# Interviews with kebele officials in Gelcha kebele, Fentale wereda, East Shewa - Stage 2 questions

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## Kebele structure

### About the kebele

The good things about the kebele structure are first that it makes all parts of the kebele structure function independently. Second as the parts play their respective roles independently, it minimizes the delay that had occurred during service provision. Hence, the community gets the service within the shortest period of time. Third, the structure also enables all the community to be addressed at the household level.

The problem is that though there is an assumption that all parts of the structure are independent, due to the lack of educated manpower this is impractical. Moreover, none of the kebele officials, except the kebele manager, are paid for the service they provide so that they are not motivated to work on kebele affairs.

|  |  |  |
| --- | --- | --- |
|  | Personnel male | Personnel female |
| Kebele council | 133 | 63 |
| Kebele cabinet | 6 | 1 |
| Kebele chair | 5 | - |
| Kebele committee |  |  |
| Kebele manager | 1 | - |
| Sub-kebele officials |  |  |

Kebele council do not have special meetings and or fixed times for meeting. If new things/policy come, the wereda officials call the whole community members to come together at the meeting place in the kebele, then they tell them about the issue and discuss it. The kebele council is more functional during election time to initiate people to elect the government.

Problem: reasons that the council has to be passive - people have not the time to engage frequently in meetings as they lead a pastoral nomadic way of life; they need to keep/look after their livestock very closely. Unless their animals are taken by theft; on the other hand they are not experienced in meetings, therefore, they don't like meeting and get fed up easily.

Kebele cabinet- in the same way they have no fixed and specific time for their own meetings. If there is a current issue about an intervention, wereda officials frequently come to discuss that including community members, or those cabinet members go to the wereda for meetings. For example, last summer there were frequent meetings about fertiliser which will be provided in the kebele. People participate in all community issues in discussions and decisions, but the final decision is taken by wereda officials or other government bodies.

Suggestions: kebele officials are no different from the ordinary people of the community members, in that they can't read and write. Thus the wereda officials should follow how the intervention is working, what the problem is hindering implementing it, etc in the site. These and other issues need more follow up and control by each sector of the wereda. This may bring change for the kebele.

Kebele chair doesn't have special meeting excluding cabinet. As though its structure is present separately, but it doesn't' perform special work alone

### Sub-kebele structures

Sub-kebele officials - the respondents didn't know the make-up number of male and female personnel, but they know the procedure of how they are organized. Unit extension has six household members and one is the leader of the other five households. This process is continued up to 30 households which have five unit extensions. The 30 households have their own structure with a head/ chairperson, vice-chair, secretary, and two members. This structure forms a gere; similarly the gere formation is continued and the numbers of gere in a zone depends on the number of households in the village/s. Those geres are from a zone which has its own structure which controls the overall process in each gere of the zone. This structure has eight members including one DA, two youth, two women and three elders.

In Gelcha kebele there are three sub-kebeles (Gelcha, Dire-Red and Ajoter zones). In all zones (sub-Kebeles) there are leaders who are selected for the community by the community. It is with those leaders that the manager communicates to deliver information and arrange different kinds of meetings with the wider community. The DAs are also assigned to the zones to gather and report the information for the kebele manager alongside their main duties. Moreover, the manager frequently visits each zone to get information, have different discussions, and act on some of the problems with the leaders and the community of the zone based on the information delivered so as to strengthen the weak zone.

### Kebele Committees

There are different committees in the kebele such as, school committee with seven members, health committee with five members, peace committee with five members, community development committee with seven members, board committee with seven committee, and so on. Community development committee is at work/functional and it is initiating the people to involve in agricultural work. It organizes people in their village known as unit extension which helps them to support and share experience with each other. However, it is not yet functional as people have not had such kinds of habit before.

### Kebele leadership

Over the past years different individuals have been appointed as kebele chair. From 2002-2004 a person called CI was the chair, from 2004-2006, a person called CB was the chair and from 2006-now XB has been appointed as the kebele chairperson. The previous chairs (CI and CB) resigned because of the community’s' complaints. The community evaluated them as ineffective and inefficient in different regards. As a result, the community have selected and appointed as the chair someone that they consider as better and stronger than the earlier ones.

Kebele manager - he is busy in reporting, involving in all kinds of interventions, participating in different meetings both at kebele and wereda level as he is the only literate person in the kebele other than DAs and HEWs. He also has a responsibility to work as intermediate between kebele and wereda regarding writing and reporting and takes wereda instructions to present to kebele officials as well as community members. In practice the expected monthly reports from each kebele structure are not reported to the wereda, because those selected officials can't read and write. Hence, almost all officials who are assigned to each structure of the kebele are figures who couldn't work by themselves rather than wereda officials running the programme. Even some of the structures are known only by name; people do not know who is involved, what their aims are and what to do. Most of the kebele structures are known by the name of the development initiator.

There was no kebele manager before the year 2007. For the first time the kebele manager has been appointed in mid July 2007 (the one who is still in power) in the area. He is responsible to create a cosy environment for good governance through organizing and mobilizing the committees in the kebele, managing and controlling the overall activities including personnel and other in collaboration with the kebele chair.

He also assists the chair through documenting and writing as the chair isn't able to read or write.

The manager has worked closely with the cabinet. The manager usually runs all the activities in the kebele in collaboration with the kebele chair. Therefore, the manager participates in all cabinet meetings so as to assist the kebele chair in writing. He also facilitates the meetings of the cabinet.

The manager also works closely with the kebele council in all ways. Ideally, the kebele council functions independently but in practice they pass decisions in collaboration with the kebele manager and chair.

The case is also the same with youth and women's association. In all aspects of the activities the manager is involved and plays a role. The manager and the chair recruit and organize youth and women for the associations based on the criteria required and also closely work and assist the associations to attain the intended objectives.

In the kebele structure, there is an assumption that all elements in the structure (kebele cabinet, council, chair, associations) are independent and pass decision independently. But due to the lack of literate personnel, all activities go to the kebele manager and the decisions are made in collaboration.

### Women's organisations

Women's association is not functional; they didn't even know who the women's chair is. When the researcher asked the kebele chair and manager to identify who is the women's chair, they discussed a lot to identify her. The one said somebody's name the other said no, after they spent more time they agreed a woman to be women's chair whose name is ES. This implies that they assign somebody when wereda officials ask them give the names of a structure that should be implemented in the kebele. Moreover they have poor written documents.

The women's chair didn't know about it. She talks about women's co-operative association in local language "Gurmayina" when asked about kebele women's association locally known as "walda Dubertota".

The women's League chair (EX) has awareness about the league which helps them to be powerful politically as well as economically. Wereda officials advised and taught them in the wereda at the meetings. Advice and education are:- Women's have to support each other to improve their lives. Women should be organized in groups to participate in income generating activities and also they are initiating us to work in groups rather than as individuals to be successful.

But she didn't implement in the kebele what she thought; people are not interested to come together to hear what she said. Consequently she has become uninterested and she doesn't attempt to do so.

There are new women's organisation known as women's federation. Except its name they didn't know about it, this intervention came at the end of the year.

### Youth organisations

Youth Association: There is no youth association in the Kebele.

Youth League: the kebele youth league has 30 male members and 10 female members. Ideally, the role of league is to promote political activities, increasing the party members and having frequent discussions to develop the culture of tolerance among the members as well as the youths. However, no activities are carried out by the league in the kebele because there is no follow up or continuous assistance given to the members of the league. As a result, the youth league is dysfunctional.

To improve the youth league there is a need to have continuous follow up and assistance for the members.

## Roads, paths and bridges

There are roads and transportation that enable the community to have easy access to the outside world such as the towns, wereda, zone and region. The community has all-weather roads to connect with the nearby towns such as Adis Ketema (locally called Harro Adi) and Metehara, the wereda capital town. Both the towns are situated at about 5-6km in the North West and South West direction respectively. The kebele dwellers easily reach the two towns after about 30-35 minute walk on foot. There is also Baja and horse-cart access that transports the community for 5 birr.

There is an asphalt road to the zone and region. The community uses and easily accesses car transport to connect with zone and regional people for 35 birr and 61 birr respectively. Accordingly, the community easily connect with the outside word throughout the year without difficulty.

## Community land use

|  |  |  |
| --- | --- | --- |
| Descriptions  | Rough proportion of land allocated | Recent important change |
| Rain fed farming | 198 hectare | No change |
| Irrigated land | 99.38 hectare | No change |
| Land for investor  | 10 hectare | No change |
| Land for kebele centre (school, health centre etc) | 6 hectare | No change |
| Grazing land | 58 hectare | No change |
| Forest land | 100 hectare | No change |
| Bush land | 60 hectare | No change |
| Water surface | 11 hectare | No change |
| Stone surface | 146 hectare | No change |
| Others (for houses etc) | 242 hectare | No change |

## Public buildings

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | Condition | Electricity | Water | Latrine |
| Kebele office | Good  | Not available | No  | Yes |
| Farmers' Training Centre | Good  | Not available | No  | Yes |
| School | Good  | Not available | No | Yes |
| Veterinary office | No veterinary office | Not available | No | Yes  |
| Health post | Good  | Not available | No | Yes  |
| Health centre | No health centre  | Not available | No  | No  |

##

## Modern infrastructure

### Electricity

There is no electricity in the kebele. The community in the area use kerosene for lighting.

### Phones

There is a mobile reception that was established at Banti kebele (one of the adjacent kebeles in the wereda) two years ago (in 2009). This reception enables mobile network coverage to reach the kebele. As a result, the dwellers can easily communicate through mobile phone with the outside world. There are many individuals who have mobile phones and use them to communicate with others. However, there is no fixed line phone in the kebele.

## Land-related interventions

### Land re-allocation

There was no major land distribution carried out so far in the kebele. However, the kebele has already selected a site that is expected to be distributed when irrigation will be accessible for the area.

### Land registration

There is no land registration and certification process carried out.

### Rights to land

In the kebele there is no new inheritance law for land. But, traditionally it is customary that the land of a deceased person is inherited by his/her relatives, which is still applicable in the community without interference from the kebele officials.

### Zero-grazing

The kebele officials have provided awareness creation about the advantage of zero grazing and promote the community to use controlled grazing. The community has been advised to set aside grazing plots and manage them for their animals. As a result, more people have started to keep grazing areas for their cattle than they did in earlier times. However, some people break others' fenced grazing areas and let their own animal graze there which ends with disputes between the owner and the breaker.

### Community forests

There is a general policy that inhibits individuals from cutting community forests. The kebele officials have provided awareness to the community about community forest protection. Accordingly, an individual who cuts a tree for house construction and charcoal making will be advised and punished if the case is so serious. The people and militias in the kebele catch the wrongdoers and bring them in front of the social court to pay a fine or be punished accordingly. As a result, many people refrain from cutting trees for construction and other purposes unless they get permission from the kebele administration.

### Communal grazing areas

There are no policies in the kebele regarding community grazing land. However, traditionally, the grazing land in Karrayu is open to all of its members. Any members of Karrayu society have the right to use communal grazing land regardless of its kebele.

### Re-settlement

No recent re-settlement

### Villagisation

There is no villagisation in the kebele.

## Farming interventions

### Water for farming - irrigation and water harvesting

Some members of the community use traditional irrigation schemes. Some divert the water from the sugar plantation canal that runs to irrigate the estate plantation. The sugar estate allowed the people to use the water only for their livestock. However, in the meantime, the community have diverted the water and started to use it for irrigation. Now, about 30 individuals of the Karrayu community use the scheme for production of maize, onion and other crops. The beneficiaries organize and arrange for the fair distribution of water among themselves. At the moment the beneficiaries are in a better economic status in the kebele as compared to those who do not have irrigation access. They are relatively food secure and do not get PSNP food aid.

The irrigation scheme is controlled by the sugar estate and sometimes estate blocks the water, which creates a dispute between the estate and the beneficiaries.

The other is the scheme that was constructed for Ledy and Ajotare development association. The wereda organized about 300 individuals of the kebele community in order to get them to engage in irrigation farming. A large water pump was bought that they use for irrigation from Awash River. However, after each member received 0.25 hectare of land, almost all the members disorganized and refused to cultivate it due to the expensive price of fuel for the motor pump. As a result, the wereda took the motor pump and rented it for organization which is found in Afar. Only about 20 individuals keep on working on the land through sharecropping out their land to non-Karrayu individuals who are able to use the water pump.

### Producer Co-operatives – Not asked

### The Service Co-operative – Not asked

### Other Co-operatives – Not asked

### Other farming interventions

The kebele FTC was built and started functioning in 2007. It has a total of 2 hectares of land. Of this, only about 100 square metres is used for the building and the rest is serving for planting. The centre serves for training the farmers on different agricultural packages including demonstration of compost, crop growth and planting, and also serves as a site to show animal feed and feeding mechanism. There are only two DAs (animal science and plant science in profession) assigned to address different extension packages for the community. To address the crop extension package the DAs have different discussions with the farmers through visiting them at their fields/homes and less frequently at FTC. They introduce the advantages of hybridized seed, fertilizer and compost preparation. However, no hybridized seed varieties are distributed and none of the community use them. Moreover, since last year, fertilizer is made available and only few individuals who have irrigation access use it. The majority of the community were reluctant to use it due to erratic rainfall that leads to crop failure.

For the livestock package, different awareness has been provided through having individual farm visits, arranging public meetings and rarely at FTC. The awareness creation is targeted to make farmers use hybridized cattle breeds and select the best quality cattle from their own stock, modern animal feed and feeding, and poultry production and management. However, there are no inputs such as improved cattle breed or poultry varieties made available in the area, except the provision of awareness creation. According to the DA, before 2006 an NGO called GTF and other partner organizations distributed an improved poultry variety to the community. However, many of them died due to the bird flu. In 2009 on the request of the community the DAs collected money from them so as to bring a hybridized poultry variety but due to lack of transportation in the office, they (DAs) failed to do so and all the money was paid back to the individuals.

Moreover, though the community was eager to use the Borena cattle breed, they failed to use it due to the expensive price of the breed. There is no credit access for the community to get any of the agricultural packages in the area. All members of the community are expected to get them through buying on the spot if a given package is available in the area.

There is no veterinary office in the kebele. But as the kebele is nearer to the wereda capital town, the veterinarians from the wereda frequently visit the kebele and provide animal vaccination service. Moreover, they visit and give animal medication on request. The community also get veterinary service from Kobo, the nearby kebele that serves as a centre station for Gelcha.

## Non-farming interventions - NA

## Food/cash for work (PSNP and Emergency Food Aid)

*Research Officer 1* In the kebele there are 267 households who are included in the PSNP programme and benefit either from direct support or FFW programme. The programme included and benefited the poorest of the poor members of the community. The beneficiaries of FFW programme have contributed labour for different development interventions in the kebele for six months and are provided with either cash or food starting from the month of January. Different development works are chosen by the wereda officials and community. Sometimes the wereda officials come with a plan of work but in most cases the community choose the development activity that has to be carried out in the kebele. An individual beneficiary works for five days per month from 8:00am-5:00am for six months and gets 15 kg wheat/month/person for three months and birr 50/month /person for the other three months. There are many development works such as road construction and maintenance, tree planting and conservation structures that are done through the PSNP which has greatly contributed to the development of the kebele.

Choosing the beneficiaries for PSNP is carried out by the recruiting committee selected from the community. Two individuals from each of the two zones (Ajotere and Dire-red) and four individuals from Gelcha have been selected for the recruiting committee of PSNP beneficiaries. The committee select the beneficiaries based on the socio-economic status of the individual. The committee are independent and work without interference of the government officials, or of any kebele officials. After they recruit the beneficiaries, they report the list of the beneficiaries to the kebele and then the kebele seal and pass it to the wereda. If there is any complaint an individual has dealt with the committee.

In 2009, 12 households (36 individuals) were graduated from the programme. However, after graduation, there was no credit service that the graduate was linked with. They were simply let free without being linked with credit access.

*Research Officer 2* The beneficiaries participate in road maintenance (within and between kebeles), digging ponds (cisterns), planting trees around FTC and school, diversion terracing, etc. In the past they were involved in fencing, but the wereda officials refused such kind of work and made them stop. The reason is it is not permanent and doesn't bring change for people. Most of the time, the beneficiaries are participating in road maintenance, digging ponds and planting trees. Because of rain shortage the plants become dry. With regard to roads and ponds, it has some change and is useful to them. Before there were only two cisterns dug by Care-Ethiopia which were covered with plastic. Many other cisterns are dug though FFW nearest to each village, however those are not effective as they were not covered with plastic materials or made with cement like the two previously made by Care. Consequently the people are not using reservoir water for more than a week. About 964 households are involved in FFW out of 1044 beneficiary households and the other 80 households are engaged in direct support.

Problems with FFW are: there are no tools to perform FFW activities, such as digging, etc.

PSNP beneficiaries are selected by a recruiting committee, who are selected from the community members. Five persons from each zone, in total fifteen persons from the three zones, come together to select beneficiaries from the kebele without any officials' or cabinet members' or government workers' interference. During the first phase the selection of beneficiaries was done by kebele officials, when they included their relatives and friends. People complained whenever they were asked about it and at the meeting. As a result PSNP beneficiary selection is done by community elders. Since then there are no complaints about the process of selection, therefore community members are happy with what the recruiting committee/elders did.

The FFW working months are not fixed and regular, sometimes the work started in November and other times from January. This happens with wereda officials' request, but neither beneficiaries nor kebele officials/government workers (DAs) choose; they haven't the right to arrange the work time. However, the work is not done strictly as to their request, because beneficiaries want to get food aid immediately after they are engaged on work. The work is chosen by wereda officials, who come to the site and call the community members to come together and tell them what they should do, which is important and will bring change to them. This is the same procedure as they used before. At other times instructions are given to kebele officials on how they should do it.

Problems connected with this intervention: the community members are not participating in the work plan, thus they are unwilling to involve in the work. Especially males are reluctant to participate in FFW, then most of the work is done by females which is difficult for them to do. All activities are related to digging land which is stony. The outcomes of these activities are not clearly seen by them. For example, people spent more time planting trees around FTC and school; all of them have dried out because of rain shortage, except some of them have survived at the school compound with the efforts of students watering them. Ponds/cisterns cannot hold water for a long time because of their low water holding capacity. The works to be performed this year are still not identified by wereda officials.

The beneficiaries get PSNP aid both in cash and food; they get the aid six months of the year, some of it provided in cash and the other three months in food. Both are given by wereda officials when DA workers transfer the list of beneficiaries list perform FFW.

They have a beneficiary's card which helps them take the payments. Before, some people took the payment in the name of a dead person, second wife (dead brother's wife), and there was other mischief. Now the right person/household head can get his/her payments or aids.

A beneficiary of a [who is a] household head becomes better off than others among PSNP beneficiaries in having more livestock. Those who become self-sufficient in food that enables them to feed their household members should either graduate or be excluded from PSNP. With these criteria about six beneficiaries were graduated from PSNP in 2010. Two bulls were bought [for them] from the budget of 2000 birr, if the budget was not finished, animal fodder was bought to give together to them. The respondents didn't know what the project was, but they thought it was PCDP. During the intervention, beneficiaries were told that they will repay the debt, but finally it was transferred as complimentary.

## Credit and debt

### Credit and savings opportunities in the kebele

Many of the cooperatives and individuals took credit from the government and were bankrupted before three years ago. Since then, the government has denied any credit and saving access to the kebele community. Therefore, now there is no credit and saving access in the community.

### Dealing with debt in the community

Many cooperative in the kebele were bankrupted and unable to pay their debts. A total of about 100,000 birr was owed by the cooperatives. All of them are disorganised and no longer working. Hence, the kebele was negotiating with the members to make them pay back their debts. However, many of them were not willing to do so. Hence, the kebele wrote a letter to the cooperative office to force the members to pay back the money. But the case is still unfinished business that does not get any solution yet.

## Investors and in-migrants

Six hectares of land from the kebele was leased out by the wereda for abattoirs. The investor pays land tax to the wereda but he hasn't started working yet. There is no land rent agreed at the kebele level.

## Interventions against HTPs affecting livelihoods

The community have got awareness about HTPs affecting livelihoods though religious leaders and kebele officials on different occasions. In the area the cost of bride wealth payment was high and was affecting the livelihood of the community. However, after having awareness many people have started to marry their daughters with low bride wealth/free of payment. There is no resistance from the community to accept the intervention.

## Food aid

The PSNP payment is given both in cash and grain; that is 15kg of wheat per person per month often it is maize. In cash, 50 birr per person per month, it was calculated at 10 birr per work day with five working days per month. They have a plan to pay 14 birr per working day so that it is increased to 70 birr per person per month; this plan will work for the next payment of 2012 but the amounts of grain remain the same as before. This was informed to the beneficiaries when the researchers were there. Sometimes beneficiaries are given oil and lentil with the grain.

The payment is paid by wereda officials to all PSNP beneficiary kebeles of the wereda, thus they are busy and take time to cover all places in few days. The payment is delayed to the later kebele (getting it last), for this reason the site might have payment more than a week late. Sometimes wereda officials go to the zone or they might have urgent meetings, etc during payment time, which are causes of food/cash delay or irregular payment.

All the community members are without food from their own production throughout the year which means they need food aid covering the gap (whole year) for all households of the community. But the programme covers only half of the community households, even though it doesn't included all of the household members of some households.

The respondents don't believe the PSNP aid has brought change to the community, because the living standards of the people have deteriorated from year to year. The numbers of their livestock have decreased and one of the DA workers (respondent) said "I don't see any change in their life due to PSNP aid". However, they could save their livestock, especially small animals. Shoats are frequently sold for food consumption and to buy other daily basics.

Emergency relief programme is run by wereda food security office. A specific number of households are benefited by the emergency relief programme in the year during food gap. But the number of beneficiaries always exceeds that planned by officials. The aid is given to them in cash considering all the household members. Moreover if community members accidentally lose their property (it may be animal deaths or crop failure, may be because of flood, etc) they can get financial aid after the extent of the failure is studied by wereda officials.

As respondents say, kebele officials and government workers (DAS, kebele manager) are not directly involved in selecting beneficiaries and distribute the aid. Distributing the aid is the responsibility of wereda officials and selecting beneficiaries is the work of community elders (recruiting committee). Kebele officials and DAs participate in controlling and managing the PSNP work. Therefore they didn't face as such serious problems.

## Nutrition

The community members often get education about nutrition at the meetings through wereda officials and FCFDA. Especially FCFDA contributes more on education to create awareness among community members. Otherwise people didn't come together with HEWs for this purpose. To improve the programme about 12 volunteer CBN (community based nutrition) workers are selected and trained to teach and follow the community closely. A household should be monitored once in 15 days by the CBN worker. They have started their work this year, so that it is difficult to guess/know its change. People are unmotivated to accept and implement government interventions other than aid. That means they need tangible things for immediate use.

Malnourished children under two years old have got plumpynut (supplement food) at health posts after screening by HEWs. Pregnant and breast feeding mothers are referred to the health centre when symptoms are shown. They can get nutrition from there and the same too for children aged between two and five. Sometimes they get supplement food through the PSNP programme from different NGO suppliers.

FCFDA provides food for school children at school and it also supports orphan children with food and bed sheets. The kinds of food are various flour, packed milk (Nido), rice and macaroni.

## Drinking water

The people use the channel water for drinking, cooking and washing their clothes. This channel water is diverted from Awash River by Merti sugar factory to water sugar cane. Almost all of the community members are using this water throughout the year except summer season. The channel brings sewages from the factory during the process. During summer the factory needs maintenance when the channel water is not available to the people. Consequently they are forced to use reservoir water which is collected from runoff rain water. A few of the people who are nearest to Awash River, people who live Ajo-tere can use river water, and others who are nearest to the town fetch piped water from Addis Ketema for drinking.

## Hygiene and environmental sanitation

There are not more than 20 households who have latrines in the kebele. The people mentioned the following reasons why they are not digging and using latrines, such as, the land is stony and is difficult to dig; Beseka water comes out after few metres of digging. That water may be a source of spreading and multiplying various insects like mosquitoes/Bimbi, etc. The respondent said that Beseka Lake water is underneath the land all over the site. In this circumstance it is difficult to force them to dig the latrines.

Waste disposal package is not done as much, the main solid waste is livestock excrement or dung which is spread out around their homestead and the same for fluid waste. Moreover they didn't use more water in the home other than cooking food and drinking. So the maximum water consumption of a household may be 40 litres per day. That is why they haven't experience of washing cooking and feeding materials frequently including their hands and they didn't have habit of washing their children and their hands after using the toilet. The main reason for them not to do this, is because shortage of water; we haven't have extra water to practice what health professionals said.

About 90% of the community households are using water purification fluids like wuha agar and wuha telel which is distributed by two assigned persons (community health workers) at each zone. It is provided within three months to the kebele through those assigned persons; the people may face shortage of water purification fluids. All the community members are motivated and have awareness to use this intervention, but they can't get as much as they want.

The respondent explained, livestock are not passing the night with people in the home, but the small kids are living in house, in spite of the fact that about 90% of the households are known as having separate livestock house in the kebele. The people don't have modern kitchen cupboards, except very few of them.

The people don't have smoke free house which means nobody has an extra house use as kitchen. The package didn't check whether people use insect and pest control or not.

One of the problems hindering the improvements of the package/ intervention is that health extension workers haven't time to stay in the site, because of the frequent meetings at the wereda and being busy on various trainings which are provided by different NGOs.

The respondents suggested, to improve and implement all extension packages, first there is need to create awareness among individuals by giving education and training continuously. There is need of teaching aids to help to them to easily understand, for instance posters of various interventions, which may show how to dispose of waste materials, keep house cleanness and how to arrange house equipment, and how they are able to prepared a balance diet for their children, etc.

## Disease prevention and control

Vaccinations are given to infants by HEWs at the health post and they are also given at the health centre if they go there. Children can be vaccinated up to two years, if they weren't vaccinate in some cases or dropped it. Every child has right to take vaccination everywhere if they go with their vaccination card. During polio vaccination the health extension workers assess under two year old children, whether they took or dropped the anti-six disease vaccination. About 80% of the households have vaccinated their children, because on this intervention government bodies work more and people are aware. Often some of them dropped it because of mobility.

Bed net is distributed every three years, the household gets it depending on the number of its members. There is one bed net to five members, if there is pregnant or breast feeding mother in the household, she could get it alone. People prefer the circular shaped bed net than the rectangle shape, because the circular one is comfortable to fit with the shape of their house. The problems are, the bed net does not work up to three years as officials thought. They didn't take care to handle it well it; consequently it becomes disabled after a year. So the intervention should be considering the local situation better to bring change, that bed nets may be distributed each year.

In addition to bed nets, DDT and Delta-metrine are sprayed once a year during summer at time when mosquitoes multiply. This drug destroyed insects at that time and they revived after few months. This situation is seen as a side effect of the drug. Therefore they resist the intervention and prefer not to spray their home. The respondent's suggestion as solution is, the frequencies of spraying have to increase, that may be two/three times in year, this is an advantage to control insects. During summer they are totally depending on pond water; it needs to be removed when they are re-accessing the factory channel water. This is done though PSNP work and another few households who use irrigation control the water not to be sluggish/passive. Other than this there is no stagnant water body needing to be removed in the kebele.

About two women are selected from each zone of the kebele and known as community conversation committee (Aweyayi committee) or community health workers. They have to call people together at a place which is at the centre of the village to discuss HIV/AIDS and other sanitation issues. This programme should run by FCFDA, it gives 60 birr to each of those assigned persons to run the programme. This budget is for using to prepare the coffee ceremony to relax the audience so they don't fade. But it doesn't work as it was thought as the community members are reluctant to come together to talk and the persons who are assigned to work on the programme are weak and not motivated. However, the community has awareness about HIV/AIDS, because its interventions are stated in the past.

To prevent TB education is given by HEWs. They advise them not to eat raw meat and not to drink milk without boiling it and houses have to have window or hole. A person should not stay more than a week with coughing before going to health centre.

The HEWs give first aid at the health post like treating an injured person until he/she goes to the health centre. However, alcohol is not always available to do so.

## Interventions against HTPs affecting health

Males are circumcised at Geda ceremony/Gebbella/, when all uncircumcised males of the tribe come together at the ritual place to be circumcised. The wereda health professionals are providing modern blades for this purpose. Now youngsters go to the health centre to be circumcised and parents have started to circumcise their children at an early age. That means males are not waiting for the Geda ceremony to circumcise their sons or themselves. Female circumcision is still in practice so that they circumcise at the age of eight or ten years old. It is practised in a group or individually as parents like. If there are girls of the same age around the village, parents agree to circumcise them collectively. But, because of the education against female circumcision, they practice in secret. Respondent said, if you ask anybody whether the daughter is circumcised or not, the expected answer is no, because they are secret and reluctant to implement government interventions. Cutting uvula is practiced when a child has fever and uvula becomes large (increased in length), it is cut by a traditional practitioner. When children are affected by frequent diarrhoea when they are under five, their milk teeth are pulled out by a person locally known as Ogessa. However, the frequency of those traditional practices has decreased though interventions against HTPs in the site. Currently the practice of body scaring or branding has stopped. From the researcher's observation, the different signs (various designs) of body branding have not be seen on youths' and children's faces, unlike adults.

## Curative health services

### Health Post drugs

Curative drugs in the heath post are malaria tablets like chlorophyll and quartem, pain killers are available. But nobody is accessing such drugs from the health post as it is always closed. Sometimes they face shortage of these drugs. Now trainings are given to HEWs by UNICEF who will able to provide additional curative drugs and injections.

### Health Centres

The health centre is not found in the kebele. Respondents haven't detailed information about the health centre. And they said that people wouldn't like to go there because there are no drugs, after examinations they send to the pharmacy to buy the requested drugs. Therefore, instead of going to the health centre people prefer to go to Aba (Catholic clinic) at Addis Ketema. Generally they have bad information about the health centre from experienced persons.

### Non-government health services

There is one NGO health service at Addis Ketema called Aba. All community members go there for all kinds of services. They even go there for child vaccination. There people can get drugs that they are requested by health professionals to buy. Moreover its price also is fair and drugs are effective to cure sick persons. The community members often go to private clinics at Addis Ketema when Aba's clinic might be closed in some cases. There is an NGO hospital in Merti sugar estate, which only provides health services for its workers without fee. The factory workers with their household members have got free health service from the hospital. If a child is over 18 years old, he/she can't get such services. Sometimes the people visit the pharmacy when they want to buy medicine which is requested by health professionals from health services. The most frequent traditional treatment is provided by traditional practitioners. That is burning their part/s of the body with hot metal. For instance it is effective for those who accidentally get sick with stomach ache. There are different traditional practitioners who treat various illnesses. Those persons are important to the community members, and respondents explained their importance like this: traditional practitioners are able to treat various diseases which are not treated by modern health professionals, such as persons affected by evil eyes, broken bones, swelling on different parts of the body (Ebach), etc.

## Reproductive health services

### Reproductive health services generally

It is not known.

### Contraception

Pills and Dipo (injection) are available at health post and condoms are distributed throughout each zone of the kebele by health promoters or community health workers. About 7 and 55 women were benefited by pills and Dipo respectively in 2011. Women prefer to use injection rather than pills, because husbands want to have more children. Therefore injection is preferable for women to use it in secret. The number of condom beneficiaries is not known and most of the time youths benefit from it.

Education about contraceptives is not given in the school, because children at primary school are not mature enough for such intervention.

### Abortion

Abortion is not known; they didn't come across whether it is practised or not.

### Infertility

It is not known.

### HIV/AIDS and STDs

In 2010 about 15-20 persons were tested with HIV blood test in the voluntary HIV/AIDS blood testing programme in the kebele. Most of them were males and all of them were negative according to the information they heard. Until now, nobody has died in the case of HIV/AIDS in Gelcha. People have rigid attitudes towards HIV/AIDS as the respondent said; they explained that they will kill themselves if they find out that they are infected with HIV.

Education about HIV/AIDS is given to the community members to create awareness.

### Fistula

It is not known.

## Mother and child services

According to 2011 report about 15 women used pre-natal advice and maternal vaccinations at health post and it is provided by HEWs. Those who go to the health post might get infant care advice though HEWs. Mothers give birth at home with the help of traditional birth attendants. Because the health post services have deteriorated; HEWs do not stay in the site, they might come once/two times in a week and go back immediately. For this reason people wouldn't like to go there rather than go to Aba (NGO clinic at Addis Ketema).

## Education

### Pre-school education

Separate kindergarten schools have been opened and have started to work last year (2011) by FCFDA (Fentalle Children and Family Development Association). The schools are found in the three zones of the kebele; in Gelcha, Dire-redi and Ajo-tere zones. The project provides student uniform, educational materials like exercise book, pencil, eraser, etc, and food at meal time.

About 50% of eligible children are attending school as compared with the plans that 90 children were assumed to be enrolled in each zone of the kebele. The actual total enrolments of children in the three zones are 45 at Dire-redi, 55 at Gelcha and at Ajotere 35 are enrolled this year (2004 EC). There is only one classroom at each kindergarten schools and it is made from adobe mud. About 48 children have joined regular school at grade one who passed kindergarten education this year. There is a building under construction by FCFDA at Dire-redi, the other two kindergarten schools have deteriorated, especially the school at Ajo-tere (the farthest zone) is not functional. The teacher is a preparatory student at Merti and he was teaching on weekends, two days in a week.

There are no zero grades in primary school because of lack of rooms and teachers. Teachers at primary school are busy, they hold 30 lessons in a week.

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### Primary education

The main primary school is found at Dire-redi where almost all buildings are present and the centre of kebele administration. It was constructed by PCDP (pastoral community development programme) and it started from grade one and increased through time. The school is grades 1-8 and 20 students took grade eight national examination last year (2011) and all of the 20 students passed to join secondary education, among the 20 students five of them are females. This year (2004 EC) grade eight students are reached 55 in number, generally the total enrolment by 2012is 409 students of 1-8 grades, 237 male and 172 female. The total enrolments show progress as compared with last year, in 2011 there were about 391 students, 233 were male and the other 158 were females.

There are nine teachers including the school director, four of them are female and the other five are males. They work in a shift system so that 1-4 grades are one shift and the grades 5-8 are another. The shift programme changes each week.

Automatic promotion and self-contained teaching were not achieved as policy in Gelcha primary school. As the effect they changed the teaching-learning process from the policy. Automatic promotion is not functional for grades 1-4; for instance a student should repeat, if she/he is not successful. A subject is taught by a teacher in all classes. For example a mathematics teacher teaches maths to grades 1-4 and the same with others. These improved students result and it is also better for teachers to teach based on their ability.

There are seven committees in the school other than the PTA which are organized by teachers; a teacher is a head of a committee.

PTA is working closely with school, this committee is more important to the school for reducing drop out students and increasing the number of enrolments.

An alternative basic education (AB)has started to work this year (2004 EC) at Ajo-tere, 59 children are enrolled, 27 of them are females and the other 32 are male. Only one teacher is assigned.

### Secondary education

The nearest secondary school was found at Metehara and was constructed by GTF. At present the school is not functional as it is covered by the flood from Beseka Lake since last summer. Consequently the high school students are overcrowded at Addis Ketema primary school. Merti secondary school is not available to Gelcha's students, unless they have motor vehicles, because it is far for daily commuting and it hasn't houses to rent to stay there.

Students whose home is in Gelcha zone can commute to Addis Ketema, it is nearest to the town. Others stay there renting houses in group to minimize individual cost. Parents spent more for secondary students, costs like for uniform, house rent, food, school fee which is costly at secondary school, educational materials and so on. The respondents don't know the exact number of pupils attending secondary schools other than the 20 students who moved from Gelcha primary school to there.

### Post-secondary education

TVET is found at Merti sugar estate but the numbers of pupils who attend there is not known by respondents. The researcher attempted to get the number of students who attend at TVET or post-secondary education, she asked school director, PTA members, kebele chairs and others, but couldn't find what she wanted. They have no documented information about community issues.

The nearest universities to the PA are Adama (Nazreth), Semera, Dire-dawa, and Alemaya (Haramaya). Most of university students/graduates are assigned to Ambo, Haramaya, and Jimma as the researcher heard information from the community. This might happen intentionally or accidentally.

The researcher come across two university students of Semera who dropped their education after completing 2nd and 3rd year university courses because of the existing tension between Afar and Karrayu. Now they attempt to join Rift Valley College at Adama. The owner of the college promised to exempt (with half payment) about 40 Karrayu students. The Aba Geda of Gelcha went to Adama when researchers were there to deal with this issue with the owner of the college.

About 22 males are both university graduated and in the process but there are no females at university level, 10 males and 20 females are both in the process and have completed college education.

Addis Ababa Medical College (private college) has opened and is working at Addis Ketema in the last four years in nursing. Whether Gelcha pupils are attending there or not is not known; the respondents haven't information about that.

### Other training

Always people are registered to start adult literacy, but then action is not taken because of multiple factors. First there is no available teacher who could teach at their available time. That means school teachers are assumed to teach them in their free time, which might be not available time for people. Secondly, some of the community members are involved at Merti sugar estate as guards and work at different times in a day, in this case they face difficulty to keep the whole interest.

Training has not ever been given to the community, except meetings.

## Marriage-related interventions in the community - NA

## Using customary organisations to help implement interventions

The kebele encourages the customary organizations to be involved in implementation of different developmental interventions. For instance, Jige, one of the forms of social cooperation among the community, is encouraged and now it is included in kebele structure in the form of 'Gare'.

The religious leaders, clan leaders, and other elders are also involved in development interventions. They deliver, address, initiate and mobilise the community to be involved in development issues. For instance, clan leaders, Aba Gada and some other elders had done Voluntary Counselling and Testing (VCT) for HIV/AIDS to become models and to initiate others to be tested. They also engage in awareness creation about HIV/AIDS in the kebele.

Moreover, those figure individuals (clan leaders, religious leaders and other clan leaders) have engaged in conflict resolution that occurs in the area. For instance, in 2008, there was a dispute between the community and Awash National Park. To resolve the problem Aba Gada was the one who played a significant role in settling the dispute.

## Planning and consultation

The community are not consulted about community issues before it is planned what will be implemented in the community. The wereda officials come and call all people to come together at the place (cure), then they tell them what they should do which is important for them. For instance the community didn't participate in choice of community FFW including watershed management. All the PSNP works are designed by wereda officials and the kebele officials are instructed to run them. The HABP is not applicable in the area.

## Accountability

Gimgema (Criticisms): in the kebele there are two types of gimgema. The first one is carried out within fifteen days interval and targeted to evaluate the activities accomplished in the kebele. All the members of the kebele cabinet discuss the activities and accomplishments in each sector of the kebele. They identify the problems and the achievements and forward the comments accordingly to strength the weaknesses. As a result, it is possible to solve many problems at the kebele level. Previously, many problems were sent to the wereda to be solved but now many of them are solved by the kebele cabinet at the kebele level.

The second Gimgema is held twice a year following the request from the wereda. This type of gimgema is targeted to evaluate the committee members and to give them a grade (ranging from A-C). During this gimgema all government staff participate and get the grade (A-C). Then, the grade is sent to the wereda. Accordingly, the wereda officials take an appropriate action. Usually the grade serves to strengthen the low achievers and to encourage the high achievers. However, no serious measure that removes an individual from his position is taken. There is no appeal mechanism to the wereda against the decision.

Citizens' report card: since 2008 there is a citizens' report card on which individuals fill their cases so as to get timely services. On the report card all the information related to the action taken, time of the service, date of appointment (if there is appointment) are registered. Previously, the community wrote application letter to get services but after the implementation of citizens' report card the community use the card instead of writing an application. Hence, they easily get services without delay and are able to complain to the higher officials if their cases is not solved at the kebele level. However, due to budget constraints for stationary materials, the form is not always available.

Suggestion Box: since 2008, there is a suggestion box in the kebele. However, none of the community members use it to give suggestions and comments.

Budget posted: the budged for the kebele is posted in the kebele. This enables all members of the community to know the budget of the kebele and also it contributes to the development of a culture of transparency and accountability. However, the budget allocated does not serve for the kebele as it is planned.

Moreover, suggestion-giving documents and minute documentation are utilized in the kebele. During every discussion and meeting with the community and the committee members, the minutes are recorded. This also contributes for culture of accountability and transparency.

To sum up, gimgema, minute documentation, budget posting, citizen's report card, suggestion giving document, use of suggestion box, and appeals to wereda against decisions are in decreasing order of importance and usefulness in the community.

## Security and policing

The kebele is peaceful. However, sometimes there is a dispute between Awash National Park and the community. When the community cannot find an alternative for their livestock, particularly during the dry season of the year, they let their cattle go into the park for grazing. This in turn creates disputes between Awash National Park and the community, which are usually resolved by the negotiation of the elders. Moreover, during the middle of the year, the Metehara sugar plantation allows all the wereda community to use the residue of the sugarcane plantation for their cattle. As a result, many community members from other kebeles reside in Gelcha kebele to feed their cattle and sometimes disagreement over the residue is created between the communities. Moreover, sometimes people illegally let their cattle into the plantation which also creates a dispute between the community and the federal police assigned to the sugar estate plantation.

There is also a conflict between the Karrayu community and the bordering communities (Afar and Argobba) over pasture and water for livestock.

Sometimes there is also theft of sheep, goats and cattle by some youngsters of the community. However, the extent of the problem is not serious.

*In the kebele there are a total of twenty militia selected from the community. They play a great role in* guarding the border of the kebele, bringing wrongdoers to justice, controlling and preventing theft in the community. They also play a greater role in settling the disputes that might occur in the villages. For instance, in 2010 the theft of a car on the Metehara-Harar road was committed during night time. The kebele militia followed and caught the thieves and hand them over to the wereda police.

The wereda police also assist the community when things are beyond the control of the kebele. The kebele also request the assistance of the wereda police when there is a need. For instance, the theft in 2010 was a case when the kebele requested wereda assistance.

The prison is found in Adama (the regional capital town) and there is no individual member of the Gelcha community in the prison.

## Justice

The social court: it is involved in different developmental issues of the kebele. The main role of the social court includes: deciding on justice issues that are not solved by the kebele cabinet, resolving and settling the conflicts that arise between husband and wife, deciding on the problems related to material conflicts in the kebele and finally referring to the wereda court if it is not resolved at kebele level.

Recent change: previously (before 2001 GC) the kebele social court had the power to punish an individual with three months in prison and up to 3000 birr. Later this was changed in 2008 when the kebele social court power was limited to decide on cases that were punishable up to a maximum of 3000 birr and could not decide on the cases that were subject to prison. Now (since 2010), the social court only decides on cases that are punishable up to 1000 birr.

The Kebele social courts usually see the cases related to money or property. However, it is not effective to pass a decision on a given issues. This is mainly because the members of the social court are not aware about the law of the country and afraid to pass decision. Moreover, the members are not always available that contribute for delay of decision. They usually prioritise their own business rather than working for the community's interest.

The social court usually sees the cases that are referred from the kebele cabinet.

Suggestion for improvement: the members of the social court should have gotten training about the law of the country. There is also a need to introduce them to their duties and responsibilities. Moreover, they should have been given a list of illegal actions with their respective punishments that they have to decide on.

Peace committee: the kebele peace committee mobilizes and orders the militia to the areas where there conflict, theft and other societal problems. It also recruits militias and presents them to the community in order to be voted on . The peace committee is working effectively. But as the community is pastoralist the militia are not available in the area. They migrate in search of pasture and water and that challenges the effectiveness of the peace committee.

The peace committee works for peace and security of the kebele and has discussion with the community and militia on peace related issue.

The problems are, however, first, even though there is a peace committee that is responsible for the community's peace and security, the wereda officials always push the kebele chair to be involved in peace and conflict issues, which increases the burdens of the kebele chair. Second, the kebele peace committee has no independent office to do their duty independently. All duties are indirectly carried out by the kebele chair and manager.

Customary institution: the elders in the area have been involved in dispute and conflict resolution within the community. The kebele also send some cases to be resolved by community elders. Such cases include disputes between husband and wife, dispute between family members and disputes between neighbours. If the case is not resolved by elders, the elders refer it to the kebele attaching the measures they took.

Recent changes: during earlier time the elders dealt with different cases without restriction but now the elders are strictly forbidden to be involved in resolving the issues of rape, early marriage or genocide. If they are involved in such cases their decision is not acceptable.

The elders are effective but as compared to earlier time the elders refuse to be involved in dispute resolution as they are not respected as in earlier times.

The wereda court: the wereda court considers all the cases referred from the kebele court. They deal with land issues and family disputes. They also send the wrongdoer to jail. However, the wereda court is not effective and serving the client appropriately. They (the staff of wereda social court) work on the basis of bribes and favouritism. Hence, the government should take measures to correct it.

## Taxes and contributions

*Taxes (and some contributions)*

Last year (2003 E.C), the community had different contributions in terms of cash. It includes land tax, party membership fee, contribution for the construction of drinking water and contribution to Oromia Development Association. Last year, the government requested Gelcha kebele to pay 17,000 birr. Accordingly, the money was shared among the members of the community based on their capacity to pay i.e., socio economic status. 45 birr was assigned to each household that had either irrigation or rainfed farming, except three individuals who had large irrigation farms (up to 5 hectare) and paid 300 birr/year. The others who are poor and unable to pay were exempted from tax.

### Contributions

For the party, each member paid 12 birr.

For Oromia Development Association, the community contributed a minimum of 50 birr per household. There were many individuals who contributed additional payments in cash and kind (animals) willingly alongside the association membership fee of 12 birr

In order to construct drinking water, each member of the community contributed 80 birr /year and they have deposited a total of 41,252 birr in the bank.

Last year (2011) the community requested drinking water construction and all households in the kebele contributed 80 birr voluntarily. However, those who are destitute and unable to pay are exempted from the contribution. There was overlap of contributions that made the collection of the money difficult. The community was already contributing to Oromia Development Association and paying tax and party fee when they were asked for water contribution. On the other hand, PCDP (an NGO that assists and implements the project) gave a limited time for the kebele to collect all expected money from the community (41,252 birr) soon. Hence, the overlap of contribution and limited time period created a difficulty for the community to pay. However, the kebele took credit from another organization and later the community replaced the money.

The community also contributed labour and materials for construction of school fence and tree planting in the kebele. All the households, except very old and impaired individuals, contributed labour.

Moreover, the community has contributed money for regional development (Oromia Development Association) in kind (camels, sheep, goats etc) and cash voluntarily based on their ability to contribute. For the Oromia Development Association the kebele officials were ordered to collect 30,000 birr. However, last year the kebele only collected 23,000 birr from the community. Hence, it is expected for the community to contribute an additional 7,000 birr this year to meet the intended plan.

## Differences between taxpayers and non-taxpayers

 About 350-400 households have paid the government tax. There is no training for taxpayers but the kebele officials inform the community when the tax bill is issued. Moreover, there is no differential treatment between taxpayer and non-taxpayer. All the community members have equal rights in the kebele as citizens of the nation.

## Public Works

### Environmental public works

To control soil erosion and over flooding, different conservation structures such as soil bunds and check dams are constructed and their maintenance is carried out each year. The programme is run by DAs in collaboration with PSNP. The DAs identify the area which is affected by erosion and the implementation is carried out through the safety net programme. Through the safety net programme the community has contributed labour required for soil and other natural resource management. As a result, in the area where the structure is implemented there is a decline in soil erosion. But the community are still reluctant to work on soil conservation and other natural resource management. Ideally, such kinds of development intervention are done through development groups, locally called 'Gare'. Each Gare has organized and mobilized its members and acts through free labour contributions. However, no one in the community works or contributes free labour without payment, either in cash or grain (wheat) from the safety net. This is because the community is pastoralist so that they do not have know-how and are not aware about the advantages of conservation structures. To improve the situation continuous awareness creation is mandatory.

Regarding forests and wooded areas, awareness creation was given to the community on different occasions to make them not cut trees and to encourage them to plant. Someone who illegally cuts trees for house construction and charcoal making is caught by the militia and sent for justice. An individual who wants to construct a house or make charcoal should get permission from the kebele administration. Fortunately, the formal law for forests and wood conservation is in line with the tradition of the society. Since the earlier time deforestation is not a serious issue as the tradition of the community prohibits it, i.e., apart from other uses the community need trees for human and animal shade so that tree cutting is strictly prohibited by the community members.

Moreover, in the kebele tree planting has been carried out by the community in collaboration with PSNP.

Grazing land management: The community live from animal rearing. They travel from place to place in search of pasture and water for their livestock. The culture of using controlled grazing and grass land management is not well developed. But with frequent awareness creation and following the introduction of farming, some people have started to fence grazing areas and manage their livestock. In contrast, some people destroy the fence and let their cattle graze over others' land. This in turn, creates conflicts over pasture in the community.

To improve the situation i.e., conflict over pasture grass, we recommend the people decrease the size of their cattle holding and only keep a small number of selected animals.

In the kebele, only small numbers of households have access to irrigation. Those who have access to irrigation have started to produce two/three time a year and they frequently clean the drainage channel turn by turn. The kebele administrator and the DAs organize and follow up the irrigation users to manage the water and its drainage properly. Those people who look after each other to clean the channels are now well organized and manage the water according to their scheduled programme.

## Government propaganda/public relations

### Growth and Transformation Plan

All the kebele government officials, such as DAs and health extension workers first took training for about 15 days at the wereda. Then, the trained kebele officials and the officials from the wereda provided training for 200 selected model individuals and the rest of kebele officials (the kebele chair, kebele manager and others) at kebele level for about fifteen days. Then, the model individuals and the kebele officials provided training for the rest of the community members. Finally, the training was provided for those individuals who could not participate on either of the trainings due to different reasons.

Change: after the training, people get aware about farming and different agricultural practices. For instance, last year, after having the training the community immediately ploughed the land and cultivated crops. But due to the absence of the rain, the cultivated crops failed. The community clearly understood and accepted the training and still attempt to change the training into practice.

### Delivering development messages to the community

The kebele usually use party meetings, special training for selected individuals and model individuals. These methods are effective for delivering messages as well as in producing change in the community as compared to the general meeting. This is mainly because many of the party members and models are available for the message delivery and it is easy to manage them. Moreover, they are the best way to address the message to the wider community.

The kebele also sometimes use general meetings to deliver messages but it is not effective in delivering the message as many of the community members do not participate in the meetings due to their personal problems. Particularly in the middle of the year, it is difficult to find the community members in their village as they migrate in search of pasture and water for their cattle.

## Social equity interventions

### Insurance

None

### Promoting equity for women

To promote women equity in the kebele, different interventions were attempted to be implemented by government bodies of the wereda. Educations are given to avoid female circumcision and early marriage. It does not bring as such change in female circumcision; people practice it in secret. The rate of early marriage is decreased as the effect of education within the site, especially for girls, because people, both male and female, believe in the importance of education and they are motivated to teach their children.

Rape and abduction are not significant in the area, especially rape among Karrayu people is taboo and hidden. There is a tendency that abduction may happen; such as if a girl is associated with the name of a boy/man, if he heard that she may marry another person, accidentally he took her, and if a man abducts his dead wife's sister; these are not taken as abduction by the community members, because that is the right situation, but abduction for the people is a girl taken by someone without the knowledge of household members or parents.

The extent of male violence decreased though education and as people's exposure to the external environment is increased. Women's activities in the market become more than before, students advise parents, specifically educated children like to protect their mothers.

 In addition to this women's participation at kebele structure and wereda is equal with males. They participate at meetings and trainings in kebele and wereda, which helps them create awareness about women's equality. Males are not as much opposed to the intervention of women's participation in kebele and wereda structure, but women are not interesting to involve in that structure, because of the work load, they have more responsibility for the livelihood of the household members than males.

There is no special aid which is targeting vulnerable women in the kebele. Both males and females who aren't able to work get food aid as direct support. However, it is not targeted at vulnerable women.

### Youth livelihoods

Land was given to two youth cooperatives in 2008 to enable them to work on farming activities. They (the cooperatives) also got credit of 28,000 birr and 25,000 birr. However, due to mismanagement and lack of continuous follow up from the wereda officials, the cooperatives were bankrupted and disorganized. Now, there is no intervention in the kebele that is carried out to improve the livelihoods of the youths in the kebele.

### Youth recreation

There is no recreational facility for youth in the kebele and no intervention to provide recreational facilities for them.

### Youth and HIV/AIDS

There is an HIV/AIDS prevention club in the school that provides awareness for the school youths. The programme is run by the school community. The club arranges different occasions and events that are targeted to create awareness about HIV/AIDS among the school community.

Moreover, there are about 6 selected individuals (women and men) from each zone who took training about HIV/AIDS with the assistance of CCF. Those trained individuals have registered 40-70 individuals from their zone and provided regular training for them. In such a way the awareness about HIV/AIDS is addressed to the community in general and youths in particular. As a result, many members of the community have become aware about HIV/AIDS without any problem.

### Exemptions for poor people

Health cost exemption: any member of the community gets health services from the kebele health post for free. But if the case is serious and needs further medication, the kebele write a letter of recommendation to the wereda social affairs office for the poor individuals to get assistance. Accordingly, the wereda officials recommend him/her for health cost exemption based on their budget. However, the wereda social affairs office does not have sufficient budget to assist the poor. As a result, not all poor individuals get health cost exemption.

Education cost: all members of the community have got educational services for free. Hence, there is no problem related with primary education.

Community contribution and tax: poor individuals are exempted from community contribution and tax. The kebele usually selects poor individuals and lets them be exempted from the contribution and tax.

### Support for poor people

There is no special support given to the poor people of the kebele. They are solely supported through PSNP.

### Interventions to help vulnerable people

There are no interventions to help vulnerable people in the kebele. Their number is also not identified. There is only an intervention for orphans and destitute children. An NGO called Fentalle Wereda Children and Family Development Association (previously called CCF) is working on orphans and vulnerable children. It provides them all educational materials, health costs and supplementary diet through their care givers. It also assists the school feeding of kindergarten school. The organization supports about 300 orphans and vulnerable children in the kebele.