run benefits? They are planning to form a cooperative bank together with other types of cooperative unions in the wereda through which they believe they would get a lot of dividend.
* Implementation problems? They think the larger proportion of their saving remained idle as members borrowed only a small proportion.
* Improvements? They think their association could have increased its savings if they were permitted to invest in other activities.

Intervention 2: Service co-operative

* They reported that the kebele DAs, cooperative expert, kebele leaders, wereda of officials and farmers’ cooperative union have been involved in facilitating its activities.
* They insisted that the wereda administration and concerned agricultural offices have been cooperative.
* Currently there are 2747 members participating in buying inputs, consumer goods, and selling grain. Many members have been receiving good dividends based on their participation.
* Long-run benefits? They think increased dividend payment will be the main benefit.
* Implementation problems? Members’ unwillingness to repay their input credit was reported as the common problem faced.
* Improvements? They think it was good that the cooperative stopped providing fertilizer on credit so that both members and non-members buy in cash, which they believe would, reduces the problem of repayment collection and help to have enough capital for its activities.

### Nutrition – no intervention

### Family planning – no intervention reported

### Pregnancy and childbirth

List of interventions

2007-8

* Health centre started to function and there was a better service of pregnancy and delivery.

Intervention: Health centre

* Health centre is constructed and health workers stared to work there, there is also delivery service, pregnant women go there for follow up, and they are given medicine and vaccination for their children.
* The wereda made the service available at the health centre.
* Less than half of the pregnant women go to the health centre for follow up or whenever they are sick but the majority deliver at their home.
* The women get the service easily without travelling long; husbands also do not waste time to take their wives long distances.
* Long-run benefits? Women will not suffer or die do to pregnancy related problems.
* Improvements? Sometimes women with complicated pregnancy are referred to Bichena it is good if that service comes here.
* The majority prefer to deliver at their home but it is advised to go to the health centre.

### Drinking water – no intervention

### Sanitation

List of interventions

2006-7

* Sanitation teachings by health extension workers.

Intervention

* Health extension workers are mainly involved and health promoters and kebele officials are involved.
* The new packages of sanitation were implemented first on kebele officials in order to easily convince the rest of the community members. There is construction of latrine, solid and liquid waste disposal ways and improved oven which women bake by standing. The kebele officials first get benefited for they did the sanitation activities and prevented themselves from communicable diseases.
* The wereda expected the works to be done by the health extension workers and kebele officials together.
* The proportion of community members able to do and use based on the teachings of health extension workers are not more than one fourth of the community members in Yetmen sub kebele. There is reluctance to build latrines.
* Long-run benefits? All prevents communicable diseases, eye disease caused by smoke.
* Implementation problems? Most of health interventions were by giving medicine but that of health extension workers they teach and the expenditure is from the individuals; this created problem in willingness of people to expend their material and labour to do what the health extension workers do.
* Improvements? Previously slabs were given for latrine construction and there is ready made mould for the oven so it is good if the government can provide the community until it understands the benefit and makes by its own.
* There are people who avoid the teachings of health extension workers and health promoters, some dig latrine and they do not use it. Some start using the improved oven and they destroy it.

### Other preventive health services

List of interventions

2005-6

* Stagnant water places were cleaned through community work and mosquito nets were distributed

2006-7

* Bed net was distributed to the community

Intervention 1: cleaning of water-containing places – not much – and distribution of bednets

* The kebele administration, health centre workers, and health extension workers have coordinated both cleaning of water containing places and the distribution of bed nets
* The health centre distributed bed net and kebele officials were involved in making people to take bed nets.
* All the households were given bed nets including for their children
* Long-run benefits? To prevent malaria if people are using it appropriately.
* Improvements? The bed net should be given and soaked with chemicals frequently
* Due to lack of knowledge there are people who misuse bed nets, they were using it to tie their heads, to tie their waist, as curtain and as a rope. There are also many people who put the bed net under where they sleep because they use it to protect themselves from insects. The majority of the people do not believe that there is malaria in Yetmen.

Intervention 2: Prevention of trachoma

* Trachoma medicine was given for community members to prevent them from eye disease called trachoma. Health extension workers people from health centre and others from wereda participated in the campaign.
* They have given the medicine based on what they want.
* Almost all people took the trachoma prevention medicine.
* There are people who said that it has bought them good effect on minimizing internal parasites its effect on eye is not seen.
* There were some people who said that it caused them abdominal discomforts. Some people who felt pain the first round were not willing to take the medicine again.
* Long-run benefits? It will prevent people from trachoma and other eye diseases
* Improvements? It is good if the side effect of the medicine is minimized.
* Non- government sources? Carter Centre

### Curative health services

List of interventions

2007-8

* Health service started to function and curative services became near.

Intervention: establishment of health centre

* There was no health service in Yetmen. The establishment of health centre made the community to get health service in the nearby. People of Yetmen were also going to Zebch clinic to get curative health service.
* There is a problem with the availability of drugs people go for treatment and they do not get drugs and injections so the service at the health centre is not as it was expected.
* People go to the health centre when they get sick seriously; there are also many people who prefer to go to the private clinic which has better acceptance than the health centre. The private clinic has good drugs.
* Long-run benefits? Community members will not be sick due to lack of access to health service in nearest places.
* Implementation problems? Lack of drugs
* Improvements? The service they give should identify the disease and they must give the treatment because that is what is important for patients.
* Avoiders/resisters? Majority prefer to deliver at their home but it is advised to go to the health centre.

### Primary education

List of interventions

2005-6

* Self-contained education system started

Intervention: self-contained system introduced

* The intervention was in the school there was no communication about this self-contained education system. It is teaching students with only one teacher.
* The wereda started the education system everywhere. Every student in 1st -4th grade were learning with this method
* There were children did not like the teaching system
* Parents raised the issue and the self-contained system and it was stopped since 2009.
* Long-run harm? Students will not reach higher grades because they do not have good basis in lower grades.
* Implementation problems? Some teachers do not have good knowledge of some courses.
* Avoiders/resisters? There were people who did not like that but they had no choice they were sending their children to school but they were making them to repeat classes by not sending to school during exams.

### Secondary Education – no intervention

### Government TVET – no intervention

### Government Universities and Colleges – no intervention

### Alternative basic education – no intervention

### Government pre-school education – no intervention

### Good governance package

List of interventions

2005-6

* Community participation was announced to be on voluntary basis through persuasion rather than by coercions

Intervention: non-compulsory community participation

* Wereda announced compulsory labour contribution and meeting attendance was replaced by voluntary participation and the kebele officials as well as DAs have been implementing accordingly.
* It was reported that the kebele leaders have been in a great difficulties in that on the one hand wereda pressurize them to implement government policies by mobilizing the community but only through persuading while on the other hand the people refused to participate saying it was their right not to.
* Respondents complained wereda was simply insisting it was possible to convince people to participate in development activities but even themselves couldn’t actually persuade the community when some officials and experts came and tried
* Reportedly very few people would go to called meetings/participate in community work
* It was believed that people other than leaders were enjoying absence of fines in that they felt could deal with own activities; they will participate when they want or avoid if they don’t need
* Kebele leaders, DAs, HEWs, and teachers were reported to have been In trouble failing to fulfil the implementation of work activities according to given plans
* It was indicated that in their effort to implement government plans, kebele leaders have been entering into minor disagreements with individuals damaging their inter-personal relationships.
* They thought absence of fines will be good only when the community understands government development programmes were for their own benefits and voluntarily participate.
* Long-run harm? It was argued discarding compulsory participation/contribution at this stage would harm the kebele development
* Implementation problems? They argued the community was wrongly using good governance/absence of coercion for not participating in any government activity.
* Improvements?
* They didn’t agree it should have been introduced at all, before the people well understood the benefits of community development activities

### Security, policing and justice

List of interventions

2006-7

* The social courts’ jurisdiction was partially amended by taking away its power to see land related disputes.

2007-8

* New complete declaration of social courts was formulated, which excluded wife and husband disputes as well as land related cases from social court jurisdictions and reduced its role to arbitration of disputes.
* Kebele community policing was introduced and a policeman was permanently assigned by the wereda police commission.

2008-9

* Independent land arbitration court was formed to settle land related disputes.

2009-10

* There is a kebele advisory council consisting of all cabinets, 1 religious leader, one elder, and the policeman that coordinates the overall security related activities
* There are 27 trained (24 armed,3 without arms) kebele militia involved in security administration, watching field crops in turn to prevent night theft.
* There are 223 kebele security guarding group leaders coordinating their respective group members for night security watching
* There are 3 Gichit Aswegaj dispute mediators) at each Got to prevent and arbitrate inter personal/household disputes and report to the community police.
* There are 6 armed high way security guards paid from community contributions

Intervention 1: formation of an independent kebele land arbitration court

* Wereda land administration office, kebele leaders and DAs have been involved in implementation
* Reportedly, wereda land administration officials were cooperative in facilitating the work of and in responding to the decisions made by the court.
* A relatively high number of people are said to bring dispute cases to the court during the June-July ploughing period. It was reported that mainly the community was able to reclaim border land encroached from communal grazing land by individuals.
* Long-run benefits? They believe land disputes would be settled quickly because the kebele land desk keeps records of the size and borders of each household’s land so that the court can decide by examining the recorded data.

Intervention 2: Community policing

* The kebele security administration head, militia commanders, kebele advisory council, private and government arm bearers are main participants in the implementation.
* They reported that the kebele chairman and the security administration head were imprisoned due to the death of a man they put under arrest over night; it was indicated that the man was imprisoned for a night in the kebele after he severely offended both officials showering abuses on them
* They insisted that the wereda officials don’t seriously deal with crime perpetrators; they complained that when the kebele reports theft cases and arrests suspects the wereda simply reject to imprison them or conduct investigation saying there was no evidence.
* They insisted that all community members support and participate in maintaining security and peace, especially in night surveillance of field crops.
* They strongly believe that all people were beneficiaries of night surveillance to protect field crops from thieves
* Long-run benefits? They argued the problem of crop theft that has been occurring every year could be prevented if the militia regularly keeps watching during harvest seasons.
* Implementation problems? Absence of payment to the militia for their services as night field watchers is believed to have reduced their willingness to work seriously and led many to evade their turns and be absent. They reported that since the conflict over school land the militia have almost stopped working because some were disarmed by the Wereda for taking the side of the community in the conflict and others were unwilling to carry out their duties as before.
* Improvements? They insisted that the community has been demanding wereda to return the arms and give back to the disarmed militia they also recommended the community should contribute labour or money for armed night watchers.

### Tax and other contributions

List of interventions

2009-10

* Land tax paying household heads need to pay contributions 5 birr for the Red Cross, 5 birr for sports, 13 birr for highway security watchers, 12 birr for the church, double of their current land tax for Amhara Development Organization (the highest land tax in Yetmen is 170 birr for 6 Timad of land holding), also party members pay 8 birr, and youth association members 3 birr per year.

Intervention 1: Land tax

* Kebele leaders and Got tax collectors are directly participating, the Got leader (who is also kebele vice chair) and two cell members selected by him have divided households among three and collect taxes.
* They insisted that leaders are always criticised by wereda officials for not collecting taxes in due time, while tax payers refrain from paying it as requested so that tax collectors need to go door to door repeatedly. They think for all these kebele leaders have been sacrificing their own work time.
* It was reported that people are well aware of the need to pay the tax as the guarantee of their land right so that all pay at last, despite much delay
* All 570 of the land holding households used to pay taxes
* Long-run benefits? They think their community didn’t get any benefit from the taxes they paid so far, but they hope the government could build a high school for the community.
* Long-run harm? They fear that many poor farmers would be harmed if the tax continues to increase every year; it was indicated that EPRDF first imposed a 7 birr tax irrespective of land size, then 25 birr for 1 Timad of land, which increased to 50 birr in the subsequent year.
* Implementation problems? They indicated that tax is collected during the main harvest period( January/February) when grain price goes down to the lowest level and farmers are forced to sell it at cheaper price in order to pay taxes in due time.
* Improvements? They think the government should decrease rather than increasing tax in order to prevent farmers from selling much grain at low prices as well as to reduce delay in collecting taxes.
* All individuals having none of their own land are rather exempted of tax.

Intervention 2: community contributions for security watchers

* Reported, the kebele and Got administrative leaders, militia commanders and the community police participate in coordinating and supervising security related activities.
* They insisted that there was frequent high way robbery including armed robbery by stopping vehicles, this was prevented ever since community paid watchers were assigned.
* Reportedly all the community members have been regularly paying 13 birr/year for security guards salary.
* Especially farmers having crop fields far away have benefited of the night security watching services.
* Long-run benefits? They argued that the number of jobless young people in Yetmen town is growing and they fear highway robbery and field crop theft is likely to increase unless their community gets organize and prevent it.
* Implementation problems? Watchers absenteeism on their assigned night watch turns was reported as common problem.
* Improvements? They believe this can be prevented by introducing severe fines and by assigning good commanders/field supervisors.

### Presentation of government models of development

They insisted that government used to present them its development plans through public meetings, in party cell study discussions, through development teams, by organizing visits to model farmers’ development activities.

### Getting government services to poor and vulnerable people – no intervention

### Gender laws, policies, programmes and implementation – no intervention

### Youth policies and programmes

List of interventions

2003-4

* Confiscated land was distributed to land less children of `bureaucrat’ farmers

2007-8

* It was widely announced by wereda and kebele leaders and DAs that landless young people could get land for collective agricultural production if they form group associations consisting of 10 and above members

2009-10

* There are 13 land seeking youth group associations; in Yetmen 4, 5 in Yemrit, and 4 in Zebch Gots

Intervention 1: Mote-kada land allocation to the landless young

* The kebele and Got leaders and wereda officials were reported to participated in its implementation. Particularly Got leaders were responsible in selecting candidates through casting of lots and distributing the land.
* It was reported that the Got leaders involved were fined by the court for being guilty of illegally allocating land that was formally inherited by a man from his deceased father, and many other leaders were being accused of related favouritism and corruption
* The local government by law restricted land inheritance rights only to dependents living in the house up to the death of heads, even children having own households were excluded so that the land of the deceased with no dependent in the house was being confiscated by the kebeles as Mote-keda land. The interviewees reported that wereda officials approved and participated in distribution of such land, but they were not cooperative in solving the disputes that arose during implementation
* 60 young people received 1Gezm(50 by 50) of land each
* Mainly children of bureaucrats above 18 were the beneficiaries
* They reported that Mote-keda land was confiscated by the kebele as land with no legal inheritor. All interviewees argued that children and other relatives of deceased people were harmed as losers. It was indicated that many people had taken their cases and challenged reallocation of such land as the right inheritors.
* They mentioned the case of BH(62) who was violently attacked while trying to plough his father’s Mote-keda land after regaining it by court decision.
* Long-run benefits? None
* Long-run harm? They fear that the dispute between those who received Mote-keda land and those who want to reclaim it as rightful inheritors will continue, because later another law was formulated entitling all prospective inheritors including independent children and other relatives through wills or other ways.
* Implementation problems? Many people tried to prevent implementation claiming inheritance right by taking the cases to court and challenging both the kebele officials and those who received Mote-keda land individually
* Improvements? They insisted that the very decision that only children and other dependents living in the household should be entitled to inherit land if the head dies was wrong

### Community work

List of interventions

2005-6

* Forced community labour contribution was replaced by mobilization only through persuasion

2008-9

* Three community ponds for animals were made through collective labour
* There was gully treatment community work involving check dam building, planting trees and fencing activities

Intervention: introduction of voluntary community labour contribution

* They reported that wereda officials formulated and announced it through kebele public meetings.
* They indicated that the kebele leaders and DAs have been implementing it.
* They insisted that kebele officials are in a great difficulty because wereda officials give orders to mobilize the community and achieve development results, but people have stopped participating in any community work.
* They argued that officials continued to strongly insist that community work participation should be drawn only through persuasion.
* The majority of people are said to be appreciating the change and consider it as their democratic right not to participate, but the kebele leaders and sector experts strongly oppose the change as a constraint to any mobilization.
* They believe the majority of people think to have benefited.
* They insisted that all people involved in the implementation of government policies, especially kebele leaders and DAs were burdened.
* They all argued absence of fines will be good only when the community understands government development programmes were for their own benefits and voluntarily participate.
* Implementation problems? It was indicated that the community was wrongly using good governance/absence of coercion for not participating in any government activity.
* Improvements? They argued it shouldn’t have been introduced at all until the people practically understood the benefits of community development activities.

### Electricity and communications

List of interventions

2004-5

* Mobile network started in some places of Yetmen.

Intervention: mobile telephone network

* It is the telecommunication office but it is not at kebele they do not also know if it is that of wereda.
* Communication is easier for kebele officials; they communicate with without travelling long distance whenever they have message to tell concerning their work.
* However, since their number is known they are called and assigned to do something when they are in their personal activities.
* From the whole community 15-20 people are using mobile phone directly and their neighbours or relatives also use it by paying or giving to other people as their address. They are easily communicating with relatives, getting updated information on price of products.
* Long-run benefits? It makes communication faster whenever there are urgent messages and it is good for farmers when they sell their products they will have information of prices in other areas.
* Improvements? It is good if it continues like this

### Harmful traditional practices

List of interventions

2003-4

* Attempt to stop death commemoration ceremonies

Intervention: Attempt to stop death commemoration ceremonies

* The then kebele chairperson tried to stop people from celebrating death commemoration ceremonies.
* Eventually he was made to leave his position after a conflict created while trying to stop.
* It was done by the initiative of the kebele.
* The majority resisted to avoid huge death commemorative ceremonies.
* There was conflict at Zebch and officials from the wereda and the community decided that it cannot be led by a person who does not respect their values.
* Long-run benefits? If it was implemented well according to the chair person who tried to abolish huge death commemorative feasts it will have great impact in improving livelihood of households. Expenditures made to commemorative death ceremonies are huge if they are used to other economic assets it would have brought good impact on households economy.
* Implementation problems? The kebele used force and armed people to stop one death commemorative ceremonies.
* Improvements? Not using force and convincing the community about its benefits but it takes long time.

### NGO interventions

2008-9

* World Vision distributed sheep and cow breeds to farmers and the town’s poor families and provided education expenses to poor children including those who lost their parents. They started paying education expenses for exercise books, pen and pencils for poor students.

## Interactions among policies and programmes

*Positive synergies*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | Education | Health | Livestock | Irrigation |
| Education |  |  |  | Many young educated up to 10 were involved in/benefited from irrigation |
| Health |  |  |  |  |
| Livestock |  | Families with breed cows use enough milk |  |  |
| Irrigation | Parents helped children attend their education locally and up to college level out side | Used vegetables for consumption |  |  |

*Negative synergies*

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | Education | Livestock | Agriculture | Good governance | Community work |
| Education |  | Shortage of herding labour |  |  |  |
| Livestock |  |  |  |  |  |
| Agriculture |  | No or little honey when there was high pesticide use destroying field bee forages |  |  |  |
| Good governance |  |  |  |  |  |
| Community works |  |  |  |  |  |

## Culture and women’s issues

### Calendar of events

|  | 2002-3 | 2003-4 | 2004-5 | 2005-6 | 2006-7 | 2007-8 | 2008-9 | 2009-10 |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Commemorative ceremonies | None | Conflict resisting ban | None | None | None | None | None | None |
| Holidays | None | None | None | None | None | None | None | None |
| Girls education and early marriage | None | None | None | Taking picture was started to avoid cheating by replacing small girl by older girl | None | None | None | None |
| Contraception and female circumcision | None | None | None | None | None | None | None | None |
| Women and land rights | None | None | None | None | None | Land registration book which includes picture of husband and wife as owners was given to farmers. | None | None |
| Women, alcohol and prostitution | None | None | None | None | None | Prostitutes in urban Yetmen were given start-up capital to help them engaged in business | None | None |

### Reducing commemorative death ceremonies

*Kebele official(s):* In 1996EC the kebele chairperson tried to stop excess feasts for commemoration of the dead but the community was not happy to accept that. There were brothers and their father died and they wanted to make commemoration with a bigger feast ignoring the rule of the kebele.

*Religious leader*: There are people who make commemorative death ceremonies even by getting money from usurers. The kebele chairperson tried to stop it with force but he could not. Conflict was created with the police and since then no-one intervenes to stop it and while advice is given still there is no change in minimising expenditure for the commemorative death ceremony. The poor sell their land for the ceremony.

*Women’s Affairs rep*: The kebele and the wereda want to reduce commemorative death ceremonies. A conflict happened between people who wanted to eat at a commemorative death ceremony and the kebele administration since that time there is no one who tried to control it.

*Group of women*: The commemorative death ceremony is very important to the community and it is done on the 40th day since a person’s death. The kebele at Zebch announced that people should not prepare a big feast for commemorative death ceremony .They said that people who transgress the rule will be fined. But due to conflict at Zebch no one tried to stop it again.

*Group of men*: People in rural Yetmen make big commemorative death ceremonies which is called *tezkar.* Rich people slaughter 3-4 oxen and poor ones only a sheep. Injera is usually contributed by iddir members and relatives. Now there is a very slight change in reducing the amount of expenditure made for commemorative death ceremonies .The education to reduce this expenditure was started during the Derg regime, during *Amrach (Producers’ cooperative.*

About six years agothe kebele administrator tried to stop excess expenditure on commemorative death ceremonies by limiting the food and drink to be prepared only to those who make *fithat* (prayer) at church. But the community did not agree with the decision of the kebele. One old person died in the sub Kebele called Zebch and his sons decided to make big death commemorative ceremony by first asking the community if it is willing to eat at his ceremony. The men slaughtered ox and prepared the ceremony. The kebele chairperson prohibited even priests from eating and soldiers came and tried to stop the ceremony and at this time a big conflict started. The chairperson escaped. The older son was taken to prison. The next day people from the wereda came and gathered priests and some other people. And the chairperson sued them and some people got imprisoned. The people went as far as Bahir Dar and they were fined money and they were set free. The people of Zebch sub kebele contributed the money that the people were fined and they gave them. Afterwards the community said to the kebele chairperson "we do not know you and you cannot lead us". The community in turn wrote an application to the wereda saying that they did not want to be led by the chairperson any more. The wereda insisted that the chairperson must continue leading the community but the community strongly resisted and the chairperson quitted to work as a chairperson. The person was excluded from iddir as the community members said that they are not going to make any kind support to him as a community member. The person asked excuse and he got accepted but they made him to pay what the community contributed to pay the fine. Since then there is no enforcement by the government officials to stop death commemorative ceremonies.

### Not working on holy days

*Kebele official(s)*: People do not work on holy days and in various stages people are told to work on as much as possible and this is as to individual’s choice. The vice chairperson also does not work on holy days.

*Religious leader*: There are holy days celebrated by Ethiopian Orthodox Christian church. 5th, 7th 12th, 19th, 23rd and 27th days of every month are big holydays that are respected by everyone. On 27th, 19th, 5th and 7th people can carry and transport harvested crops from farm field to their home. There was education given to priests at church to teach on reducing holydays but the priests did not dare to teach the community about that as they are not convinced themselves. The kebele encourages working in all days but the church want followers to celebrate holydays by not working.

*Women’s Affairs rep*: Farmers do not do farm activities during holy days. This affects their economy; this time there is rain and they are in a hurry to harvest teff but they do not do on holy days. Women also do not do some activities like fetching on holy days but it does not affect their economy.

*Group of women*: Men and women do not do strong works on holy days. Everyone here has the same religion. Women do not fetch water on Sundays and Saturdays. They fetch water on Friday for their weekends.

*Group of men*: People of Yetmen are followers of Orthodox Christian and there are saints’ and angels’ days which are as holydays. Sunday is also considered as a holy day. 12th, 29th ,21st of a month and Sunday are celebrated by everyone. 7th,27th and 19th of a month are also celebrated but there are people who work on these days, celebrating these holy days is decided individually. There is a trend in the community to work on holy days that are not supposed to be main holy days. In the past people were not working but nowadays people harvest. People avoid working in holy days saying it will destroy or reduce their production. Priests advise people not to work on holy days. They say cold and frost will destroy crops. There is no thing done by the government to make people work in holy days. During the Derg regime people were working in holy days in cooperatives. That time people used to be working on very important holydays. Holydays become to be celebrated again after the fall of Derg.

### Changes in girls’ education since 2003

*Kebele official(s)*: Girls and boys go to school equally. Teachers tell parents to send their children to school all females and males. There is an increase in the number of female students that go to higher education. They go and learn in Bichena and Dejen when they pass preparatory or TVET. TVET was opened at Bichena and Dejen last year.

*Religious leader*: Girls go to Bichena when they pass tenth grade examination. Lessons are given to send female students to school instead of making them to marry. More female students are making their attention to schooling, getting married is not also easy for many people, and shortage of land is making people.

*Women’s Affairs rep*: The Women’s Association is making a lot of endeavours to make female students learn up to higher level. The women’s affairs works to stop early marriage and when female students do not marry they go up to higher level of education.

*Group of women*: Girls continue to secondary education if they pass tenth grade examination. Most students rent and learn at Bichena and some go to Dejen. Those who do not pass for preparatory join training centres to learn skills. Some fail to pass to all and stay with their parents. The number of girls going to higher school is increasing.

*Group of men*: Parents send their female students to school. There are campaigns by teachers to send children to school. There is no special thing done for females with regard to education in the school found in their community but to join TVET the requirement score for female students is lower than for male students.

### Educated girls marrying later?

*Kebele official(s)*: Girls marry later when they go to school. There are who marry at second grade but if they go to school up to ten or twelve grade or beyond their age also increases with that rate. Generally today the age that girls marry is increasing. They prefer to go to school, sometimes if parents try to force them to marry they tell and the teachers stops it.

*Religious leader*: Males and females marry older than the age what people used to marry because both male and female go to school. They marry at the age of 18-20 years. Some get married at an earlier age by quitting their education. In what is called *Yemadego* marriage the promise is made at an early age the girl goes to her husband’s parents but she stays with them. There is (no?) sexual intercourse until the girl gets older.

*Women’s Affairs rep*: Girls are learning in preparatory classes in TVETs. When girls marry they give birth and usually have a lot of responsibilities and they also change places as they go to neighbouring rural areas so they quit their education. Those who continue to higher education usually do not get married and they marry later.

*Group of women*: Girls are going to a higher level like those in urban areas. Parents are also sending them except a few who force them to marry. The kebele teach to avoid early marriage and there is also punishment for persons who transgress the law. Girls who go to higher school marry later; today is not like in the past when many girls go to marriage at early age.

*Group of men*: Girls and boys go to school equally but more boys pass to higher grades. Girls who are educated marry later because they spend their time in going to school. In most cases girls do not take marriage and education parallel so they marry later if they go to school. There are a lot of lessons to send female children to school and delay marriage. Female students who are poor do not continue education they marry and quit their education.

### Recent cases of early marriage?

*Kebele official(s)*: No recent case of marriage

*Religious leader*: No recent case of marriage

*Women’s Affairs rep*: No recent case of marriage

*Group of women*: No recent case of marriage

*Group of men*: The kebele punishes those people involved in early marriage. Now the control became to be done by the wereda. Male and female to be married go to wereda and their age is estimated there. Now the punishment becomes to be eight months. There is no case of underage marriage in Yetmen. People make promises about their children while they are at early age but they wait until the age allowed by the law reaches.

### Options for contraception improved?

*Kebele official(s)*: In the past women used to go to a government clinic at Zebch and at Aba Getachew (private clinic) now since 2007-8 government clinic was constructed here and women easily get from there.

*Religious leader*: Women are bringing now in nearer new health centre but they complain that there is shortage of contraceptives. Women do not get contraceptives whenever they like.

*Women’s Affairs rep*: Women get access to contraceptive became better since 1998, after the construction of the health centre. Previously women were getting from Zebch, Aba Getachew (private clinic) and Bichena. The options are pills and injections.

*Group of women*: Health extension workers started to teach about the use of contraceptive they also give door to door service. People go to Aba Getachew private clinic whenever it is not available in government health service providers. Even the poor buy contraceptives from private clinic.

*Group of men*: Use of contraceptives among women in rural Yetmen is very common. Husband and wife agree and women take contraceptive .It has been long time since women stared to use contraceptive they take pills and the one in the form of injection. There is no change since long time.

### Perception that women using contraception more easily?

*Kebele official(s)*: Women have two choices and some say that pills have side effects like headaches and gastritis. Women choose the injection because it is also easy to take for example when women want to hide from their husbands.

*Religious leader*: The injection is easier to use as it serves for months.

*Women’s Affairs rep*: There is no change women use pills and injections since long. The difference is the service became nearer to them in the new health centre.

*Group of women*: There are pills and injections. There is also one which is buried under arms but it has not come to Yetmen. The pill is not easy to take if a woman forgets to take it she may conceive. The injections are preferred by many women even girls; when they marry they take injection before she go to her husband. Some men usually youths get married and when life is becomes difficult they divorce their wives and send them back to their parents. Girls do not want to have baby without knowing the future of their marriage life.

*Group of men*: Women say that pills have side effects and they change to injection. They say pills are not good for people who are exposed to fire. There was at Zebch clinic and now it came here in Yetmen health centre.

### Perception that men’s attitudes have changed?

*Kebele official(s)*: Education is given about contraceptives and now expenditure on children is becoming more and more. Girls and boys are going to school and it is expensive to send children go to school particularly when they go out of Yetmen for preparatory grades. It is more expensive when parents send children to private training centres so people want to limit their children, though actually there are many people who simply have children without using contraceptives to limit their number of children.

*Religious leader*: Men accept the use of contraceptives it means they allow their wives to use it. Some women also do not tell their husbands about their use of contraceptives.

*Women’s Affairs rep*: Family planning lessons are given by health extension workers and usually they target women. Girls are advised to take contraceptives when they first get married. Attitudes of men is changed but not all men. Most men want to use contraceptives after having the number of children they want. There are also some who are against the use of contraceptives.

*Group of women*: Attitude of men on contraceptive use changed. Now men also ask their wives to use contraceptive. Nowadays life is expensive and when children grow up they are facing problems because parents do not give them enough land that enables them to lead life like previous times.

*Group of men*: People know about the benefit of using contraceptives, men and women. Many people are using contraceptives and the couples discuss and agree with each other to use the contraceptive. Men also accept contraceptives though there are also some people who do not agree and when a woman gets an injection men also go and ask for an injection as there is a belief that if a man gets a contraceptive injection the same day as the woman is injected the contraceptive does not work. There are also women who do not want to use contraceptive even though the man does not want more children or want to space birth.

### Recent cases of girls’ not circumcised at birth?

*Kebele official(s)*: Does not know

*Religious leader*: Female circumcision is not written in the Bible as to the priest. He has a four months old baby girl but she is not circumcised and she will not be circumcised. There are teachings by women association and by the kebele administration but still many people circumcise their female children.

*Women’s Affairs rep*: There are female children who are not circumcised at birth.

*Group of women*: There are women who did not circumcise their children in the community.

*Group of men*: There are educations not to circumcise girls but all do not accept and there are many who circumcise. There are also people who choose not circumcise female children.

### Division of property on divorce

*Kebele official(s)*: Men and women have equal rights on division of property that they produce during their marriage life. They share land and house and also other valuable properties and livestock .

*Religious leader*: If husband and wife got married with semanya (legal agreement) they share property including land equally. Those whose relation is not bound with a legal agreement are called ‘ehed’ (it is like “ready to go”) they are like housemaids but they have also sexual relations with the man who employs them. When they go they just leave with no property share, but if she bears a child for the man their relationship is changed into legal husband and wife and the procedure of sharing property is like any other married couple. Women share land at divorce if the man agreed to share land at the beginning the same is also for men.

*Women’s Affairs rep*: Married couples who were given land during the land distribution share the land they have now equally. Those who came to marriage with land from parents share land based on their agreement. Married couples share properties that they accumulated together equally.

*Group of women*: In present days husband and wife share everything they have equally, land or house or other important properties. When they share house either one give the estimation of other’s share or he or she will take the materials that the house was built from.

*Group of men*: Men and women divide property equally though actually there are favours made to the man if the woman is strong to take her share whenever divorce is made with elders. Nowadays women go along to the wereda to take equal share.

### Any women able to insist on equal division of land recently?

*Kebele official(s)*: None

*Religious leader*: None

*Women’s Affairs rep*: None

*Group of women*: None

*Group of men*: No recent case as such. If people did not get land during land distribution and they brought land they have from their parents they take their own.

### Interventions related to income generation for urban women

*Kebele official(s)*: There is no income-generating activities targeting urban women in general but for some prostitutes .They were given start-up capital to help them start some kind of business.

*Religious leader*: The religious leader does not have any information about this.

*Women’s Affairs rep*: Urban women who are prostitutes were given money to make them start businesses that makes them to quit prostitution.

*Group of women*: There are a few women in the urban area that were given money by the government to start business.

*Group of men*: There are women in the urban area but there is nothing done to them. Those who have land in the rural area live with what they get from land and those who does not have land they lead their life by trading, by selling tea and alcoholic drinks.

### Interventions and attitudes re alcohol

*Kebele official(s)*: People in Yetmen drink locally produced alcoholic drinks like *arake* and *tella* andother alcoholic drinks produced in factories. When people drink there is a tendency to go to prostitutes and also they quarrel with people for simple reasons. There is no change with regard to the community’s attitude towards drinking and also there is no government or NGO intervention in the area.

*Religious leader*: No intervention

*Women’s Affairs rep*: No intervention

*Group of women*: No intervention

*Group of men*: Farmers drink in certain cases when they finish their work but it is not that much. There is also nothing done by the kebele or wereda with regard to drinking. In HIV lessons they advise people not to get drunk and get involved in sexual activities.

### Interventions and attitudes in relation to prostitution and HIV/AIDS

*Kebele official(s)*: There are many prostitutes in urban Yetmen and they come from different places. Prostitutes sell tea, *tella* and *arake*. Their customers are usually from the urban Yetmen and in a few cases from rural Yetmen. Most of them are youths aged 18-25 years. Prostitutes in urban Yetmen have an association of spinning cotton. The number of prostitutes is increasing from time to time. The urban police also work with prostitutes in the town in relation to good governance and crime prevention. There is one association of prostitutes and they have monthly meetings and they are given advice there. Most people who transgress the law have relation so the prostitutes help in passing information to police.

There are interventions by NGOs like the Women’s affairs office on prostitutes and they give them up to 1000 and 2000 to help them stop prostitution and start some other income-generating activities. The NGOs target a small number of prostitutes when compared with the high magnitude of prostitution in urban Yetmen. Recently about ten people were given the start-up capital.

The activity of prostitutes are in tea rooms, tella houses and others places where prostitutes found is seasonal. Most farmers spend time in urban Yetmen whenever they are not busy in farm activities, usually after harvesting their crops.

HIV/AIDS is prevalent in urban Yetmen and awareness-raising activities are being done in both urban and rural parts of Yetmen. Health education is given by health extension workers in rural Yetmen. Lessons on HIV/AIDS are given to students in school. Awareness of the community is increasing and almost all people know about how HIV transmits and how to prevent it.

There are people living with HIV/AIDS in the town who organised themselves in the form of an association. They revealed themselves to the community and they get support; they receive oil and flour from the wereda. They are also given irrigation land.

*Religious leader*: Education is given on HIV to the community; it is since long time.

*Women’s Affairs rep*: Education is given for men, women and students about prevention and transmission of HIV/AIDS. HIV is common in the urban Yetmen and there are some farmers who go to prostitutes in urban Yetmen. Education given on HIV is not given continuously.

*Group of women*: Children learn in school about HIV/AIDS many people know about HIV/AIDS. Education is also given when we go to meetings and there is also education by radio and health extension workers.

*Group of men*: There are prostitutes in urban Yetmen not in rural. Some prostitutes are given money to work with that and improve their life with that. There are teaching on HIV/AIDS on meetings. Children who go to school in Yetmen and Bichena learn about HIV. There are people who know about HIV but who do not try to prevent themselves, some people go to prostitutes.