



**THE ROLE OF TRADITIONAL LOCAL INSTITUTIONS  
TO IMPROVE THE LIVELIHOOD OF RURAL COMMUNITY:  
THE CASE OF TACHGAYINT WEREDA, ANRS**

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**July 2006  
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THE LIVELIHOOD OF RURAL COMMUNITY; THE CASE OF  
TACHGAYINT WEREDA, AMHARA NATIONAL REGIONAL STATE**

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES;  
ADDIS ABABA UNIVERSITY**

**IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF  
ARTS IN REGIONAL AND LOCAL DEVELOPMENT STUDIES**

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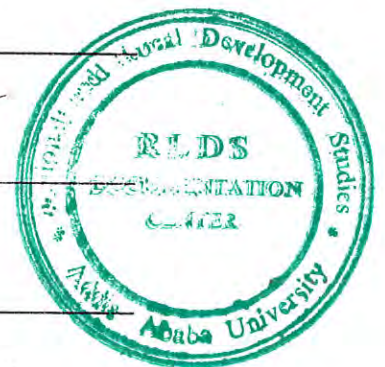
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## ACRONYMS

ANRS	AMHARA NATIONAL REGIONAL STATE
BoARD	BUREAU OF AGRICULTURE AND RURAL DEVELOPMENT
CBO	COMMUNITY BASED ORGANIZATION
CHW	COMMUNITY HEALTH WORKERS
CFSTF	COMMUNITY FOOD SECURITY TASK FORCE
DPPB	DESASTER PREVENTION AND PREPARDNESS BUREAU
DPPC	DESASTER PREVENTION AND PREPARDNESS COMMISSION
FDRE	FEDERAL DEMOCRATICE REPUBLIC OF ETHIOPIA
FHI/E	FOOD FOR THE HUNGRY INTERNATIONAL/ETHIPIA
FS	FOOD SECURITY
FSS	FOOD SECURITY STRATEGY
FSSD	FOOD SECURITY STRATEGY DOCUMENT
HH	HOUSE HOLD
KFSTF	KEBELE FOOD SECURITY TASK FORCE
ILI	INDIGENOUS LOCAL INSTITUTIONS
MoARD	MISTRY OF AGRICULTURE AND RURAL DEVELOPMENT
NGO	NONE GOVERNMENTAL ORGANIZATION
PA	PEASANT ASSOCIATION
PADCF	PEASANT ASSOCIATION DEVELOPMENT CONSULTATION FORUM
PAR	PEASANT ASSOCIATION REPRESENTATIVE
PSNP	PROUCTIVE SAFETY NET PROGRAM
SC	SOCICIAL CAPITAL
SCo.	SERVICE COOPERATIVE
SG	SEBEKA GUBAE
SWOT	STRENGTH, WEAKNESS, OPPORTUNITY AND TREAT
TLI	TRADITIONAL LOCAL INSTITUTIONS
TLIR	TRADITIONAL LOCAL INSTITUTION REPRESENTATIVE
TW	TACHGAYINT WEREDA
WHH	WOMEN HOUSE HOLDER
WFSTF	WEREDA FOOD SECURITY TASK FORCE
WDCF	WEREDA DEVELOPMENT CONSULTATION FORUM
WSAR	WOREDA SOCIAL AFFAIR REPRESENTATIVE
WTLIR	WEREDA TRADITIONAL INSTITUTIONS REPRESENTATIVES

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## ABSTRACT

In spite of a terrific effort from the government of Ethiopia and NGOs, food insecurity problem of Tachgayint Wereda has become a great concern. Recurrent drought and the natural environment degradation have made all efforts for an improved livelihood difficult. The woreda has been under relief and development assistance for the last three decades. Studies show that vulnerability have increased, food security had worsen, dependency syndrome has stiffened and sustainability of development interventions has been impeded.

The role of Traditional Local Institutions in the development arena has been shadowed in conceptual and methodological uncertainties. What are the realities of TLIs in Ethiopia? How could they appear into the development arena? What are the systems and methods to use them effectively? What advantage do they have over the modern ones? What are the precautions points to work with them?

This study surveys the issues that need to be considered in answering these questions, and discuss current development interventions at Tachgayint to help analyze the extent of their involvement and indicate their present status in complimenting the effort of modern institutions. The research tries to prove that one of the root causes for the food security problem and decline of livelihood in the area is marginalization of the TLIs from development activities.

The research uses a descriptive method to prove its hypothesis. It carefully investigates the root problems in a qualitative manner. A survey has been made on 120 HHs using a structured questioner focusing on one kebele that includes the three agro climatic conditions. It also uses focus group discussion, key informants, interview with poor farmers especially women HHs , made a house to house visit , informal discussions and interviews with TLIs leaders. Besides it uses literature review and search out secondary data to substantiate its arguments. Finally the research proposes a feasible idea to help TLIs considered in the development activities in the area.

## 1. INTRODUCTION

There are 48 drought prone Weredas (recently this figure has increased to 52) in Amhara National Regional state. Of which Tachgayint is one. According to the Regions Food security strategy document (2004), the total number of chronically drought affected people is estimated 2.5 million representing 36% of the drought affected and 17% of the total population of Amhara National Regional State (ANRS). Recurrent drought has multifaceted effects. According to Rahmato,D., (2003) “frequent occurrence of mass starvation aggravates the erosion of household assets and social resources, making unremitting process with little chance of recovery”. It also has a severe consequence in terms of making a link with destitution. “Famine must rank as the most important casual factor for transition from poverty to destitution in this country” (Rahmato, 2003).

Many studies that were made to assess the current food deficit situation in ANRS are alarming. Unless a proper measure with a proper approach and with an adequate resource is taken to stop the deteriorating living condition of the people, it will be difficult to imagine where it ends up. A study made with the support of Institution of Development Studies (IDS) reveals this very fact as

*...an implicit but fundamental dilemma how to reverse a demonstrated trend where by families and communities through out the North Eastern high lands of Amhara region are “sliding down” in to extreme poverty, assetlessness, and chronic dependence on institutionalized safety nets for their survival.. (Devereux,et.al.,2003)*

This is one of the reflections of the nation at large. Deforestation has reduced the tree cover of Ethiopia to 2.7 percent of surface area; 50-60percent of rainfall is spent as run off, carrying an estimated 2-3billion top soil away annually (Campbell, 1990). Observing the reality Campbell summarizes the present situation of Ethiopia as “A well known example of a severely degraded African environment with consequent implications for food shortage and famine”.

As part of the general case, rapid population growth, soil degradation and depletion, illiteracy and poor health condition, increasing fragmentation of land, subsistence

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oriented farming, diseases (Malaria, HIV/AIDS etc.), lack of alternative employment opportunity, poor infrastructure, pre and post harvest losses are some of the contributing factors to the deteriorating living condition of Tachgayint.

Women households, old aged and disabled people, and poor members of the community are the vulnerable groups to severe and recurrent drought. Poverty has become the logo and symbol of the population for the last few years.

International and Local NGOs and the government of Ethiopia have tried to avert the problem by mobilizing huge amount of resources. Relief and rehabilitation programs have been implemented to save lives for the last 32 years at Tachgayint. Different development programs such as, Integrated Rural Development Program, Food Security Programs and currently Safety Net programs were implemented to address some of the problems that might result in catastrophe otherwise. Yet, this seems ineffective in terms of improving food self-sufficiency.

Different studies conducted in the area reveal that the degree of poverty has worsened compared to the previous years. Householders were unable to substitute their depleted asset before the 1984 drought. UNDP-EUE report (1999) states that,

*since the last serious drought in 1984, farm households tried to accumulate assets such as cattle, oxen, shoats and cash. But only few managed to gain back what they lost. Now a days, the majority of the population is left more impoverished than before 1984.*

The cycle of natural and especially man made disasters is becoming shorter to a point where re-establishment of pre-disaster conditions has become impossible without massive inputs and help from out side. The number of population living on a food aid distributed on a yearly basis has increased than ever. Even those people who are classified as the “better off” have lost their status.

According to a study made by Institute of Development Studies

*... The common observation that community support and informal safety nets are much weaker now than in the past, and finds that the major reason for this is not the moral effect of outside aid but the impoverishment of whole communities (in terms of total and per capita assets)...., The possibility of securing productive resources and consumption*

*support from wealthy neighbors has effectively disappeared in large numbers of communities through out the Amhara high lands ( Devereux,et.al.,2003)*

NGOs and GOs usually concentrate on life saving activity. And hence much of their attention is caught up with finding resources and distributing food aid. However, the long term effect of food aid has not received due attention. What this signifies to every citizen is to re-visit the approaches implemented to an effective end. The conventional way of responding to disasters and food shortage is short sighted; focusing on immediate solutions. It doesn't give much attention to the long run effects that subdue the creative and productive capacity of a generation to come. (Rahmato, 2000)

In order to solve the problem of food insecurity and the increasing impoverishment of the society, the root causes should be identified, and strategies that can address the problem parallel to the life saving endeavors should be designed. The study hypothesizes that, "Traditional Local Institutions" are poor friendly and a potential "Social capital" that can help to bring about self sufficiency by way of raising a genuine participation of the destitute. As a matter of natural and historical fact, Ethiopia is highly endowed with this social capital, which had helped to win poverty in most of the developed countries.

### 1.1 Statement of the Problem

Recurrent drought and environmental crises coupled with deep rooted poverty have made the living conditions of Tachgayint community difficult. In spite of spending a large sum of resources to improve the livelihood of poor people, it was observed that farmers were unable to substitute assets they own before the early days of drought. A development activity that has been implemented through FFW and EGS has proven to be a failure. The dependency syndrome has stiffened more than ever.

The government of Ethiopia encourages mainly institutions such as Service cooperatives, Peasant , Youth and Women Associations to promote its development policy. In fact these are government-initiated associations serving the community for the last few years. However, there are also other forms of social groups which are organized by the local community to solve their problems and maintain relationships among members. People

living in the same area usually submit themselves voluntarily to these groups and cooperate on specific areas of interest as long as they reach to a consensus. These traditional forms of institutions were marginalized from the development programs.

There is a high demand to see all options on how these traditional and local institutions can work complementarily and in conformity with the formal associations to implement development activities at each level. Different alternatives should be investigated to enhance participation of the rural community to solve their day to day problems, and to benefit the usually forgotten and vulnerable section of the community. For this purpose, "... a system of organizing development activities on the basis of local organizing practices and building on existing, informal institutions, such as social net works and neighborhood groups"(Hillhorst, 1997) should be developed. And also it has been witnessed that "participation is one of the critical components of success, greater efficiency, understanding and social cohesion, more cost effective services, greater transparency and accountability, increased empowering of the poor and the disadvantaged. It strengthened the capacity of people to learn and act" (Pretty 1995a,b; Thompson, 1995)

Ethiopia, as one of the poorest countries in the world, has identified its potential to change the current situation of poverty. The governments' development policy that is "Agricultural Development Lead Industrialization" identifies labor as one of the big potentials the country have. However, it skips to question the vital role of the strong social cohesion and traditional local institutions to help mobilize the community for a positive impact, and the pivotal role of indigenous knowledge which can be utilized to promote development activities. "Indigenous knowledge systems are important for their capacity and location specific classification of aspects of the biophysical environment, though it may (also) supplement science in the functions of explanations and prediction."(Farrington and Martin, 1988).

To investigate the suggestions above, the following research questions were proposed

- What is the Magnitude of Food insecurity problem at Tachgayint?

- What are the gaps of development interventions at Tachgayint?
- What is the role of TLIs in filling these gaps and improving the livelihood of the poor community?
- Are TLIs a form of Social capital?
- How does social capital help to promote development?
- Which Local institutions do the poor trust best?
- What are the basic principles that help TLIs to sustain and win popularity among the poor?
- What are the harmony and conflicts between TLIs and modern institutions?
- How can one work with TLIs with out violating their autonomous decision making power and values?
- Can TLIs work in conformity or in complimentary manner with formal associations?
- What formal structure can be suggested to incorporate TLIs in the development arena?

### **1.2 Objectives of the Study**

- To reflect the magnitude of food security problem in the study area and to identify the impeding factors of self-sufficiency .
- To identify affiliation of the poor towards Local Institutions.
- To identify the major role of TLIs in improving the livelihood of the rural community.
- To identify the harmony and conflict between TLIs and Modern Institutions.
- To indicate the comparative and potential advantage of TLIs in assuring Food Security and sustainable development.
- To propose feasible ideas on how to involve TLIs in identified activities to play their part complimenting the development effort of Modern Institutions.

### **1.3 Research Hypothesis**

Given the research questions and the major objectives, the following hypotheses will be tested.

- The failure of external intervention is mainly attributed to marginalizing of TLIs
- TLIs are the foundation to the social safety net and economic development.
- TLIs are by and large poor farmers' friendly and hence the rural poor prefer to organize itself under them.

## 1.4. Research Methodologies

### 1.4.1 Introduction

The study has taken qualitative research method to illustrate the cause and effect of marginalizing TLIs from development interventions. It also uses the method to describe affiliation of the poor towards local institutions. Trochim (2003) states that "Qualitative measures are any measure where the data is not recorded in numerical form...includes short written responses on surveys; interviews, anthropological field research, video and audio data recording, any other approach all of which are characterized by a none numerical format." However, the research has utilized averages and percentages to describe proportions to help the reader substantiate the arguments.

### 1.4.2 Structure and Size of Sampling

For the House Hold survey research a stratified multistage purposive and random sampling procedure was used. (See table 1)

**Table 1 Structure and size of the three stage random sample**

Sample	Procedure	Number	No. of Population
Kebele	Purposive	1	6520
Gott	Purposive(one from each AEZ) and Random from each AEZ	3	798
Householder	Purposive(70% poor, 20% medium and 10%betteroff ) and Random(lottery) from each category	120	456

### 1.4.3. Field Procedure for Purposive and Random Sampling

The study has identified one of the 16 Kebeles of Tachgayint based on the following criteria. First the Kebele should include the three agro echo zone, secondly the Kebele should be accessible and thirdly there should be a higher degree of intensity of development interventions. Villages from each agro echo zone were identified randomly using lottery system. The Householders from each village were categorized by poor (70%), medium (20%) and better off (10%) using wealth ranking. Farmers who are classified at each category then are identified randomly using lottery system.

The study has used wealth ranking, first to include the socially marginalized community members and secondly, to include every one in the Gott.

### 1.4.4 References of Wealth Ranking

As indicated above, among farmers who have participated in the interview, proportion of the poorest of the poor is 70%. These are identified through wealth ranking method. The rest 20% and 10% are from medium to better off respectively. (see table 2)

**Table 2 Reference of Wealth Ranking**

Very Poor	Medium	Better off
0-0.25Ha of land (usually rented if for youth), own or rented grass roofed house, 1-3 chicken	At least greater than 0.5Ha and less than one ha of land, one ox, may be one donkey, 1-3 shoats, Chicken, eucalyptus trees and own grass roofed house.	At least one Ha of land, Two and above Oxen, one cow, one mule or a horse or a donkey, 3-6Shoats, Chickens, eucalyptus trees, Hops, beehives and own tin roofed house.

### 1.4.5 Location of the Qualitative Research Sites

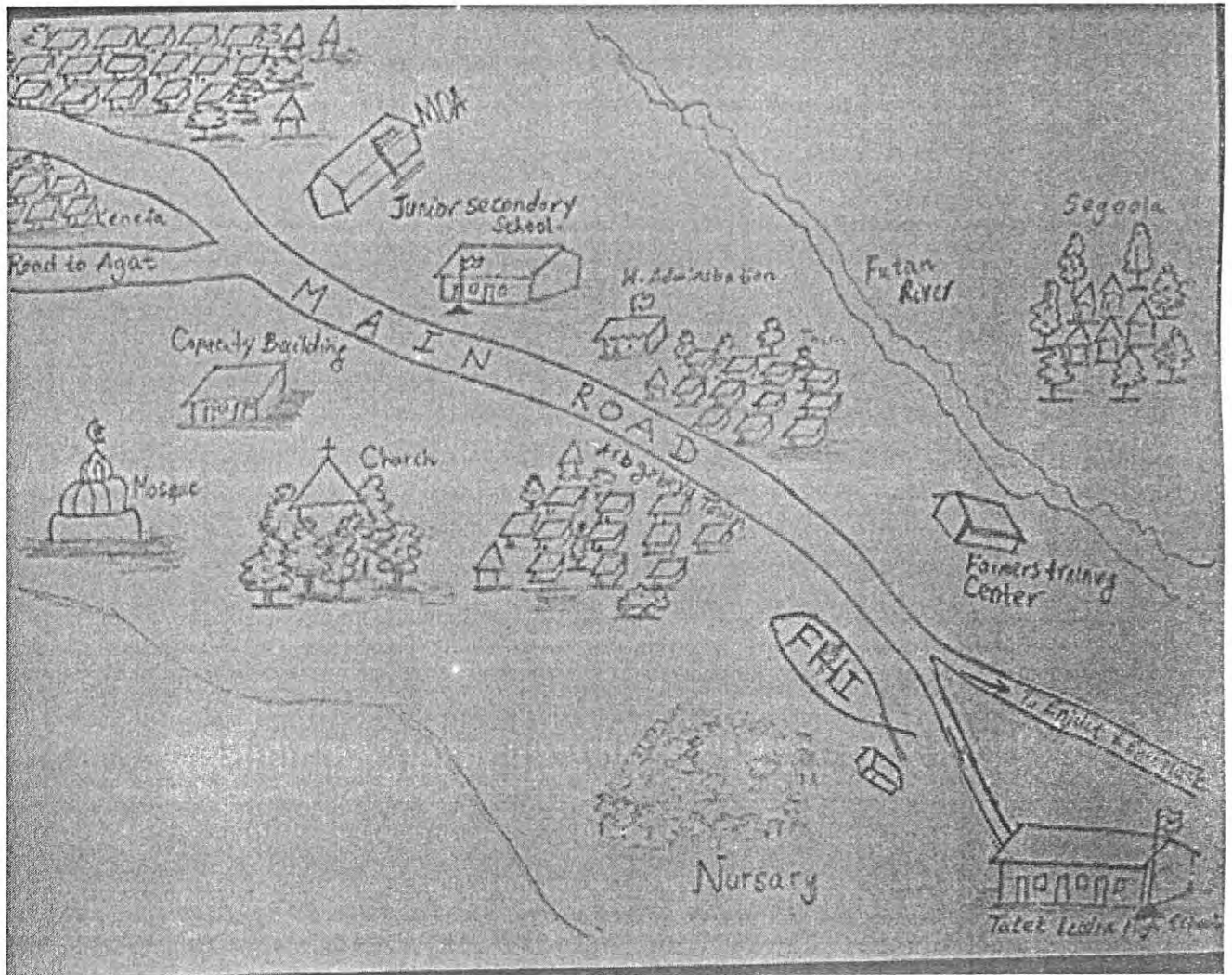
The research has taken three villages from the identified Kebele that is Kebele 02. Each represents one Agro ecological Zone. The following table shows the organization for simplicity. (See table 3)

**Table 3. Location of the qualitative research site**

<b>Name of the Gott</b>	<b>Kebele</b>	<b>Population</b>	<b>AEZ</b>	<b>Hours walk to the town</b>
Awenda	02	380	Dega	1/4
Endjit	02	228	W/dega	1/3
Egremesk	02	190	Kolla	3/2

To visualize the setting of the study area the following simple sketch is presented. (See the sketch below)

## Rough Sketch of Kebele 02 and Arbgebeya Town



### 1.5 Data Collection.

#### 1.5.1 Implementation of Field work

Data collection for the survey research was conducted on 120 House Holds beginning 31 March up to 4 April/2006. Five enumerators were recruited to collect the data. Each enumerator was expected to fill five questioners a day. The questioners consist of open ended questions. The open ended questions were prepared purposely to give the chance for poor House Holds to freely explain their views and concerns. The team started its data collection on one of the villages and when it finished all the identified House Holds then continued to the next village. This is done because; if some one among them did not

clearly understand a certain questions and their implications then he/she would ask a friend near by.

Enumerators were given an adequate orientation and a half day training prior to the survey and discussions were held on the spirit of each question. These were identified considering their exposure to a data collection prior to this survey. All the enumerators traveled together every morning and came back to the center when they finish their daily obligation. They used to discuss each day on their daily activities among themselves and amend certain ideas.

Initial field editing of the questionnaire was done in the field with the researcher to clear ideas and to correct if misunderstandings occurred. Hence, problems and ambiguities were corrected. The researcher has made a number of follow up interviews with selected respondents to verify the responses.

### 1.5.2 Summary of House Hold questionnaire

- |   |  |
|---|--|
| <b>A.</b>                               | iii. Livestock holding                 |
| i. HH profile                           | iv. Forage situation                   |
| ii. HH Age                              | <b>D.</b>                              |
| <b>B.</b>                               | i. Agricultural extension              |
| i. HH Livelihood activity               | ii. Appropriate Technology             |
| ii. Major means of income               | <b>F</b>                               |
| iii. Constraints to livelihood activity | i. Off farm activity and income earned |
| <b>C.</b>                               | ii. Institutional affiliation          |
| i. Land holding                         | <b>H.</b> Access to Credit             |
| ii. Access to Draught power             | <b>I.</b> Access to Food Aid           |

### 1.5.3 Qualitative (Contextual, Open ended) Research Method

The study used an interactive ways of discussion to extract the most out of the field event this includes:

- ❖ Key informant group interview with DAs, Teachers, clinic workers, farmers and women HHs.
- ❖ Focus group discussions with TLI leaders, elders, youth and women

- ❖ Discussion with Wereda MoRDA office extension team leaders and FHI/E program heads.
- ❖ Formal Interviews and informal discussions with Elders, Poor Farmers, Women HH and the youth.
- ❖ Different questions were prepared to help guide a discussion with key informants and for the focus group discussion.
- ❖ A house to house visit to poor farmers and women HHs.
- ❖ Case studies have been made on successful farmers and those who don't benefit from the interventions induced by external bodies.
- ❖ Wealth ranking was conducted to help suggest feasible ideas after analyzing the pros and cons of the problem
- ❖ Personal observation and document review is an important part of the data collection.
- ❖ Both primary and secondary data are collected. Primary data is collected through formal and informal survey approach. The questionnaire was pre-tested for validity.
- ❖ Programs run by the government, NGO (FHI/E) and the World Bank at TW were reviewed through this process. It also has assessed peoples attitude towards development interventions in the Wereda and identify their concerns, visions, and different ideas they believe will change the prevailing severe situation of food shortage.

Apart from the above, establishment of TLIs, their mandate, dynamics and service rendered by TLIs have been analyzed. The study area has relatively identical ethnic group, language, religion, living style and the same socio economic condition.

The researcher has lived in the wereda for four years and his observation of the wereda and specifically the kebele is one of the inputs to conclude some remarks. The wereda is visited, and transact of the kebele is constructed to help visualize the soil type and vegetation cover.

- ❖ Discussion with Wereda MoRDA office extension team leaders and FHI/E program heads.
- ❖ Formal Interviews and informal discussions with Elders, Poor Farmers, Women HH and the youth.
- ❖ Different questions were prepared to help guide a discussion with key informants and for the focus group discussion.
- ❖ A house to house visit to poor farmers and women HHs.
- ❖ Case studies have been made on successful farmers and those who don't benefit from the interventions induced by external bodies.
- ❖ Wealth ranking was conducted to help suggest feasible ideas after analyzing the pros and cons of the problem
- ❖ Personal observation and document review is an important part of the data collection.
- ❖ Both primary and secondary data are collected. Primary data is collected through formal and informal survey approach. The questionnaire was pre-tested for validity.
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## **1.6 Scope and Limitation of the Study**

The study took the advantage of higher degree concentration of different activities of agriculture office and FHI/E to conduct the study. House Holds were taken as a unit of analysis to determine the assumed strong TLI and factors of participation. The study has tried to assess some of the reputed TLIs examining their relative position and acceptance by the community. This study is constrained by financial and time factor. The area of study is narrowed to one kebele to minimize the effects of these constraints. It has also focused mainly to investigating TLIs and some of the formal associations.

### **1.6.1 Significance of the Study**

Despite the intensive development effort (both in relief and development) paid by NGOs and the government of Ethiopia the people of Tachgayint are still leading a life that is dependant on a yearly based food aid. According to a study made by SERA project (2000) dependency ratio is estimated to be 96.7%. 17% of H.H in Kolla, 11 and 10 percent in Dega and W/dega respectively seem to support their families in terms of food for about a year. Therefore, the research will have two advantages. First, it shows marginalization of TLIs from development activities. Secondly, it indicates the gaps in the current development intervention, and thirdly it identifies affiliation of the poor to Local Institutions.

What is more, it proposes ideas that might help to incorporate TLIs in the development effort. Besides, it will help to give an additional view for one who is interested to be involved in the development activities and for decision makers at large.

The referred International NGO can also take an opportunity to review its approach to better address priority needs of the community.

## 2. Concepts of TLIs and Definitions of Key Terms.

### 2.1 Background of the Study on “The Role of TLIs”

Food security strategy document of Ethiopia (2002), which is the source for all food security strategies of Regions emphasizes on the importance of building the capacity of rural institutions such as Peasant associations (PAs) and Service Cooperatives. Following the FDRE’s food security strategy the ANRS Food Security Strategy (2004) describes the position of traditional local institutions in development intervention as

*The informal institutions are much more localized and established for specific tasks. These institutions are mostly based on kinship than determined objective. For this type of institutions if the kinship relation is treated or if the social hierarchy is going to be changed by any intervention, they are not very much interested to participate. Most of these institutions are expulsive. They differentiate against women, children and poor. Most of them don't allow poor as member such as Mahiber, Senbete etc*

The study questions this generalization. Is there a lack of other strong traditional social basis that can enhance development efforts? Does this mean we should exclude TLIs from the development arena? Are they not worthy of consideration? What are the alternatives to win the hearts of rural people for an effective and sustainable development? How can one use indigenous knowledge for development interventions if excluding TLIs from the panorama?

The study believes that individuals possess mental models to interpret their environment. Conclusions of individuals may be derived from cultural settings and heritages, which very much depend on intergenerational transfer of knowledge, values and norms, which varies from locality to locality (ethnic groups). This knowledge is acquired through experience, which is local to a particular environment that varies from one to the other (North, 1990).

Rural communities have their own knowledge that has proven itself through generations, strong relational bondage that include trust and comparative freedom which as a consequence has created its own information flow and which considerably matters in

The study will try to see how government extension system, Micro-finance and the recent development projects such as “Productive Safety Net” are working. It tries to look in to the implementation problems of this approach and initiate a brain storming questions to find where the problem lies. And the researcher has worked to show the position of TLIs in this paradoxical situation that is whether they have a role to play by enhancing genuine participation of the destitute.

## **2.2 Understanding TLIs?**

### **2.2.1 The Concept of Institutions and Traditional Local Institutions**

Institutions have a central role in development history. It is almost impossible to think of progress with out them. Institutions have been defined in different perspectives at different times. The “New Institutional Economics” theory defines institution different from the conventional way. According to North (1990) “Institutions are made up of formal rules, informal norms and enforcement characteristics of both, and it is the admixture of rules, norms and enforcement characteristics that determines economic performance.” The way institutions are established and operates varies from place to place and from time to time. They have specific tasks that can be interpreted uniquely in a way that might not be clear to the other party. Both the collective and individual roles vary according to their set up, in other words they are area specific and developed through time.

### **2.2.2 Conceptualizing TLIs**

TLIs can be initiated in different instances. They are established due to specific causes and experiences that had forced the community to consider alternative ways to solve problems that it encounters repeatedly. Institutions which proved their effectiveness at times of hazards or happy occasions persist, and will be taken for granted. “Traditional Local institutions include organizations, conventional knowledge, ‘regularized practices’, customary rules and practices” (Watson, 2003).

These institutions are under the complete control of local people who benefit out of them. Because, they were initiated and made operational under the local peoples' material, financial and knowledge limit. They are not complex and difficult to run. They are voluntary and mediums for the poor to practice its freedom.

Traditional local institutions are mediums to preserve and maintain indigenous practices and knowledge that have gained wide acceptance. Indigenous knowledge that was taken as backward and superstitious is now agreed to be risk minimizing, sustainable and adopted to precarious microenvironments (Watson, 2003).

Customary rules are viewed as flexible and negotiable, often providing for the most vulnerable in the society (Bruce and Migot, 1994). Many organizations are attracted towards these TLIs. These institutions according to Uphoff (1996) are “a universe of experience that could provide many valuable lessons for self help and self management in the modern world.”

According to Watson (2003), TLIs “are practiced or constituted by people who have had a degree of continuity of living in, and using the resource of an area”. TLIs are neither unchanging, nor unaffected by influences from other places or people, but they are characterized by particular constellations of power. TLIs are particularly important for those people who have been marginalized in the past from dominant forms of governance and knowledge.

## **2.3 Some of the Popular TLIs in Ethiopia**

### **2.3.1 Iddir**

Iddir is a form of traditional institution that is established by mutual agreement of community members in order to collaborate with each other when ever a family member faces a hazard. One of the suggestions given regarding its nature by Korten in Pankhurst, (2002) is “A modern formalization of collective assistance that was practiced in the traditional structure, basically mirror the traditional village patterns of mutual assistance and social control”

The primary function of Iddir is taking care of burial and consolatory activities when death occurs within members of relatives. However, Iddirs also provide assistance to offset losses to a member (due to theft). A good example for this is the Iddir or Kires in South Wello, Borena area, it compensates for an accidental death of oxen, reconstruct a house burned, maintain houses for the disabled or an old member. According to Hailemariam (2002), Iddir plays an important role in development activities of a locality. Iddir raises fund or coordinates the free labor of members for different purposes that may help the community in improving their situation (school maintenance, spring clearing etc.), it also provides assistance to members to cover their medical costs.

The organizational set up of Iddir consists of a Chairman, Secretary and a treasurer. "Iddir is said to be the most democratic and egalitarian social organization in Ethiopia." Hailemariam (2002). Even though there are different causes here and there in general one can say that membership is open to every one regardless of socioeconomic status, religion, sex and ethnic affiliation. Hailemarim (2002) also indicates that almost all Iddirs have provisions for members who face economic problems and for those who are unable to pay contributions after having been members for some time.

### **2.3.2 Iqqub**

There are two approaches in analyzing Iqqub. According to Callier (in Dejene Aredo:1993), the first one is the classical approach which assumes Iqqub in the frame work of financial intermediation as it is the case with similar Rotating Savings and Credit Associations (ROSCAs). It is considered as a new approach analysis of ROSCAs in terms of 'the logic of collective action'.

The first approach entails that financial transaction is undertaken implicitly through the borrowing and lending except the last recipient. All members switch at some point in the cycle from a position of net saver to a position of net debtor, except the first person to collect the kitty and the last one.

Even though the first approach is logically valid, the approach does not fully explain the emergence and specific features of ROSCAs in general and of Iqqub in particular.

The second approach developed by Callier states that, to the participants ROSCAs are more like pooling of resources needed to gain benefits of some kind of collective action than like combination of contracts involving mutual loans and debt service payments: the logic of the ROSCAs is the logic of collective action, considerations are a secondary aspect of the arrangement, and are absent from the original concept of the classical ROSCAs.

Iqqub is based on pre-established social ties. It consists of homogenous groups; people from the same work place, ethnic background, trade, schooling or neighborhood. The capital contributions vary according to the purpose of the Iqqub and economic status of members. In the face of the rapid growth, the modern financial sector does not reduce the acceptance of Iqqub, rather it grows in a parallel way. Iqqub is not limited to urban areas though practiced to a lesser degree. It is adapted every where through out Ethiopia for it serves the interest of both the poor and the well to do accordingly.

### **2.3.3 Mahiber**

Mahiber is established to fulfill spiritual commitments of individuals. They are usually named after Saints. Mahiber in this context is some how different from other forms of associations. In most cases members are people worshipping in the same congregation and are close friends, neighborhoods and relatives. Members were obliged to prepare small feasts every month in turn (like get-together) which they share among themselves. Mahiber members support each other at times of adverse times. If one of the members gets sick each one of them visit him, and contribute cash to help him cover some of the expenses. They also help each other during marriage ceremony of ones family. If some one is unable to prepare the feast then after realizing his problem members allow him to continue attend the feast ceremony freely.

### **2.3.4 Sebeka-gubae(Kale Gewadi)**

Sebeka-gubae represents a congregation in Ethiopian Orthodox Church. It is a committee assigned by the congregation of the church to give and follow up spiritual and physical services. It avails all the necessary materials for the church, enable the church to support

itself financially, control the churches resources, and implement guidelines delivered accordingly. In the earlier times leader of a congregation or a church is named by Kese-Gebez or Merigeta. Now the leader is called chairman of Sebeka-gubae. He is elected by the congregation. Since Sebeka-gubae is responsible for all spiritual services of the church it has a wide acceptance among members. Sebeka Gubae is responsible to collect tenth of an income from each member and administer it accordingly.

## 2.4 Definition of key Terms in the Study

**Informal Institutions:** Informal rules are traditions, customs, moral values, religious beliefs, and all other norms of behavior that have passed the test of time. Informal rules are often called the old ethos, the hand of the past, or the carriers of history. They embody the community's prevailing perceptions about the world, the accumulated wisdom of the past, and a current set of values. Thus, informal institutions are the part of a community's heritage that is called Culture. They are maintained from one generation to another through various transmission mechanisms such as imitation, oral tradition, and teaching. The enforcement of informal rules takes place by means of sanctions such as expulsion from the community, ostracism by friends and neighbors, or loss of reputation. In the process of enforcing informal rules, tribal chiefs and religious leaders have been (and, in some parts of the world, still are) known to use more severe forms of punishment. (Pejovich, .S., 1999)

**Formal Institutions:** Formal rules are constitutions, statutes, common law, and other governmental regulations. They determine the political system (i.e., the governance structure and individual rights), the economic system (i.e., property rights and contracts), and the enforcement system (i.e., the judiciary and the police). Governmental authorities enforce formal rules by means of sanctions such as fines, imprisonment, and execution. (Pejovich, .S., 1999)

**Destitution:-** is a state of extreme poverty that results from the pursuit of unsustainable livelihoods, meaning that a series of livelihood shocks and/ or negative trends or process erodes the asset base of already poor and vulnerable house holds until they are no longer able to meet their minimum subsistence needs, they lack access needed to escape from poverty and become dependent on public and/ or private transfers. (Devereux, et.al., 2003)

**Vulnerability:-** The concept of vulnerability, obliges one to define it from different angles, because, the concept of vulnerability, resilience, and adaptation are used in different ways. According to F.Yamin (2002), The natural hazard disaster approach focuses on hazards and the doze exposure of affected communities to identify impacts and hazards related vulnerabilities; the second approach is social vulnerability approach, starts by assessing vulnerabilities that already exist in the social and political order. The third one is; integrative approach to vulnerability which comes from climate change research which sees vulnerability as a function of the character, magnitude, and rate of climate variation to which a system is exposed, its sensitivity and adoptive capacity .

Therefore, in its state of art the second approach definition for vulnerability is accepted. Vulnerability is hence defined as

*The conditions determined by physical, social, economic and environmental factor or processes which increase the susceptibility of a community to the impact of hazards. And resilience refer to the capacity of a system, community or society potentially exposed to hazards to adapt by resisting or changing in order to reach and maintain an acceptable level of functioning and structure. (Yamin, 2002)*

Vulnerability to drought is defined by social factors such as increases in population and regional migration trends, demographics, urbanization, land use changes, natural resources policies, water use trends, environmental awareness and degradation, technology, and the like. Vulnerability is dynamic and must be periodically evaluated at the local and national levels. ( FAO, 2006)

On the other hand vulnerability;

*is closely linked to asset ownership. The means of resistance are the assets and entitlements that individuals, house holders, or communities can mobilize and manage in the face of hardship. The more asset people have, the less vulnerable they are and the greater the erosion of People's assets, the greater their insecurity (Devereux, et.al., 2003)*

Chambers (1989) also expresses that “ vulnerability, more than poverty, is linked with net assets” vulnerability has two sides an external side of risks, shocks and stress to which an individual is subject, and an internal side which is defenselessness, meaning a lack of means to cope with out damaging loss” (Chambers 1989).

**Livelihood:-** According to Rahmato(2003) Livelihood refers to the ensemble of activities that a household (or an individual) regularly undertakes and the entitlements it makes claims in order to sustain a given standard of living. A livelihood is thus more than just income, access to food or to resources. A house hold entitlement consists of access to assets (physical, financial, etc.), of social resources (net works, institutions, values), and human endowments (skills, aptitude, initiatives). A house holds entitlements may be improved through investments not only in physical assets but also in education, health, or institutional assets; conversely, they may deteriorate because of lack of such investments. A livelihood is sustainable, or secure if the household can recover from economic, social or natural shocks without a radical erosion of its basic entitlements. Livelihood security subsumes food security.

### **3 Literature Review**

#### **3.1.1 What is Social Capital?**

Social capital describes the pattern and intensity of networks among people and the shared values, which arise from those networks. Greater interaction between people generates a greater sense of community spirit. Definitions of social capital vary, but the main aspects include citizenship, 'neighborliness', social networks and civic participation. In other words it refers to "networks together with shared norms, values and understandings that facilitate cooperation within or among groups". ([www.statistics.gov.uk/social](http://www.statistics.gov.uk/social) capital.)

Expanding the notion of Social Capital Pierre Bourdieu defines as “The aggregate of the actual or potential resources which are linked to possession of a durable net work of more or less institutionalized relationships of mutual acquaintance and recognition”(Wikipedia, 2006). Bourdieu distinguishes three forms of capital; economic capital, cultural capital and social capital. Social capital refers to the collective value of all ‘social net works’ and the inclinations that arise from these net works to things for each other” (Wikipedia,2006).

Different writers have given in depth expression of social capital; how it is vital to use this capital in order to alleviate food security problem and hence enhance development endeavors in poor localities. However, as observed, it lacked due attention in many of the third world countries.

According to Francis Fukuyama “Social Capital can be defined simply as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them” (Wikipedia,2006)

Social meaning; relating to human society and how it is organized and capital defines as economic material wealth in the form of money or property, identifies the meaning as social wealth. Social capital comprises trust, reciprocity, common rules norms and sanctions and connectedness in institutions (Aredo, D., 2003)

Even though, the concept of Social capital is at its early stage, its economic importance is underlined.

There should be an open mind to identify such a potential, to alleviate poverty in the rural Ethiopia. The country is poor in financial resources; however it has labor, and undisputed local organizations with their valuable social assets. These are cultural and indigenous form of groups, which are blessed in their rich endowments of trust and norm.

The task of development is to identify, create an enabling environment, invest, and use, for this particular form of capital (N.Rankin 2002)

The potential of social capital theory lies in its recognition of social net works and associational life as a resource for fulfilling development from the bottom up. According to Robert Putman, features of social organization, such as trust, norms, and networks can improve the efficiency of society by facilitating coordinated actions ( Putnam 1993). Where people engage in net works and forms of association, the argument goes, they develop a frame work of common values and beliefs that can become a “moral resource” (Putnam, 1993) or the ‘glue that holds a community together’(Potchuck, 1970). The trust that emerges from common understanding will in turn generate norms of reciprocity that can help confront the “tragedy of the commons” where by individual opportunism leaves common property resources under cultivated (Putnam, 1993) shared values endow society with ‘logic of collective action’ (Oslo,1965) By instilling individual sense of stewardship for the common good and by ensuring social sanction against defection from collective interest (Putnam,1993,1995) Trust and norms of reciprocity in other words, enhance “participants” taste for collective benefits (Putnam, 1995)

A document compiled by the World Bank summarizes this idea as “Social capital refers to the institutions, relationships, and norms that shape the quality and quantity of a society’s social interactions”. Increasing evidence shows that social cohesion is critical for societies to prosper economically and for development to be sustainable. Social capital is not just the sum of the institutions which underpin a society – it is the glue that holds them together. The classic examples for this are the so called developmental states; Japan, South Korea and Singapore (Evans, 1995).

Sources of social capital specified on the Bank’s website illustrate how in practice the World Bank engages social capital in the narrowest sense, as membership in associations:

Families: As main source of economic and social welfare for its members, the family is the first building block in the generation of social capital for larger society.

Communities: Social interaction among neighbors, friends and groups generate social capital and the ability to work together for a common good. This is especially important among the poor as social capital can be used as substitute for human and physical capital.

Ethnicity: Ethnic relations come up frequently in discussions of social capital. Whether it is immigration, micro enterprise development, tribal nepotism or racial conflict, ethnic ties are a clear example of how actors who share common values and culture can band together for mutual benefit.

Gender: Social networks of impoverished women... are necessary for women to obtain income and other necessities. (World Bank, 2001)

It is also well understood that there is still some ambiguities and debate on how to use existing social capital maintaining the positive cultural value and silencing social differentiation.

### **3.1.2 Why does Social Capital Matter?**

Ethiopia being one of the poorest countries in the world, most of its people lives below the poverty line (less than one dollar per day). The things it has endowed with are untapped resources and labor. The third major potential that has been forgotten is the traditional form of social capital. That should have been utilized for economic prosperity as the developed countries did. According to a literature on a web site, research has shown that higher levels of social capital are associated with better health, higher educational achievement, better employment outcomes, and lower crime rates. In other words, those with extensive networks are more likely to be "housed, healthy, hired and happy". All of these areas are of concern to both policy makers and community members alike. ([www.statistics.gov.uk/social-capital](http://www.statistics.gov.uk/social-capital))

### **3.1.3 How Do We Measure Social Capital?**

According to Fukuyama, F.,(1999), one of the greatest weaknesses of the social capital concept is the absence of consensus on how to measure it. At least two broad approaches have been taken: the first, to conduct a census of groups and group memberships in a given society, and the second, to use survey data on levels of trust and civic engagement. Robert Putnam has tried to measure social capital by counting groups in civil society, using a number n to track size of memberships in sports clubs, bowling leagues, literary societies, political clubs, and the like as they vary over time and across different geographical

regions. There are, in fact, a large number of n's in any given society,  $n_{1..t}$ . Hence the first measure for the total social capital (SC) in a society is the sum of the membership of all groups,

$$(1) \quad SC = \Sigma n_{1..t}$$

Both n and t are important measures of civil society. A small value for n may limit the kinds of ends a group can achieve; families, for example, are good at socializing children and running family restaurants, but not very good at exerting political influence or manufacturing semiconductors. The variable t itself constitutes a separate of measure of civil society; unfortunately, limitations in the data prohibit our knowledge of what t is for a given society, or how many missing or undercounted data elements there are between  $n_1$  and  $n_t$ .

n and t may also be inversely correlated (that is, the larger the average size of groups, the fewer there are); on the other hand, because individuals can hold overlapping memberships in multiple groups, they need not be.

It is clear that each of these  $n_{1..t}$  groups is characterized by a different level of internal cohesion and therefore collective action. So, some qualitative coefficient must be added to provide some measure of cohesion. Let this coefficient is called c. Unfortunately, there is no accepted method for measuring the internal cohesiveness of groups; each one of the c coefficients would have to be determined subjectively by an outside observer who would note the types of activities the group could undertake and their difficulty, its cohesion under stressful circumstances, and other factors. Despite the subjective nature of its derivation, it is clear that c varies across groups and is a critical qualitative measure of social capital. Hence a society's total stock of social capital would be expressed as

$$(2) \quad SC = \Sigma (cn)_{1..t}$$

As noted above, social capital is more heavily pervaded by externalities than other forms of capital, so measurement of a nation's stock of social capital must take these externalities into account. The radius of trust can be thought of as a type of positive externality (which is

therefore designated as  $r_p$ ) because it is a benefit that accrues to the group independently of the collective action that the group formally seeks to achieve. For example, a sect that encourages its members to be honest and reliable will foster better business relationships when they deal with each other economically, in addition to the sect's religious objectives.

For many groups, the radius of trust would extend to the whole group; this is true of most families, for example. The  $r_p$  coefficient in this case is 1, and the total amount of social capital in the society would therefore be expressed as

$$(3) \quad SC = \sum (r_p c_n)_{1..t}$$

Certain groups, particularly larger ones, are characterized by internal hierarchy, a division of labor, status and functional distinctions, etc. While the group may be united around some common interest or passion, the degree to which individual members are capable of collective action on the basis of mutual trust depends on their relative position within the organization. For such an organization, the  $r_p$  coefficient may be very small, limited to (for example) those people who work full-time in its national headquarters.

On the other hand, it is possible for a group to have an  $r_p$  coefficient larger than 1. To take the earlier example of the religious sect that encourages honesty and reliability, if these traits are demanded of its members in their dealings not just with other members of the sect but generally in their dealings with other people, then there will be a positive spillover effect into the larger society.

The final factor affecting a society's supplies of social capital concerns not the internal cohesiveness of groups, but rather the way in which they relate to outsiders. Strong moral bonds within a group in some cases may actually serve to decrease the degree to which members of that group are able to trust outsiders and work effectively with them. A highly disciplined, well-organized group sharing strong common values may be capable of highly coordinated collective action, and yet may nonetheless be a social liability. Societies like China and central-southern Italy were characterized by an absence of a broader, generalized social trust outside the family. At best, this prevents the group from receiving beneficial

influences from the outside environment; at worst, it may actively breed distrust, intolerance, or even hatred for and violence toward outsiders.

Group affiliation can therefore produce a negative externality which can be taken as the radius of distrust, or  $r_n$ . The larger the  $r_n$  value, the greater the liability that group represents to the surrounding society; hence the measure for a single group's social capital,  $r_p c_n$ , needs to be multiplied by the reciprocal of  $r_n$ . (All  $r_n$  values, we assume, must be 1 or greater.) The final value for a society's total stock of social capital would then be:

$$(1.4) \quad SC = \sum((1/r_n)r_p c_n)_{i..t}$$

To some extent, it is expected that  $c$  and  $r_n$  might be positively correlated with one another. That is, internal cohesiveness is often based on strongly shared norms and values within a group.

As this exercise indicates, producing anything like a believable census of a society's stock of social capital is a nearly impossible task, since it involves multiplying numbers that are either subjectively estimated or simply nonexistent. The study at this stage in addition to what has been stated here, with the given limit of time, manpower and financial constraint doesn't believe this can be calculated to find an acceptable result. Instead it uses qualitative measures to show the strength of social capital in the context TLIs at Tachgayint.

#### **3.1.4 Food Security**

According to FAO definition "Food security exists when all people, at all times, have access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life." (FAO, 2004).

Currently there are 852 million food insecure people in the world. The most recent available empirical evidence of the government and FAO (March 1999), indicates the prevalence of under nourishment in Ethiopia affected 51% of the population between 1995-1997 in which about 28 million people are estimated to live in a chronic and transitory poverty in urban and rural areas. About 52% of the populations who live in the rural areas

are food insecure while only about 36% of the population in urban areas are unable to acquire the minimum requirement (FAO,2004).

In 1984-85 external food aid made up just over 26% of the total food availability in the Ethiopia (FSS, 2002). Food insecurity problem is one of the defining features of rural poverty, particularly in the moisture deficit north east high land plateaus and some pastoral areas. The incidence of food poverty is higher, estimated at 50% in the rural areas and 37% in the urban areas (FSS,2002).

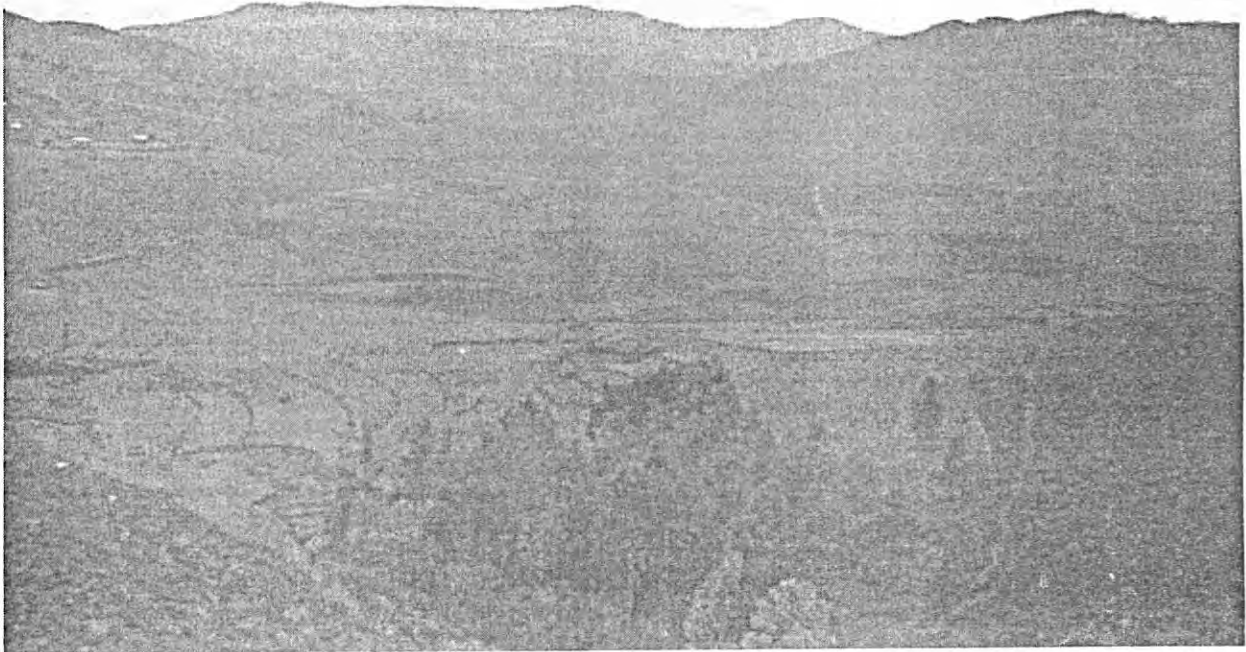
There are different causes for food insecurity in Ethiopia, but it might be easier to conceptualize it as follows; two major causes of food insecurity in Ethiopia can be mentioned, the first is wide spread poverty. According to the official data, almost 50% of the population lives below the poverty line (Amare, 1999). This shows that half of the countries population is much more vulnerable to shocks which adversely affect its ability to produce or purchase food. Poverty thus, leads to both chronic food deficiency and transitional food insecurity, including vulnerability to famine. The second is change in weather pattern which cause major shock, particularly because of drought (Amare, 1999)

Prolonged crises disrupt food production and undermine food security as they drive people from their homes, strike at the foundations of their livelihoods and erode the social fabric of families, communities and countries. During extended crises, government and market institutions often collapse, leaving communities to defend for themselves. Their ability to do so often hinges on the strength and adaptability of traditional support networks and communities.

A growing body of experience confirms the importance of strengthening the resilience of societies and food systems before crises erupt and of factoring resilience into responses to protracted crises, based on:

- a dynamic understanding of community opportunities and capacities;
- a participatory approach to defining community priorities;

Woina dega 628.74km<sup>2</sup>[63%] kola130.32km<sup>2</sup> [23.7%] and Agriculture is based on rain fed. Above all a significant portion of the land is degraded. Repeated natural calamity has deteriorated the situation. Of these entire calamities drought is the major problem.



*Farmlands on hill sides and a relatively gentle plain area of Tachgayint Wereda(Photo Sileshi)*

#### **4.3 Demography**

Amhara National Regional State covers 170,150 square kilometers of land and has an estimated population of 14.7 million people. According to South Gonder Planning and Development Department (2000), the population of Tach Gayint in 1994 was 84,158 which in 1999 has increased to 95,666 growing at an average rate of 2.2 percent per annum. And the information gathered from Wereda MoRDA office currently entails the current population size is 105,441. Of this 45,618 are female, which is less than the number of male by 14,205. However, in terms of House holder the number of male householders is 19,560 and the number of female house holder is 7,965. About 1.5 percent of the population is migrant.

Tach Gayint, makes about 7 and 4.9 percent of the zonal area and population, respectively. Crude population density was about 96 persons per/km<sup>2</sup> in 2000. Population differentiated by age group of South Gonder Zone is annexed for an easy reference. The population of Tachgayint wereda differentiated by HH and family size is shown as follows.(See Table 4)

**Table 4 . Population Data of Tachgayint Wereda**

HH			Population		
Male	Female	Total	Male	Female	Total
19560	7965	27525	59823	45618	105441

#### 4.3.1 Religion and Ethnic Composition

92.2% of Tachgayint people are Orthodox Church followers, 7.7% are Muslim, 0.001% are from Catholic Church, and .001% of them are from protestant Church. 99.873% of the population is Amhara which shows that the people of Tachgayint are almost and all from the same Ethnic group.

#### 4.3.2 Natural Environment Base Degradation and vulnerability.

Long-term trends indicate that 30% of the country's chronically food insecure lives in Amhara, making it one of the most food insecure regions in Ethiopia.

Development Assistant Program document prepared by FHI shows (2004), 36 woredas of ANRS have received food aid in at least 8 of the last 10 years. The document also shows the average number of people receiving aid for the last ten years at Tachgayint (See table 5)

**Table 5. Food assistance for the past ten years by FHI/E(1994-2003)**

Woreda	Total Population	Average No. of people receiving assistance each year	Frequency in years	Ten Years average % of people receiving assistance
Tach Gayint	105,441	36,620	10	34.73%

Source:- FHI Development Assistant Program document 2004

25 Woredas of ANRS are labeled to be vulnerable Weredas. Tachgayint has been suffering from frequent and severe drought for the last few years. Drought, epidemics, pests and

flood are reportedly the major disastrous events. Drought, which was usually followed by excessive food shortages and epidemic, are the foremost causes for human and animal loss. Drought is said to have occurred on the average every 2 to 3 years particularly after 1974. Households' resilience to drought and epidemics has declined since the last 30 years. The degree of drought severity is reported to be different from year to year and from place to place. It is more severe in Dega and Woina Dega areas as compared to Kolla. The low severity of drought is related to resources differentials, that is people in Kolla areas



*W/ro Fantaye Chekol is a Women House Holder who led her family life by out renting 0.25Ha of land.*

have relatively more livestock resources, which could be sold to buy food grains and in a way offset the crises for a limited period of time. The elderly, handicapped, children and nursing mothers are often the ones who are victims during such moments. From the

discussion with individual and group of farmers, the following factors were considered as the root causes of vulnerability to disaster in the area. Rapid increasing rate of population, environmental degradation, low and erratic rainfall, high level of illiteracy, subsistence agriculture, depletion of resources/asset base of the society, over utilization and fragmentation of land, environmental stress and migration in search of better life in other areas, rudimentary agricultural technology ,inadequate infrastructure and social services (in-terms of quality, quantity and coverage).

Floods are also common among those who live near riverbanks, at bottoms of mountains and on rugged terrain. Deforestation is a serious problem and it has been increasing rapidly. Cutting trees for firewood has currently led to the extraction of roots, which in turn critically affects the soil since it disintegrates the already fragile layers. Tach Gayint has been virtually stripped of vegetation.

According to the study more than 70 percent of the households use cow dung as fuel for cooking. Shortage of grazing is the most widespread problem reported. Most land used for grazing belongs to the peasant association or are communally owned. Communal areas are located on highland slopes and valleys, which are the main grazing areas in the Wereda. Repeated use of highland slopes and valleys for grazing is much likely to increase degradation of the already depleted land. The area considered as communal is in most cases wasteland, unprotected and highly affected by erosion. Livestock grazes with out restriction especially after harvest time. This trend has made irrigation practices very difficult in the area. Because, no one is blamed for releasing his cattle to graze any where if he so wants. One exceptional case that the researcher came across is, a land protected for almost nine months of the year to feed their oxen and cows during the pick time of the dry season at Kebele 13 (Agat village). This wider communal grazing land has a strong bylaw that bound free grazing.

#### **4.4 Profile of the Selected Kebele**

##### **4.4.1 General**

Tachgayint has 16 Kebeles(peasant association). Among these the study focuses on Kebele 02. There are five villages (Villages consist a number of Gotts i.e. smaller villages with at least fifty house holders living in them. This is organized by the government under PAs for administrative and development purpose) and a small wereda town called Arbgebeya. According to the information gathered from Wereda Agriculture office, the altitude of the kebele ranges between 1000 mt to 2700mts above sea level. Arbgebeya town is located at 2530mt above sea level. Kebele 02 consists of all of the three-agro climatic conditions. The bigger villages are Awenda representing Dega(highland), Endjit representing woinadega (mid land), and Egre-mesk representing Kolla (low land).

##### **4.4.2 Population of the Kebele**

According to South Gondar annual statistical abstract (2000), the number of people living in the kebele is 6520 that is 3427 male and 3093 female. There are 386 women and 1157male Householders. The number of women Householders is 25% of the total. The population of Arbgebeya town is 3921.

##### **4.4.3 Infrastructure**

According to the Wereda governmental sector departments, there is one Health center, a junior and secondary high school at Arbgebeya and there are 4 Elementary schools in the remaining part of the kebele. There are also nine springs developed, five hand dug well and one borehole constructed for Arbgebeya town water supply. The town uses a small generator for electric power that is four hours a day. The main road from Laygayint crosses through the Kebele and there are bumpy access roads taking to the farthest end of kebeles. A river called Futan passes through this Kebele.

##### **4.4.4 Transact of Kebele 02**

The following chart shows the distinguishing feature of the identified kebele. The soil texture and hence vegetation when we walk from Awenda down to Egremesk village. (see table 6)

**Table 6 Transact of Kebele 02**

	1	2	3	4
<b>Soil</b>	Rocky and red soil (Keyate)	Walka (black cotton soil)	Rocky and gravel	Sandy
<b>Land use</b>	Farm land and home stead eucalyptus trees	Farm land, eucalyptus trees and Grazing land	Bushy forest and grazing land	Farm land and bushy trees scattered
<b>Crops and vegetation</b>	Cereal crops and eucalypts trees	Cereals and pulses	Cereals, pulses like Vetch and chickpeas	Sorghum, maize and oil seeds
<b>Problems</b>	Drought Erosion, Lack of improved agricultural technology	Drought Pests; improved agricultural technology	Drought Erosion and pests; improved agricultural technology	Drought, improved agricultural technology
<b>Opportunities</b>	construction wood Technical support from the Government and NGOs, training center,	Construction wood Technical support from the Government and NGOs,	Fuel wood, Technical support from the Government and NGOs, cred	Wider farm land, fuel wood, Technical support from the Government and NGOs

## 4.5 Socioeconomic Features and Livelihood analysis of Sample HHs

### 4.5.1 Agriculture and Land use

There are two rainy seasons, the first one is called Meher; this is the main rain season. Belg accounts only 5% of the crop production. The Amount of rain ranges from 1000mm-1600mm.

The major agricultural crops of Tachgayint are Cereals, Pulses, Vegetables, Permanent trees. According to Tachgayint Wereda office of Agriculture, 2005's main crops production are listed in quintals as follows (See table)

**Table 7. Crop production of Tachgayint in 2005 (Qtls.)**

Cereals	Amount	Pulse	Amount	Veget.	Amount	Perm. trees	Amount
Teff	42873	Field Beans	5174	potato	18874	Banana	1637
Barley	31134	Field Peas	3576	Onion	900	orange	341
Wheat	20027	Chick Peas	1334	Sweet potato	338	Lemon	11
		Haricot beans	3037			Hops	2163
		vetch	520			Papaya	707
<b>Total</b>	<b>94034</b>		<b>13641</b>		<b>20112</b>		<b>4859</b>

Source: Tachgayint Wereda MoRDA Office

The above table shows that 70.9% of the total production is cereals, which is nearly equal to the region's average 74 % (FSS,2004). However from the survey result it was learned that 88.63% of the total production of the respondents is cereals.

A sample survey made in the Region indicates cereal covers more than 74% of the land and accounts 83% of the total production. According to MoA office source the average productivity of Barley is 11.9/ hectare, Wheat 9.2/ha, Beans 5.9/ha, Teff 7.4/ha.

Total size of farm land is 31,386.37ha, size of common grazing land is 8107.11ha and size of back yard is 46,174.03 ha. Agricultural density, which was 1.47 persons per hectare of cultivated land in 1994 increased to 1.54 in 1999. Cultivated land per household was 0.7 hectare. Family size and the number of farming households are rising.

The major problems of Agriculture are, first it is rain fed, secondly soil depletion and land degradation, thirdly drought, fourth subsistence agriculture and fifth pest and weeds.

#### 4.5.2 Livelihood Profile of Sample House Holders

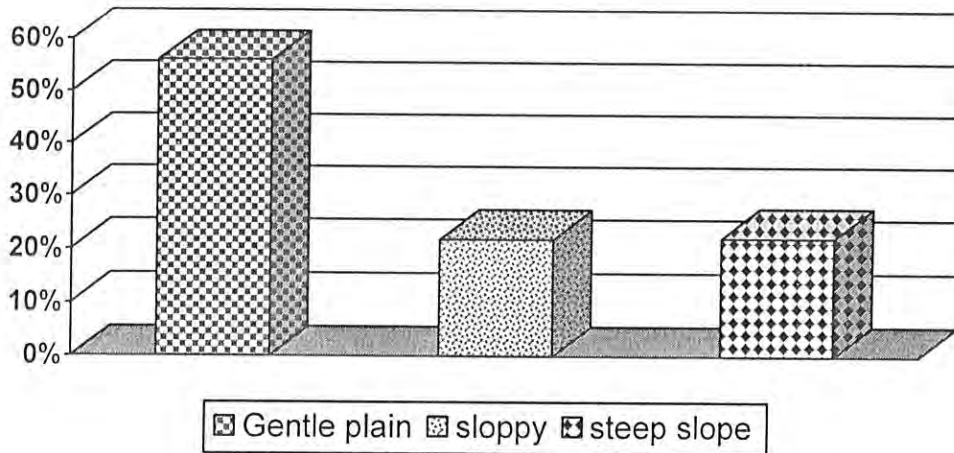
According to this study the average family size of a farmer at Tachgayint woreda is 5.5. 85.84% of the respondents are male and 14.16% are female Householders. The following table shows the major age differential of the study area. (See table 8)

**Table 8. Age group of the sample (family and HHs) in the survey**

Age group	Percentage
<5	13.6 of the population
18-35	28.4 of House holders
35-55	52.03 of House holders
>55	19.08 of House holders

The average farm size of a Household is 0.8hactar, which is by far less than the regions average 1.7ha.as mentioned on FSS document if ANRS and the land holding is fragmented (often people have a wider back yard called “Wejded” and the one which is far away from their home to be ‘Yebereha Meret’). Wejded is relatively fertile where as Yebereha meret is medium to poor. The slope of these farms as described by farmers themselves is: (See figure 2)

Figure 2. Landscape of Kebele 02



According to the sample survey the soil fertility of Kebele 02 has been rated as follows (see table 9)

Table 9 . Soil condition of of the Kebele

Soil condition	Percentage
Very good	8.81
Medium	46.5
Poor	44.7

Red sorghum and white sorghum (Zengada (red) and Mashila(white)), Teff, wheat, barley, beans, chickpeas, wasera (wheat and barley cultivated together) are the major crops growing in the area. Zabute and Vetch (locally popular types of pulses), Linseed and lintel use to grow in limited quantities.

#### 4.5.3 Livestock Owner ship and Animal Feed

The following table shows the livestock ownership status of the target Kebele (see table 10)

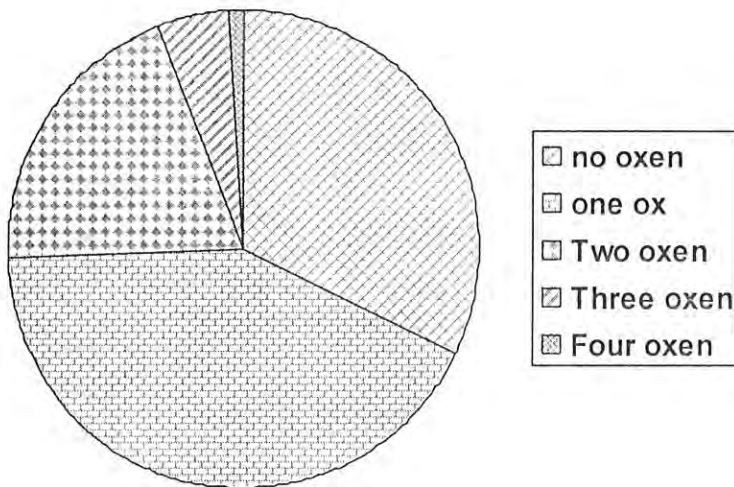
Table 10. Farmers and their ownership of livestock at TG

Live stock type	Percentage of H.H
oxen/calf	18.8%
cows/heifer	15.5%
Sheep	22.1%
Chicken	34.1%
Donkey	10.57%

Most of the householders use to plow farmlands by themselves. That is 91.7% of the respondents use to plow their land by themselves and a family member, 5.7% rent labor, and the rest is covered by other means. These are mostly women house holders or old aged, patients' who are not in a position to plow.

The figure below shows that lack of oxen is a very serious problem. Production is directly proportional to the number of oxen that is employed on the farmland in Tachgayint (see figure 3)

**Figure 3**  
**Percentage of Oxen Ownership Status.**



This study shows that only 18.8% of the farmers own oxen. This is by far less than the regions average 29.2% of the population owns at least one ox and 10% owns a pair of oxen (ANRS FSSD 2004). This shows how poverty is deep rooted in the wereda.

According to the survey made in the study area farmers in addition to common grazing land used to feed their live

stock on crop-residue, hay and in some causes on grass that grows by the side of their farm land (Durka, the local name in Amharic) and water points.

According to Food Security Strategy document (2004), ANRS constitute 33.3% of the live stock resource of the country, how ever; productivity of the livestock resources has not been effectively utilized. All the agricultural activities depend on animal draught power. South Gondar planning office has issued animal feed balance sheet of Tachgayint wereda in 2000. (See table 11)

**Table 11. Animal feed balance sheet**

Pasture land in Ha	live stock qty/head	Density of grazing	Fodder need/ton	Fodder availability in tones			deficit /surplus	% in deficit or surplus
				grazing land	crop residue	Total		
8148	154507	19	163066.7	2281.4	82620	105434.4	-57632	-35.3

Source: (FHI/E EGS program 2001)

The table shows there is a big fodder deficit in the Wereda. And hence, poor productivity of livestock follows, which is assumed to be the second largest source of income for the community.

#### 4.5.4 Poor Adaptation of Agricultural Technology

Some farmers use fertilizers and improved seed to increase their production. These are actually positive deviants, the better off and those who have a practical exposure in other instances. Assuming that the Zone average productivity can help to visualize how the average productivity of Tachgayint is lower compared to the national average, the following table is constructed. (See table 12)

**Table 12. Comparisons of average crop productivity**

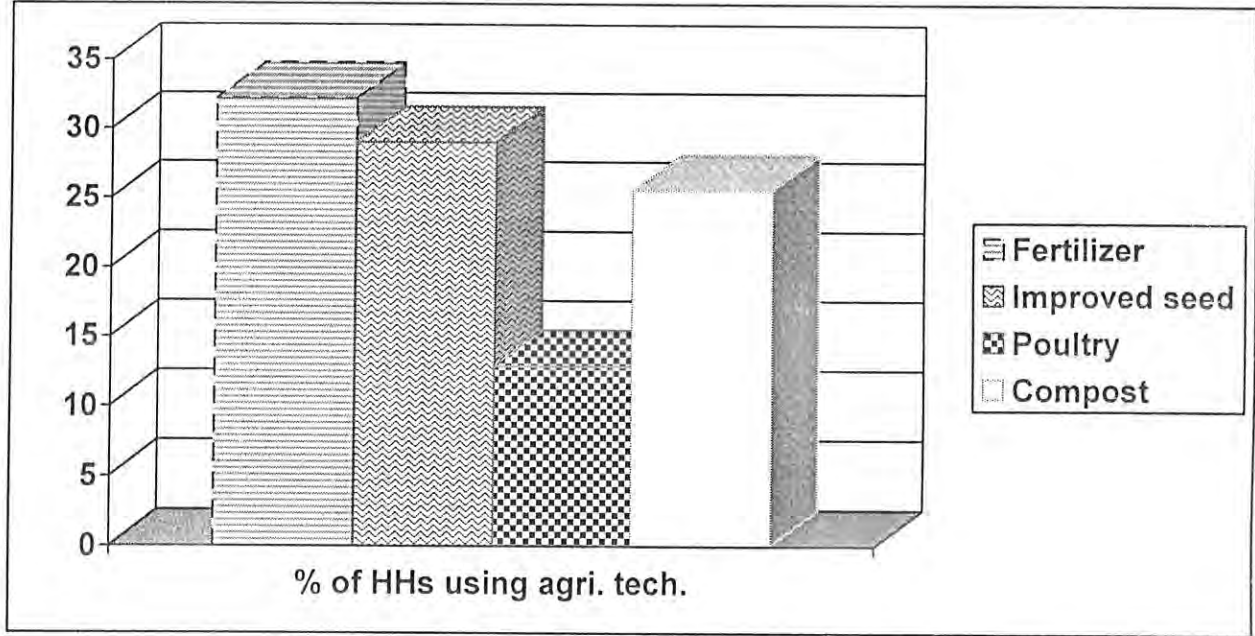
Crop variety	National	Average
Teff	8.7	4.7
Wheat	8.7	8.2
Sorghum	13.5	7.9
Maize	15.3	9.9
Barely	12.5	7.7

Source: FHI/E Triple Years EGS Program Document.

The zonal average is very much less than the national average, which shows the severity of food insecurity in the area.

There is a big problem in terms of intensive and persistence work in introducing technology and making the appropriate follow up, agricultural technologies like improved stove, plowing material (Maresha), treadle pump (manual dewatering), defused light store (a store for potato)... ; “The quality of extension staff is another problem”(ANRS FSS document) therefore it can hardly be said that they are adapted. The following table shows percentage of farmers who used agricultural technology last crop year. (See figure 4)

**Figure 4 Agricultural technologies used by HHs**



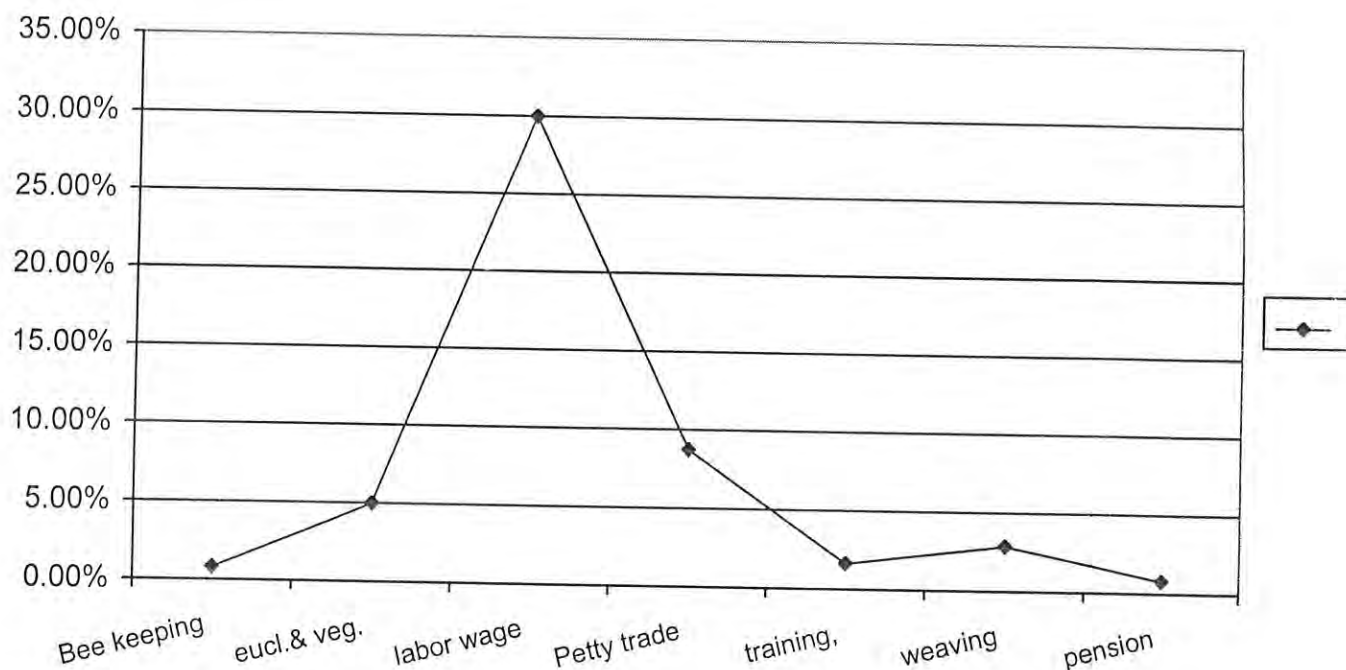
In spite of an effort paid by extension workers of both FHI and wereda agriculture office, to introduce improved beehive through training, demonstration and giving technical support, it is rarely adapted. One of the problems identified is the inconsistent follow up from the extension workers.

Farmers use pesticides for an insect called “wello bush cricket” or degeza in Amharic. Wello bush cricket is a widely spread insect which farmers used to fight either by covering the same type of crop on adjacent farm lands or spraying pest side. But the problem is that

pesticides are either very expensive or cannot be found in the market. A significant amount of the production is lost due to this very fact.

According to this survey, House holders' additional source of income other than earned from staple-crops and livestock is shown below (see figure 5).

**Figure 5. Additional means of income**



From this table and discussions held with farmers' sales of eucalyptus trees has become one of the growing sources of income for poor farmers. The other astonishing perception observed from this survey is; farmers consider that per-diems are one of their precious sources of income. Especially those who are affiliated with the Kebele administration are the one who repeatedly attend conferences and training sessions, not for its extension effect but for its source of income.

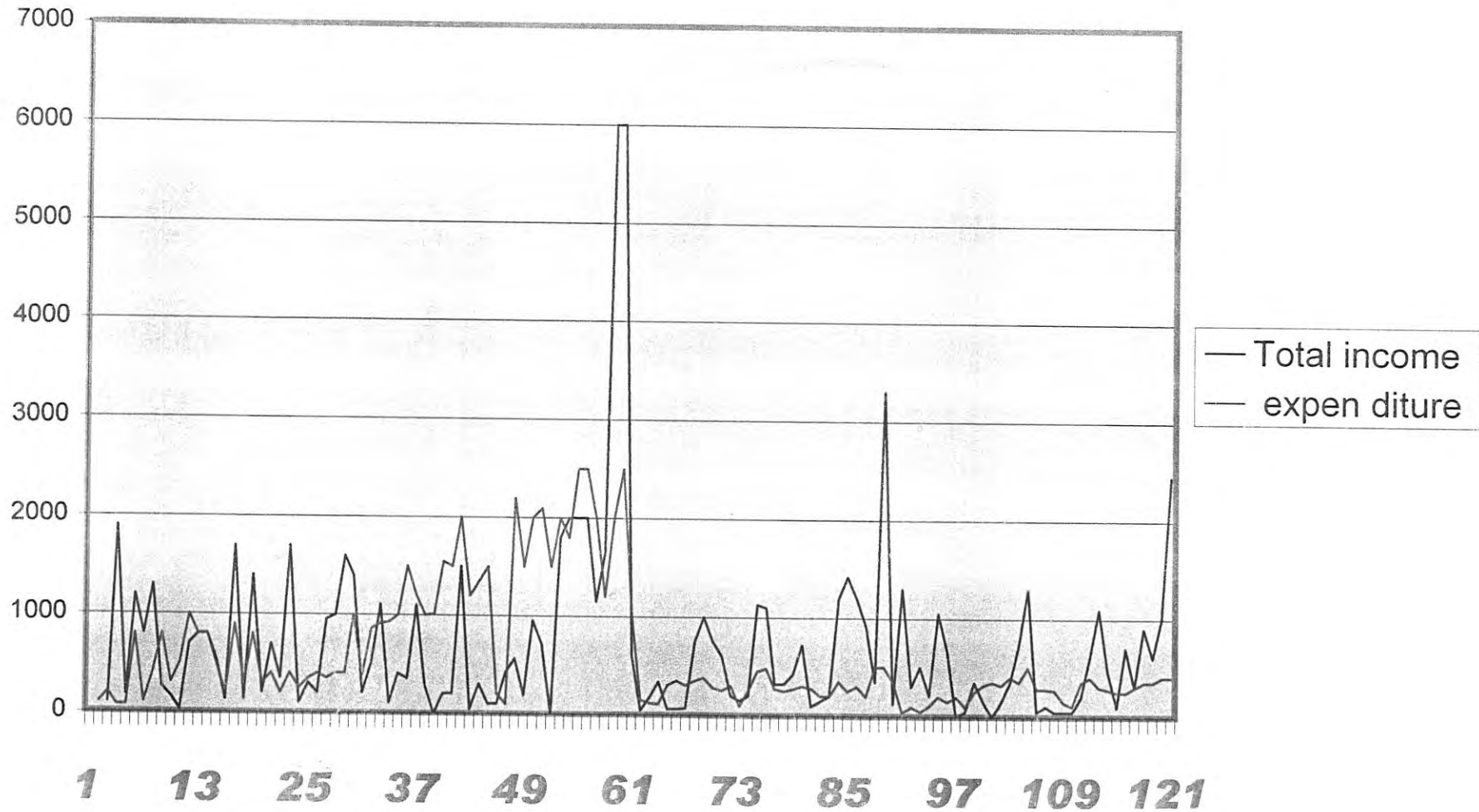
#### 4.5.5 Livelihood Analysis of the Sample HHs

Figure 6 on page 53 tries to show, total income Vs expenditure of the Householders in the sample survey. As it might be observed there is a slight difference between income earned in cash and the corresponding expenditure. Which shows HHs spend much of there income

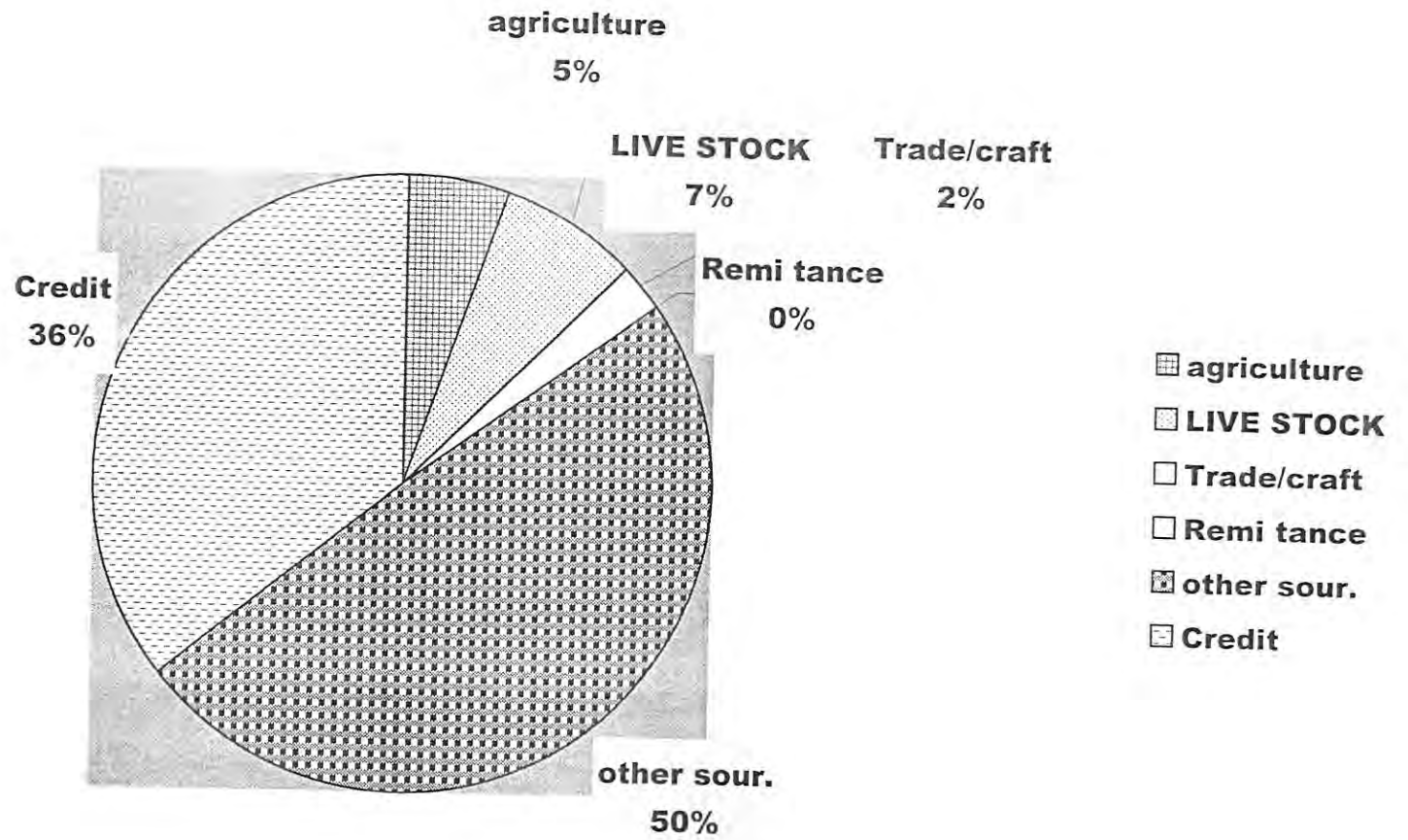
for consumption. And this shows that much of the people are poor. Rate of saving is minimal. The relatively exceptional higher income show the better off included in the survey. These farmers are those who are employed by FHI/E or the government and who are working on gabion construction or who are engaged in other activities and receive daily higher wages (24birr/day). (See figure 6)

Figure 7 on page 54 shows proportion of household income from different sources. The figure shows that “other source incomes” (off farm activities) take the lion share at Tachgayint. This indicates that majority of the population live on i) free distribution of food aid ii) FFW(Food for work iii)Income Generation Scheme(EGS) and iv) wage laborer. On the other hand, in addition to WB credit Scheme, the government of Ethiopia has distributed a large sum of cash from Federal budget, decided for chronically drought affected area on credit basis by this year. Livestock is one of the means for cash income to cover necessary expenses of a family. We can also observe that the total production that is harvested from a poor soil and fragmented land can not cover the consumption need of a family. This in part shows the degree of poverty and the deteriorated livelihood of the community at Tachgayint. (See figure 6 & 7 )

## *Analysis of income and Expenditure*



Proportion of Income of A Household By Income Source



## 5 Assessments and Review of TLIs

### 5.1.1 Opinion of different categories of the community to TLIs

It has been tried to assess participation of the community in one or the other indigenous institutions. It is proved that 99% of the respondents participate in local traditional institutions irrespective of their wealth status. The following table shows the reflection of different categories of people towards TLIs.( see table 13 )

**Table 13. Opinion of the Community on Effectiveness of TLIs**

Category	On membership fees	effectiveness of Services	Strength of TLIs for development
Poorest of the Poor	Difficult to pay but there is a provision once recognized.	Quick response, effective, and highly praised for its service to the poor	Iddir is strong,
Women HH	Difficult but we will pay for the institutions are important for our life	We have no other to seek. Effective.	We can work under Iddir. Iddir is relatively strong in coordination. Iqqub is also strong to save money which can be used for different purposes.
Elders	Tolerable	Effective; Mahiber and Iddir help individuals by coordinating contribution of money for a deceased or who face a problem. Mahiber is to strengthen friendship and it is strong in organizing marriage ceremony of a member and other issues that need cooperation.	Iddir and sebeka-gubae are strong to organize the people. Mahiber can create a good cooperation among members on important social issues Iqqub is strong for one who can pay regularly
TLI Leaders	Decided by consensus. It is the minimum that one can pay.	Effective if given the chance, but needs to improve our capacity. The government should recognize our contribution	Iddir is strong Sebeka-gubae can also coordinate people for specific tasks. Iqqub is good to save money and should be encouraged.

### 5.1.2 Affiliation of the Poor to Local Institutions

The following table signifies institutional affiliation of the poor in order of their preference in solving their problems and maintaining the social bond (See table 14)

**Table 14 Affiliation of the poor to TLIs in order of its priority from 1<sup>st</sup> to 3<sup>rd</sup>**

sta tu s	Idir			Mahiber			Iqub			Sebeka Gubae			Peasant association			Women associatio n			Youth associatio n		
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
%	81	11	20	8	35	25	15	25	26	-	9	7	.8	8	9	5	5	-	-	9	1

From the above description 81 % of the community members are affiliated towards Idir.

### 5.1.3 Local ways of expression of TLIs at Tachgayint

It is customary to hear that people have different kinds of nick names with different connotations for any thing that affects their life directly or they like the way it serves or attract their attention unusually. The study has tried to identify some of idiomatic sayings.

The following table tries to mention some of the local ways of compassionate expression for TLIs.(see table 15)

**Table 15. Local expressions of TLIs at TG**

Local sayings	Paraphrased meanings
Kebariye (Iddir)	That celebrate my funeral
Lechigre Derash/Fetno derash/ Lekifuken derash (Iddir)	An Immediate Responder to my problem
End Hagerew metedaderia. Gebena debaki (Iddir)	Living like the locality
Lenefse maderia(Mahiber) (Yenore Enkirt Yagelegelal)	Relief to my soul, Older goiter serves some day.
Zoro megbiya (Sebekagubae)	Like my home at the end of the day
Sewun Sew yaderegew Iqqub new Iqqub)	That makes humankind's wealthy

## 5.2 Salient Features of TLIs

### 5.2.1 Self Financing, Benefit and Coverage Mechanism of TLIs at Tachgayint

Above all TLIs are self financed and voluntarily organized social Security. Contributions can be made either in type or in cash. Mahiber needs preparation of small feast with “Tella” and “Kolo” once in a year. Individuals can be a member of more than one Mahiber. And they should be able to prepare the feast accordingly. (See table 16 )

**Table 16 Contributions, Benfit and coverage**

TLI	Regular Contributions	Benefits	Coverage
<b>Iddir</b>	2.6kg of grain/year in addition to the contributions during hazard.	Each member contributes 0.3kg of grain if the deceased is a boy or a girl. 0.67kg grain if it is adult. Very poor people were not obliged to pay.	It covers all expense for three days and seven days depending on nearness of the parenthood
<b>Mahiber</b>	Yearly preparation of Tella and Kolo,	Contribute cash and grain for Marriage, The Mahibertega plow the land of an individual who is sick, Harvest his crop, and follow up his condition. Lend cash for one he is in un urgent need.	Covers part of the expense for marriage. Assist member until he recover
<b>Sebeka-gubae</b>	10.7kg of grain/year 3birr/year for very poor people	Give spiritual services, lend cash and grain if necessary. Desiminate messages on issues that affect the lives of the community. Allot Grave yard.	Covers spiritual and physical needs.
<b>Iqqub</b>	according to his capacity to pay weekly or monthly	Saving, a member with series financial difficulties is entitled to a collection of pool free of charge. As security to a none member creditor	

### **5.2.2 Collection of Contribution, Management of fund and Mechanism of delivery of TLIs**

There is a clear procedure by which people pay their contribution and receive benefits. The chair man (Dagna for Iddir, Muse for Mahiber, Sebsabi for Iqqub) are responsible to manage follow the implementation. The secretary register payments and treasury collects the money or grain and deposit or store it at his site. They don't have a store or an office to do routine works. Members will pay their contribution on their regular meetings. Contributions for an urgent task are made on the spot. The treasury and the secretary call the lists of names for attendance and urge them to effect payments. Failure will result in penalties. Members were free to discuss on their resources and decide as necessary if they believe there are inconveniencies.

The money is paid to some one who has an urgent case as agreed and decided by members. In most cases the issues by which payments are effected are already included in their bylaws. If the treasury pays with out the knowledge of the chairman and secretary and by pass the rules then he will be penalized. With exception of Iqqub and Sebeka-gubae the others actually have a small amount of money to run. Therefore they don't have a problem as such. Sebeka-gubae however have its own formal financial procedures and use auditors to realize proper utilization. And embezzlement in Iqqub is as such less due to the nature of the organization. However they have a chairman and a secretary to determine and manage the daily payments.

### **5.3 The Rapid Popularity of Iddir at Tachgayint**

As the study has tried to identify the establishment of Iddir in the area unlike the rest of Ethiopia is some 6- 7years back. Before these days people help each other at times of death of a family member through the so-called "Bewegen" as they mention it. That is who ever think he/she is a relative of the other will come and attend the funeral and its commemorations. In this system parents should have to come from a long distance to attend the burial ceremony. They have to carry grain and other materials for condolences. The grain will be given to neighborhoods who are relatives to them to bake Injera or cook watt (sauce). This mechanism is expensive and tire-some.

Idir has got a wide acceptance through out Tachgayint in its effective and efficient services.

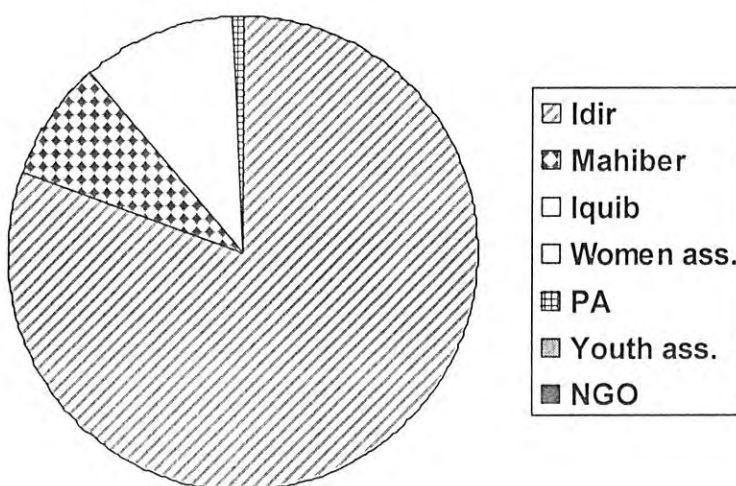
The suggested reasons are

Iddir

- Is cost effective.
- Is time saving(no need to come form long distances) , and hence has a direct impact on increasing production and productivity
- Creates reliable cooperation.
- Equal opportunity (Doesn't discriminate among people in their wealth status.)
- Develops sense of ownership
- Capable of organizing fund, grain and materials for immediate problems of individuals.
- Depends on its own resources and hence creates self reliance
- Is Structured,
- transparent
- accountable
- Responsible
- Responsive
- Autonomous decision maker and hence democratic

As can be observed 34.6% of H.Hs has identified that Mahiber is the second choice, and 25.8% of the H.Hs choose Iquib as there third favorites. (See figure 8)

**Figure 8 Votes each had attained in order of the first place.**



## **6. Marginalization of TLIs from Development Interventions**

### **6.1 Introduction**

Some of the main actors of development from modern institutions are Government, NGOs and formal CBOs. It is important to discuss on some of the current development interventions done by this actors and identify the gaps that we have in order it help us visualize what would TLIs contribute in complimenting this programs to bring about a sustainable development. The study has thoroughly assessed implementation problems of Productive Safety Net, Micro-finance, Agricultural extension service programs and adaptation of agricultural technology among the poor population.

#### **6.1.1 TLIs and Productive Safety Net**

The rationale behind Productive Safety Net is to change the system dominated by emergency humanitarian aid, to a multi year predictable resources to address the basic food needs of the food insecure H.Hs and to shift the financing of the program from food to cash. It provides transfers to the food insecure population in chronically food insecure Woredas in a way that prevents asset depletion at a house hold level and creates assets at the community level. Therefore i)it supports the rural transformation process ii) Prevent long term consequences of short term consumption shortages iii) Encourage house holds to engage in production and investment iv)Promote market development by increasing house hold purchasing power. Productive safety net program is implemented in an integrative manner with the other food security programs.

Graduation is the key objective of safety net program that makes it different from other programs. There is an assessment each year to check if the house hold should stay in the safety net program or not, on the basis of its identified food insecurity by the Community Food Security Task Force. If a household that is excluded from the list of Safety Net beneficiaries this year become food insecure in subsequent years it will be included in the program when it becomes chronically food insecure.

Since Ethiopia's Safety Net program is part of Food Security Program, it is targeted to those woredas identified as being chronically food insecure(242 woredas in the nation

specifically in Tigray, Amhara, Oromiya, SNNP, Afar, Somali, Rural Harar, and Diredewa) population living in these chronically food insecure woredas. Currently the number of beneficiaries is estimated 5-6 million people. The beneficiaries of the program are resource poor and vulnerable to shocks, and often fail to produce enough food even at times of normal rains in the country. The Productive Safety Net program is implemented in rural areas only.

By chronically food insecure house holds it means or should satisfy the following.

- It should be located in one of the 242 chronically food insecure woredas
- Should be assessed by a mix of administrative guide line and community knowledge to have faced continuous food shortage in the last 3 years and received food assistance.
- This also includes house holds that suddenly become more vulnerable as a result of a sever loss of assets and are unable to support themselves(last 1-2 years)

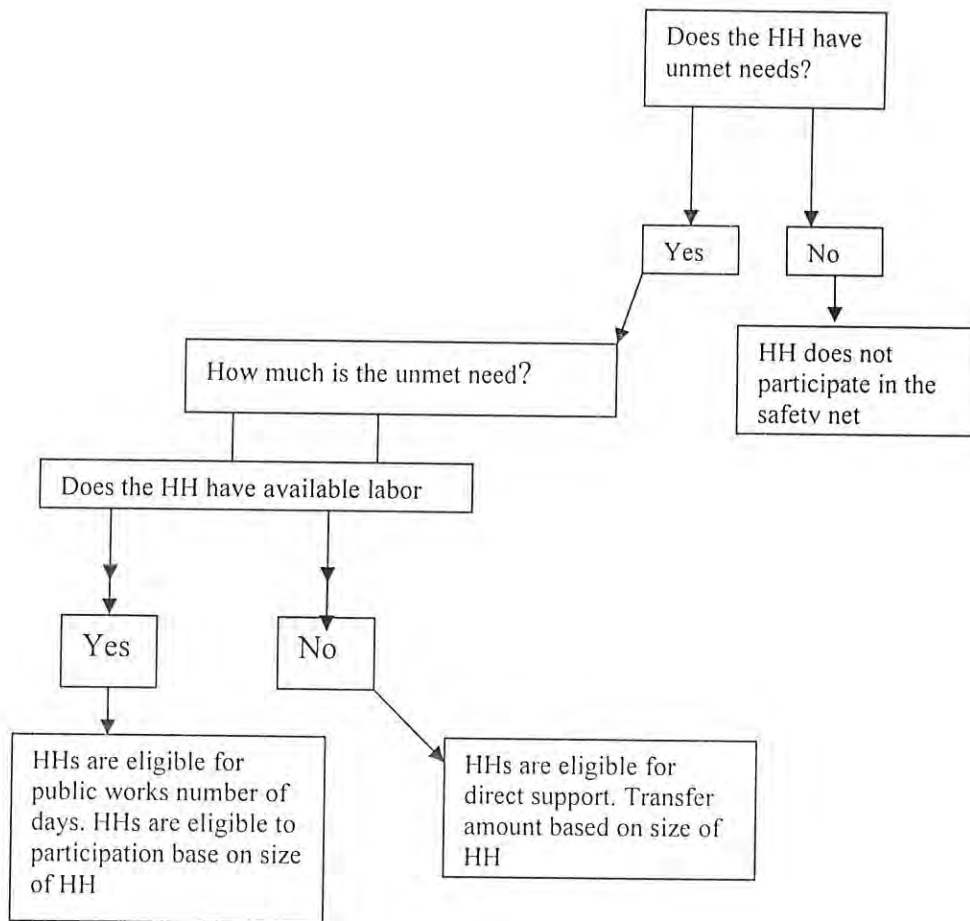
### **6.1.2 Beneficiary Selection Criteria**

Administrative and community targeting system will be applied in the selection of eligible participants for the safety net program. According to the document administrative targeting underpin the involvement of the community and the kebele(PA) administrative bodies in all steps of beneficiary screening. Four bodies take part in the selection process at different levels. These are

- Woreda Food Security Task Force(WFSTF)
- Kebele council
- Kebele Food Security Task Force (KFSTF)
- Community Food Security Task Force(CFSTF)

CFSTF screens eligible beneficiaries and KFSTF will check and it goes all through the way to the Regional Bureau of Agriculture and Rural Development (BoARD). The following diagram shows the system of electing the eligible HHs by CFSTF.(See figure 9)

Figure 9. Beneficiary selection method of PSNP



Selection criteria of Productive Safety Net

Source: PSNP(2004)

### 6.1.3 Implementation procedures adapted and related problems of PSNP

Theoretically as seen above it seems productive safety net is reasonable in an effort to alleviate food insecurity by creating an access to sufficient and nutritive food for the vulnerable section of the poor farmer. In line with Livelihood and capacity building programs, it is designed to take poor section of the community to graduation.

FHI/E is working on this program in two weredas of South Gondar. Tachgayint being one of the weredas the other one is implemented at Simada Wereda. FHI/E supplies the

resource to the respective weredas through Productive Safety Net Program (PSNP). This program has started to be implemented at Tachgayint in 2005. According to FHI/E Tachgyint project PSNP head. A HH who is eligible to a Safety Net aid is expected to work five days a month, however he can work 10 days a month if no one in his family is able to participate on the work (he can substitute just one member quota). All family members of this HH once identified as a beneficiary are eligible for the food aid or cash payment whether they work or not. It is assumed that a H.H can be graduated after five years provided that, the Livelihood and capacity building programs are implemented in a parallel way. Livelihood program focuses on forming groups of farmers in different projects following their interest and supplying them with cash and agricultural materials to materialize their area of interest like beekeeping, forage production, improved crop production and forest production. Capacity building concentrates on giving different kinds of training that helps to implement their project. Livelihood program is designed for two years time. A beneficiary who works for five days a month can get 15kgs of wheat, 0.5litter of oil and 1.5kg of lintel per month. If a H.H has 10 family members then the amount of food aid he receives will be ten times larger.

In the year 2005 the Wereda Administration has decided that Poorest of the poor who is capable to work should go to resettlement areas. So, this section of the community has been automatically expelled form the beneficiary list. The task force at the community level and kebele level has identified the middle class (the better off) to be eligible for the safety net program. At this time, the aid was decided to be distributed as 30% in cash and 70% in kind.

First and foremost the plan is 'Top down' and hence the following discrepancies were observed.

- When the identified list of beneficiary is announced on a meeting, individuals were arguing that they are not poor. Both the community and kebele task forces were unable to mediate between individuals. Some of them used to their sticks to bit who ever witness him that he is poor.

- On the contrary it was decided this year to exclude the middle class and include the poorest of the poor. This time people were aggressive on who ever witnessed him that he is a middle class. The following table shows the reallocation process in excluding medium and including the poorest of the poor as said (See table 17)

**Table 17. Productive Safety Net; beneficiary selection for the years 2005 and 2006**

Beneficiary		Difference	% increase	Excluded from 2005 Beneficiary list	
2005	2006	2006-2005	2006	Beneficiary	%
43358	54198	10,840	20	36,344	67.1

*Source: FHI/E Project Office*

- Most Farmers had tried to bring their relative from long way in order to get more food aid (the more the number of a family the larger quantity one receives). It was observed that married young women who left her village for another place a year ago has come back to her family acting like she is divorced to her husband. There is a big danger that Farmers are compelled to give more births to expand their family in unplanned manner. Since things are very sensitive to any deflection or distortion when it reaches to the grass root level, we should be very careful to avoid unintended implications.
- Those poor people who were pressed to go to resettlement have complained and resisted the idea until they were included in the list. This has created tension in the wereda for some time.

TLIs can play an important role in this respect by initiating hot discussions and helping people forward their concerns freely and decide genuinely by themselves.

TLIs can accomplish the following key tasks in filling the gaps

- In avoiding unnecessary misunderstandings and their negative impacts.
- In breaking the impact of dependency syndrome.
- In creating awareness on PSNP and attaining the desired goal.
- Can play an active role in beneficiary selection.

## **6.2 TLIs and Review of Implementation of Micro-Finance**

### **6.2.1 General**

A fundamental shift in development policy has occurred in recent years towards promoting entrepreneurship among the poor in developing countries. This change is reflected in the proliferation of micro-finance institutions in virtually all major areas of developing world.

Except Iqqub, a small scale financing traditional scheme; micro finance is a recent phenomena in the country. The government initiative to expanding the finance sector came in to effect with the proclamation of 40/1996, which legalizes the establishment and operation of micro-finance in the country. As a result up to the end of 2001, 19 micro-finance institutions are licensed by NBE. Around 500,000 people benefit forms these institutions. Dedebit and ACSI (Amhara Credit and Saving Institution) are some worth to mention (Mehari Mekonen 2003).

### **6.2.2. TLIs and Implementation Problems of Micro-finance.**

It was observed that credit scheme has been intensively operating in the Wereda by the Federal government and the World Bank currently. This is an encouraging step towards alleviating the prevailing poverty in the area. The program was designed to help the community start small projects which ever they are interested in and believe that they can make a profit out of it.

The credit is financed both from Federal government budget and the World Bank. The Federal Government credit has an interest of 12%/anum where as the World Bank credit has an interest rate of 5%, Which contradicts by it self and can create a possible resistance from the people side to repay credits from FDRE. Eligible farmers were identified by PA administration. According to our observation and interview we made with farmers, the working criterions to access cash credit at TG are i)Land, ii)Livestock and iii)House.

As can be seen the poorest of the poor by no means, can satisfy the criterion, and hence excluded from the benefit package automatically.

A farmer can borrow up to 1400 birr per head. If farmers organize themselves in to groups with a feasible project to boost their production (e.g. beekeeping, fattening...) they can take more money accordingly.

However, implementation of the credit has a lot of draw-backs. First, poor Farmers have less or less experience to this kind of credit facilities. Therefore it requires preparing the community ahead of time to be acquainted with the culture and performance of credits. Secondly, since farmers have adapted to the culture of free food aid distribution from the government and NGOs for the last 30 years, they assume to take freely. So, it will be very difficult to retain the money dispersed unless we work to bring the desired attitudinal change.

Thirdly, it is not only about paying back their debts, but also, how they spend the money really matters'. From our interviews with individual farmers we have learned that, some of them are spending the money for unintended purpose.



*W/ro Melke Altaseb and her friend from Endjit village (left)*

A women House Holder called W/ro Melke (who live in a village called Endjit) told us that she have send her son to attend private college that require her to pay 2000 birr a year. I ask her how she can manage to pay the fee. And she told me that, she has used 700birr from the money she had borrowed, and the rest she said 'I will sale part of my farm land'. Imagine what a cautious matter it is and it's out come.

#### ***SUMMERY OF THE MAIN PROBLEMS OF MICROFINANCE AT TG***

- MENTAL READINESS AND ATTITUDINAL CHANGE TOWARDS CREDITS
- THE NEGATIVE IMPACTS OF DEPENDENCY SYNDROM ON REPAYMENTS
- UNINTENDED EXPENDITURE OF BOROWERS

- SELECTION CRITERION OF BENEFICIARY AVOIDS THE DESTITUTE  
-ONE SHOULD HAVE A HOUSE, LIVESTOCK OR LAND
- THE DISCRIPANCY CREATED DUE TO AN INSTRUCTION TO DISTRIBUTE CREDITS IN A SHORT PERIOD OF TIME.
- LUCK OF HUMAN RESOURCE TO IMPLIMENT THE PROGRAM
- TIMING OF REPAYMENTS

The fourth main problem is that, poorest of the poor is not the beneficiary of this credit scheme, which makes us to question the program.

Group collaterals which we usually observe in most Microfinance schemes in NGOs doesn't work at all. This is a system where by poor section of the community can access to credits through their groups, one being responsible for the other. A group which consists' 20 individuals members is formed in such a way that it comprises four smaller cells with five members each who are neighborhoods. In this case assets are not mandatory. The group serves as collateral.

The recent credit provision working at TG has deviated from its basic intention. Here comes the worst danger. The system designed to materialize repayments discriminate among farmers. People who have land, livestock and houses are eligible to access to credit while the poorest of the poor is left out.

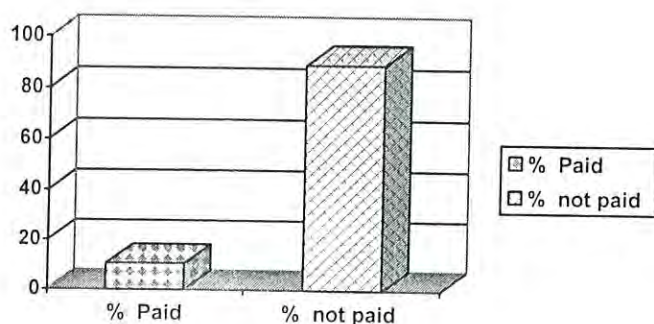
Fifth, it was decided to distribute a huge sum of money with in a short period of time, where there is no adequate human resource. This makes the program to be ambitious, which creates practically an implementation problem. This might be the source of contradiction between farmers and implementers. The following table shows five years performance of micro finance. The percentage reveals proportion of House holders among respondents who access to credit.(See table 18)

**Table 18 Proportion of H.Hs who access credit**

Year	2001	2002	2003	2004	2005
% of H.H	0.84%	2.5%	13.6%	6.9%	49.5%

As can be seen on the table a big credit disbursement has been made in the year 2005. One of the problems observed is that, from those who took the credit very few House holders were able to pay back their debt. The following figure shows percentage performance of debt collection with in the last five years. (See figure 10)

**figure 10. Debt collection rate**



Some of the respondents who paid have elaborated that, they have repaid their debt by selling their asset. Much of the farmers who bought sheep to breed have said that the time for pay back is yet to come. So, when the time comes they will sell their sheep (some are sold already for different purposes). It is easy to imagine what will happen if all farmers have to bring their sheep to the market at the same time. Since disbursement of credits (especially in 2005) is done with in a small interval of time, it will certainly create a decline in price unless precautionous system of repayment is designed.

On the contrary Iddir, Iqquib, Sebeka-gubae and Mahiber as we might see on the analysis have the experience of providing credits to their member at times of needs. The cash and grain credits are well managed and repaid with out any problem. This is because of the very

nature of the institutions that develops' peoples self-esteem and freedom from servitude rather than dependency. One can conclude that they have many advantages over the system applied above for an effective end.

- They have experience of lending cash and grain
- Less defaulters or none
- Timely collection of repayments
- Collateral is not mandatory;
- Can address the poorest of the poor

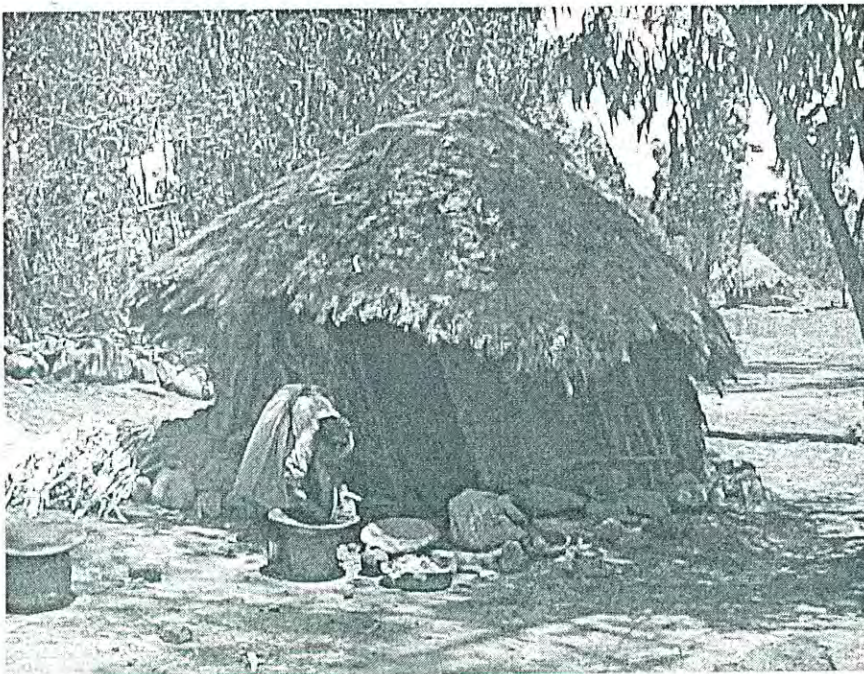


### 6.2.3 Targeting Vs. Marginalizing the poor; a Case Study

W/ro Fantaye Tigabu is an old woman whose age is between 55 and 60 years. She lives on the out skirt of Arbgebeya town, and is desperately poor. She is widowed. W/ro Fantaye has lived in Djimma town for almost 24 years. She came back to Tachgayint assuming that she can claim her land which she has left behind when she went to Djimma. Things have changed; she couldn't get back her land. She has a son who leads his life with a difficulty. She has to start life afresh. She used to prepare Areke (local strong alcohol like vodka) for women who are relatively better than her, and they pay her 3birr per day. She also made Akenbalo/Muged (is a material to put on the top of a pot when baking Engera) for sale. And some times she used to fetch water for a grinding mill near by. Life is so difficult for her, and she doesn't hesitate to say any thing out of frustration.

I ask her to tell me in which local institution did she participated before this days. She said

“previously I used to attend Idir and Mahiber. Now I couldn't bear to handle their contribution, and some requirement which need money. So, I just



want to quit". And she added that "I used to work for Seberka Gubae when they want me to, 'like; during Epiph-any, I use to bake Enjera' ...that is it" she smiled. Mahiber require her to prepare the feast called "Ziker", Idir requires her to contribute grain during during hazard, and Seberka gubae wants her to pay tenth of her incomes annually, at least 3.00 birr.

In spite of her situation I continue asking her. 'Have you borrowed money to work like your friends in the village? She said, "No who dare to lend me money?"

I have no land, a house or a livestock. Who considers me like a human? No one;" she shout angrily. I shock my head back and forth to show my sympathy and continue asking.

Have you been registered as a beneficiary of Safety net? "No, I don't because they consider me as one of the town dwellers". Since all people living in the town were exempted form the beneficiary list, there is no way to complain. Majority of the people living in Arbgebya lead a miserable life.

With all these conditions W/ro Fantaye persists to participate in Idir and Mahiber, because, she said "I have no one to help around". She prepares Saint-Merys' Ziker(feast) for her spiritual fulfillment. But she used to prepare the feast, by begging people to help her. This was before two years. Now she said; "Now; I couldn't pay my part, It is almost two years since I stop preparing the feast. Thanks to my Mahiber they did not reject me from participating in the ceremony, they know my situation very well.

#### 6.2.4 TLIs and Extension Services

The Government of Ethiopia has adapted a new approach of agricultural extension services. The service gives a special focus in food deficit areas such as Tachgayint. According to a working guide line from the wereda agriculture office, the new extension system requires three Development gents who have college diploma per PA. Training centers are constructed in each Kebele. The study have witnessed two of the training centers on each of the two Kebles visited. The center accommodates 60 farmers at a time. The training can take 3-6months for a Bach depending on the subject matter. A farmer is expected to attend the program for two days a week and 6hours a day. 80% of the time is allotted for practical training on the field and 20% in the classroom. The selection criteria for the training are 1)Young farmers are given priority 2) Must be a model Farmer 3) Drop outs are given priority 4)One must read and write or he must be greater than 4<sup>th</sup>grade.

From the document it can be seen that the center gives less attention for women. It only mention women as a secondary entity; it simply says “women were encouraged because the training is given in their locality”

There are also two types of packages, which are currently promoted by the extension service. The first one is called “minimum package”. This package is designed to train, council and give technical support for family members in their farming plot on different types of practices to improve productivity. A DA should organize a group of farmers with 20 of them referred as model farmers and 10 ordinary farmers. As a whole a DA organizes ten groups each of them consisting 30 framers in a PA.

The second one is Family Package; one DA(college diploma holder) is required to give intensive and planned training for 50 farmers who attend the program before this days and 30 new comer farmers( i.e. 80 altogether). In this case framers will be given a menu of alternatives to work on. As soon as they identify their area of interest a plan will be prepared with a specific goal to attain. Assessments on assets and financial status of a farmer will be done both at pre and post implementation phase (it can be in one year time or above). Screening process of attendee in each case is done by PA administration.

#### **6.2.5 TLIs and Appropriate Technology Adaptation Problem**

The whole aim of the extension system is to help farmers adapt to improved agricultural technologies and systems to increase production and productivity. However, implementation of this program is crammed with a lot of hiccups.

First, technologies which are designed for ANRS; a region with a diversified socioeconomic and geographical conditions are recommended for localities with especial feature.

Rivers those which we found at Tachgayint mostly flow through deep gorges, but a farmer that has no alternative source of water is advised to buy or borrow a treadle pump (which can only pump water from six meters depth). A poor farmer who doesn't have a daily bread is forced to take improved poultry package with a down payment. Defused light stores

(Potato stores) constructed by FHI are idle for more than six years. Diversion canals constructed on rivers were not working, improved beehives are on the way of disappearing, improved plowing materials are completely rejected, NRM practices are not maintained sustainable

The main reason for the failures is advised technology doesn't incorporate indigenous knowledge and practices. The government and FHI/E primarily have focused on DAs and community workers to reach the people. However, much of the DAs have no clear picture on the required task of new approaches that are changing from time to time. They have no clear understanding as to what it costs to achieve a tangible result. Design deficiencies cripple the effectiveness of the services given by DAs. There are also many challenges such as large scale and complexity of extension operations, the important influence of broader policy environment, weak link between extension and knowledge generating institutions, problems of accountability, weak political commitment and stimulation of desirable agricultural development.

DAs are burdened with overlapped responsibilities by different parities. This has created disenchantment on the side of DAs to reach farmers on specific tasks that requires a thorough follow up and technical support.

TLLs have a lot to do in the sense of improving the performance of extension service

- Incorporating indigenous knowledge and experiences
- Plays a pivotal role in introducing appropriate technology rapidly
- Better adaptation of technologies
- Creates confidence among people to use the technology
- Better propagation of agricultural technologies
- Better utilization of improved practices
- Sustainability
- Increase production and productivity as a result

Very few farmers have gained from the extension system and the large majority doesn't. Currently FHI/E and the government of Ethiopia are engaged in executing Productive Safety Net. The research believes it will be wise to review the performance of FHI/E, since it is one of the biggest NGO (resource wise) in the Wereda and one who stayed for 22 years

permanently in the area trying to address some of the priority needs of the community. FHI has showed a great perseverance in facing the complex situation of Tachgayint than any other party and is alive witness to the sever problem the people has faced.

#### **6.2.6 TLIs and FHI/E Interventions**

According to ANRS DPPC, currently there are 96 NGOs in ANRS who have ongoing projects. 24 NGOs projects were terminated and are now on process of designing an extension project proposal. Nine NGOs are on the process of appraisal and 68 have fulfilled the necessary formalities at federal level to work in the region. 283 projects were signed with the concerned Regional Bureaus with a total capital 1,943,444,059 birr in cash and 417,441.5MT of food aid. 13,457,642 people are direct beneficiaries of the projects. 16 NGOs work in South Gondar with a total capital of 229,918,229Birr and 25,786MT food item. (ANRS DPPC 2005)

Four NGOs namely; Carter Center Ethiopia (CCE), Food for the Hungry/Ethiopia (FHI/E), Wabi children Aid and Training (WCAT), Gonder Relief, Rehabilitation and Development Association (GRRDA) work at TW having six projects. For this purpose we will focus on the current activities of FHI/E.

Food for the Hungry International (FHI) is a Christian Relief and Development NGO. It is established in 1971, and incorporated in Geneva Switzerland. It currently has on going programs in over 30 countries of Africa, Asia, Latin America and Eastern Europe. FHI/ E is a legally registered NGO that has been working in Ethiopia for the last 22 years. It had begun its involvement in Ethiopia in 1974 working through partner organizations to deliver emergency food aid to famine victims. It becomes fully established in Ethiopia in 1985 to undertake relief and rehabilitation activities in response to the then sever drought and subsequent famine which strike the country. Since then FHI/E



#### *Land reclamation done by FHI/E*

provided emergency relief and undertook different development programs in different parts of the country. The largest relief and development program is implemented in South Gondar. The program focuses on rehabilitation and reducing chronic food insecurity right after emergency relief operation. During its stay at Tachgayint FHI/E has developed phased plans beginning with relief and Rehabilitation. It has implemented Integrated Rural Development, Food Security Program and Productive Safety Net Program currently.

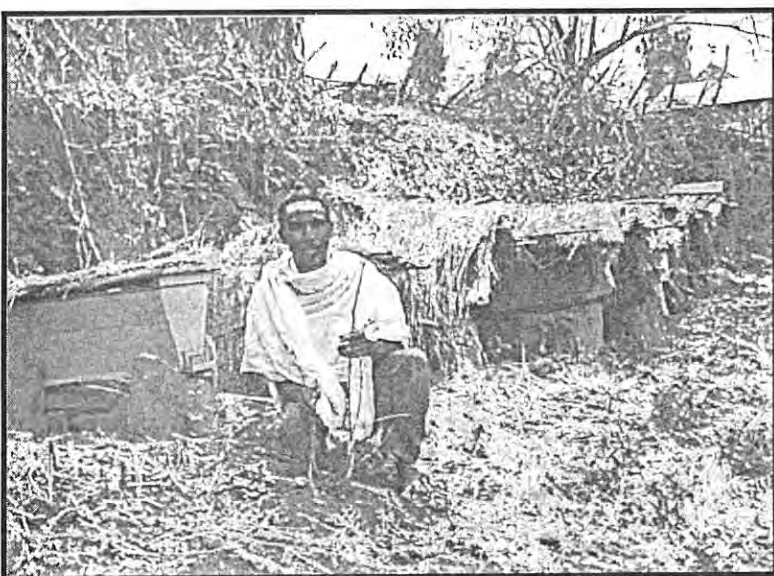
The total amount of financial resource spent by FHI/E for its relief and development programs was \$125,302,954 or 1,088,882,670.26Birr. This again implies an average of \$6,594,892 or 57,309,611.48 birr per annum. (FHI/E Pilot relief to development activity, 2002) (*The table that shows the total amount of financial expenditure of FHI/E for the last 19 years in Ethiopia is annexed*).

Even though FHI has been persistently committed its resources to improve the livelihood of the community at Tachgyint, the effort remain in vain due to its handicapped approach to motivate the genuine participation of the destitute that can be achieved through TLIs. Given the huge sum of resources spend each year, we could have been lucky to see a significant improvement in general.

### **6.3 Case Study: A Success Story of Extension Service**

The following story shows us the promising impact of extension service, credit facility and its ultimate benefit in changing lives of rural farmer.

His name is Ato Desalegn Andarge. He is 45 years old and his family size is 12 including



his last son who is less than five years old. He has 1.25ha of farmland. He usually used to rent land from some one in the area. Last year he has rented 0.25ha of land. He use to plow the farm land and some times his elder son support him. The soil type of his farm land is

identical with his neighbors (locally called Walka and Keyate ). Walka is a tick black soil and Keyate is red and sandy soil. According to Ato Desalegn his farm land which is called Wejded(a homestead land) and located at a mid high land is fertile where as the one which is located in the low land far from his home is poor. Part of his farm land is gentle plain and the other one is steep slope. The size of his back yard is 30mt by 20mt, which he uses to grow vegetables for sales and consumption. He gets water from the ground he has prepared using water harvesting technique. Last year he has produced 42.5 quintals of different types crops (Sorghum, wheat, teff, Barley and potato). Ato Desalegn has two oxen, two cows, 6 shoats, and 17 hens. According to the local ranking he is, a rich man. Last year he has Harvested 24 quintals of three types of crops (teff, wheat and

barley) from his Wejded land, which is a bit greater than half a hectare. I ask how he managed to get such a high production from this land and he replied that he used compost, improved seed and constructed soil conservation structure. He has fenced his farm land with fodder trees and used fertilizer for potato. Above all he said that he knows exactly what it takes to harvest the maximum from his land. He ploughs the farm land on time and sows seed after 12 days (this is for teff) of tilling the land. He performs the required work for each variety accordingly. He is very careful on weeding (timing of weeding is very sensitive like that of sowing) and harvesting. Ato Desalegn has sold potato, cabbage, carrot, egg and pepper with 700birr, which is excess of his consumption. He has also earned 300birr from the sales of eucalyptus tree he planted in the home stead. Ato Desalegn has attended training on improved beekeeping. He has both the local and improved beehive at his backyard. He also borrowed 1400birr from the World bank credit scheme and bought a sheep.

He didn't repay his debt. He said that the repayment time is yet to come. On the top these brave jobs Ato Desalegn participate on a gabion construction. He works for 48 days as decided by wereda administration and earn 24birr x 48 days from the Federal budget and the remaining 24 days payment from safety net program that is 5 quintal of wheat which is an equivalent of cash in the local market.



Ato Desalegn's wife and daughters support him in looking after live stocks and nurturing the vegetable garden by watering and weeding. Especially his wife has a big share in feeding chickens

and cleaning the areas of poultry and collecting eggs. I ask Ato Desalegn what extraordinary thing he did with his additional income earned. He replies, proudly with a

full smile and a forward gesture, “I have sent three of my children to the Universities, of which one has already received his BA from AAU. The remaining four are attending in the high school and elementary schools at Arbgebeya, town of the wereda.

## 7. The Role, Limitation And Challenges of TLIs

### 7.1 Mandate and Leadership of Traditional Vs. Modern Local Institutions for the Poor Rural Community.

The study has tried to summarize profiles of TLIs and Modern institutions in the following tables. For an easy reference of the reader the detailed summary is annexed.

**Table 19. Mandate and leadership**

No	Modern Institution		Traditional Institution			
		<i>Mandate</i>	<i>Leadership</i>		<i>Mandate</i>	<i>Leadership</i>
	<b>Peasant Association</b>	admin. Task, Keep Peace and security in the PA, mobilize community for development, identify beneficiary of food aid	Nominated by the wereda council, and conformed by people	Ider	Acts quickly at times family problem specially death of a member, conduct funeral ceremony, collect contributions, buy all the necessary materials for burial, attend condolence	Elected by members with out any interference form external sources.
	<b>Service cooperatives</b>	Distribute inputs, collect credits (payback)	Nominated by the Wereda council, and confirmed by members	Mahiber	Coordinates a feast(a sort of regular get together but which have a spiritual dimension) Collect contributions  and attend the “Fitat”  If a members family or him self died.  They made a home visit if a member is sick or unable to attend the feast	Elected by members; and some times it may go parental way
	<b>Women association.</b>	Organize women, help women play an active role in socio economic activities, Inform members guide lines from the wereda,	Nominated by the wereda council and confirmed by respective women	S.gubae	Collects tenth form income, administer employees of the Church; follow up whether the church services are given on time.	Elected by the congregation

		Represent women on meetings.					
	<b>Youth association.</b>	Is not active as such, To represent the youth on meetings	Appointed by the wereda council		Iqib	-Collects fixed amount of money at a fixed time interval from members according to their decision and give the sum to one who is identified through a lottery system.	Can be self initiated or elected by members.
	<b>NGO</b>	Provide material and technical assistance, fill gaps of the government. gives life saving assistance, Introduce new development ideas	Recruited by founders				

*Please see the annexed tables for further information.*

The study has also tried to see the dynamism of local institutions. What is interesting here is, as was said in this document Iddir is a recent local traditional organization, which has become popular, and get wide acceptance in a very short period of time at Tachgayint wereda.

The following table tries to describe the dynamism of Iddir. The gradual changes each has undertaken would be discussed in brief on the charts annexed. Study have interviewed elders who have a relatively better knowledge about the area and establishment of the Local Traditional Institutions.(See table 19)

### **7.1.1 Dynamics of Traditional Local Institutions.**

**Table 19. Dynamics**

<b>TLI.</b>	<b>In the previous. days</b>	<b>Recently</b>	<b>comment</b>
Iddir	Iddir is not known before six years back.	-Prepare the grave yard, Perform the burial ceremony, -Host all guests coming to express their condolence , -Its also responsible to bury some one who died in their vicinity even if he is not a member.	Is a Traditional local organization which has got wide acceptance since some 6-7 years back

	People used to solve their problem at times of trouble (death of a relative) through way coming together "Bewegen"	-Collect member ship contributions, One should pay 3.4kgs (10bichere) of cereal crop or a pulse to be a member. When a member or his family dies, then one should pay 3 Injera(0.34kg of grain)if the victim is a child and five Ingera(0.68kg of crop) -Gives money to a family who face a problem as decided by members.	The leaders of Iddir are elected if they fulfill the following.  -Should live in the village for a long time -should have an integrated personality -Should be honest and polite to his friends -Should be capable to coordinate and lead
	who ever feels that he is the relative or a friend call each other from where ever they are try to perform the burial ceremony.	-The chair man -Coordinate members to perform different tasks,  -Iddir has a strong by laws -Members are accountable if they fail to fulfill their obligation.	
	discriminate according to the wealth status  Not organized, has no formal structure, no resource.	- strong in its organization -They start to lend money to poor members. And even some of them use to do business borrowing cash from their Iddir.	-Iddir can be used for different development activities.
		Iddirs performance won't change even at times political and natural shocks.	

*The tables showing the dynamics of the remaining TLIs is annexed.*

As we may observe from above Traditional Local institutions have a specific purpose for their establishment and a strong social capacity in maintaining it. Each of them has:-

- Strong bylaws which are highly respected,
- Members are accountable for violation of the bylaws.
- Has financial and material resources at there end.
- Open to the poor to access the resources they have in common.
- Open to all of the community members irrespective of their wealth status.
- They are quick and responsive to help each other
- The source of their strength emanates from their close relationship, neighborhoodness and friendship tie.
- They persist during shocks and at normal time

- The institutions are transparent.
- Their leaders are individuals whom members know very well than every one else.
- They are one of the resilience mechanisms for the poor

The vulnerable group of the community always refers to these institutions “if the worst comes then members never leave me alone”. Especially Iddir has a strong hold in this sense.

## **7.2 TLIs in Alleviating Vulnerability in Chronically Poor Community.**

As we have tried to mention above Ethiopia is one of the poorest sub-Saharan African country where 44% of its population lives below the poverty line. In order to alleviate poverty and achieve a fast improvement in the livelihood of the community we need to exhaustively use alternatives.

The living standard and level of poverty we are facing needs a bitter struggle. As it was mentioned clearly on Poverty Reduction Program, the main resource that Ethiopia can allocate to see a positive result is its abundant labor. Related to these are its forms of social Capital.

The interlocked character of poverty, as the study has tried to discuss on the literature review is obstinate to break. To come out of the vicious circle of poverty using TLIs effectively and properly is unimpeachable task. This can be done in a complimentary manner to the efforts of PAs, but with a great care, and avoiding administrative interferences.

As we can see from Tachgayint case, people have no other alternatives to win their daily life. Employment opportunities are almost none (i.e. the only employment generating mediums are the Government and FHI/E). The only means of living for vast majority of the population is agriculture, which is based on fragmented land, degraded and depleted soil, poor environmental condition, and a subsistent farming practice. There is no as such an irrigation activity that can be mentioned in the area. A very low production and productivity has hampered the effort for change. Trade activity is minimal (relative to other part of the country).

Much of the Wereda people are vulnerable to both manmade and natural shocks. In this condition the death toll diseases such as HIV/AIDS and malaria can bring a more alarming catastrophe in the productive section of the community. The rapidly increasing population can be the other factor of chronic poverty for the coming generation. The deteriorated environmental conditions and Natural Resource Management should be worked out with full-fledged community participation.

The deep-rooted dependency syndrome has affected the people to give a positive response to extension services. According to the DA working at Kebele 02, when people are told to prepare water-harvesting technique to help them grow vegetables, they ask for payments. The worst thing she was concerned about is, the attitude of requiring payment to water their vegetable garden.

Its astonishing to hear that, people call a sheep that they bought on cash credits obtained from both FDE and WB credit schemes to be “Yemengist Begoch” (Governments sheep) and they don’t nurture them as if they are not there property (they don’t take them to the veterinary center when they get sick). They came to the DA and report that one of the sheep has died.

The study has tried to show on the literature review the definition of development has wider scenario than conventional thinking. Material satisfaction or fulfilling basic necessity alone by no means can show us development and hence improvement in the livelihood of the community; instead one should develop self-esteem and exercise its right freely.

Using TLIs can help us in alleviating the above problems, which are unthinkable to achieve otherwise. Their advantages can be seen from different angles.

- To use indigenous knowledge effectively and properly
- To enable a sustainable development
- To develop sense of ownership and self reliance
- To alleviate the problem of targeting the beneficiary (To create ways of including the poorest of the poor and vulnerable section of the community)
- To enhance the resilience capacity of the community.
- To alleviate food insecurity conditions and hence poverty

- To create a reliable means of disseminating messages on vital issues such as HIV/AIDS

### **7.3 TLIs and Gender**

Women have an active participation in TLIs. Especially when we take the case of Iddir, there is a clear division of labor between man and women. The part of men starts from announcing the hazard, prepare the graveyard, erect tent, organize the funeral, carry the corps to the grave yard, and attend the condolence. The women used to collect fire wood, fetch water, cook Injera and wat, and prepare coffee for the attendee. All these tasks were done with out delay and high responsibility. Women access to resources of Iddir equal to men. In Mahiber women HHs participate alike to the men. They pay contributions and prepare the feast according to their capacity. An individual with out sex differentiation, who is able to raise the weekly or monthly payment of Iqqub can be a member and the rules work equally across the board.

As TLIs are setups of the community at large, they reflect the culture and norms of the society. It can be observed that there is a problem of recognizing women to attain the leadership. Since the set up of TLIs have a religious doctrinal ground it should be treated very carefully to maintain the cultural value and keep the strong quality of the institutions to the benefit of the society at large. This should be resolved through training and long time process of change.



*Leaders of Idir, Mahiber and there respective members at Endjit village (Photo by Sileshi)*

#### **7.4 SWOT Analysis of TLIs**

It is natural to imagine for every being if one contemplates on strengths then there will surely be weak sides to deal with. Like wise from the very purpose of establishment of TLIs we might need to work on the deficits to make them an active participant of development interventions. The following table shows the strength and weakness of TLIs. (See Table 21)

**Table 21. SWOT Analysis of TLIs**

<b>Strength</b>	<b>Weakness</b>	<b>Opportunities</b>	<b>Treats</b>
Broad based Includes all segments of the community (poor, medium, better off)	Spend much time on funerals, and feasts (especially in Tachgayint, many idle days in the name of Saints, like Tsege, Yeberedo samint...),	There is a good desire from NGOs side to work together	The view that these TLIs can not be considered as important mediums for development activities from the government side.
Have a strong by laws, and hence accountability	Low financial capacity	-The modern idea of social capital has made this institutions to considered in the future	Maintaining their traditional values while using them for a development purpose.
voluntary group	Leaders serve longer times		using this medium for raising funds by the government with out their prior consent
Higher degree of participation, transparency, and decision making power of members (decision is made by consensus)	Sticks to the specific tasks respectively		
Persists under all conditions			
Consistent contribution to keep the institutions operate			
Higher degree of trust, maintain social cohesion, helping each other			

There are many critical development issues those which require these institutions as an appropriate medium. Especially they are the proper and right mediums to transfer information and implement related tasks on HIV/AIDS, to disseminate messages on family planning and distribute contraceptives and condoms, To coordinate and mobilize the community to rollback malaria, to give education on the advantages of NRM and to initiate people to nurture their farm lands adequately. It could be a typical medium to promote micro finance. In fact, what we have to do is, to build the leadership capacity and the institution at large by giving training and supporting them financially.

### **7.5 Iddir; Redefined as a Social Capital.**

Aredo(2001) has tried to analyze whether Idir is a social capital or not. I also refer to this analysis to justify my view that Idir is a form of social capital. Taking Mauri's (1987) definition which signifies an important view.

*An association made up by a group of persons united by ties of family and friendship, by living in the same district, by job or belonging to the same ethnic group, and has an object of providing mutual aid and financial assistance in certain circumstance... (Dejene Aredo 2003,p 44)*

Rural iddirs are some how different from the Urban Idirs in their capacity and form of contributions. In the rural area contributions are made as we have seen above 'in kind' or 'in cash'. How ever, they have all the necessary materials and financial capacity to treat emergency problems accordingly.

According to Dejene, Iddir have developed efficient and effective mechanisms to control problems of moral hazards and of adverse selection, and also Idir has exhibited dynamism it is not stagnant, it is flexible with respect to membership size, coverage, size of contribution and composition. (See the table on page 70)

Since social capital comprises, relation of trust, connectedness, common rules, norms, and sanctions, network and groups; we can say that Idir is a form of social capital, since it satisfies most of the definitions of "Social capital" (ibid)

#### **7.5.1 Social Capital a Sine qua None of Democratic Society;**

##### **Unavoidable Hard Fact.**

Although there are ambiguities on how social capital is effective in a certain socio economic condition there is an agreement that it is a sine qua none of democratic societies. And it would be very difficult to establish it through a policy change over night.

*Building social capital has typically been seen as a task for "second generation" economic reform; but unlike economic policies or even economic institutions, social capital can not be so easily created or shaped by a public policy. (www.statistics.gov.uk/social capital.)*

The government of Ethiopia is assuming that the only proper medium to mobilize the community and implement development activities is PA (Kebele).

One of the pillars for social capital to work is the development of democracy. This requires a wider freedom of expression and recognition of human right to live and work as a social being.

From our interviews with the extension service heads of the Wereda agriculture office, we have learned that, the only way they presumably consider to involve members of the community is, calling elders and religious leaders to a training session.

The Wereda administration has started to use Sebekagubae as one of its medium to raise money for different purposes. It decides on the amount of cash required from a Sebekagubae and the chairman usually informs the congregation to pay their contribution as decided. In some cases Development Agents use the medium to disseminate messages. But this was done in an irregular manner (as the urgency of the issue at hand demands and because the DA should finish its assignment).

According to the above sources, there is no way or channel designed to extract the most out of it. Neither the extension service provision nor Productive Safety Net has a system to exploit the strong side of TLIs. World Bank Program has a better theoretical view in this sense. The document emphasizes that wealth ranking is the basis of targeting the beneficiary. However, the implementation at the grass root level is "business as usual". What we have observed in this study is that, instead of identifying the poorest of the poor as intended; the sentiment that has developed and/or the trend that has got popular among people and the PA administration is a 'blanket coverage targeting'.

Members of Iddir, Mahiber, Sebekagubae or Iqub are organized in such a way that members are neighborhoods, friends, relatives, almost the same ethnic groups (in case of Tachgayint), and the same religion that trust each other and have the same norm. They have organizational structure, flexible and strong by laws, financial and material resources, a strong trust on each other and profound capacity to resist all shocks from within and without. Besides these TLIs consist people from different hierarchy in terms of wealth (poor, medium and the better off), education (illiterate and literate) age group. So, it should be taken as a point where we can start to think on how to efficiently use them to promote development ideas and implement activities.

In fact some people question Social capital whether it should be considered to be the right pass to development, and yet many of them agree that it's a form of capital like wise physical capital that may have its own drawbacks. Hence it plays an important role in bringing about a positive change. This question even when it comes to the rural traditional groups has its own character. Virtually all forms of traditional cultured-social groups like tribes, clans, village associations, and religious sects are based on shared norms and use these norms to achieve cooperative ends. The literature on development has not, as a general rule, found social capital in this form to be an asset; it is much more typically regarded as a liability. Economic modernization was seen as adversative to traditional culture and social organizations, and would either wipe them away or else be itself blocked by forces of traditionalism. Why should this be so, if social capital is genuinely a form of capital?

What we have seen from the Government is an intentional avoidance of these institutions bounding them by all sorts of obstacles. Following the decisions of the government FHI/E has also neglected these institutions as if they are none existence. Our for-fathers have an important proverb, which says "Yagerun Serdo Bageru Bere" which is to say, "Local solutions to the local dilemma" i.e. the best way of treating a problem in a locality.

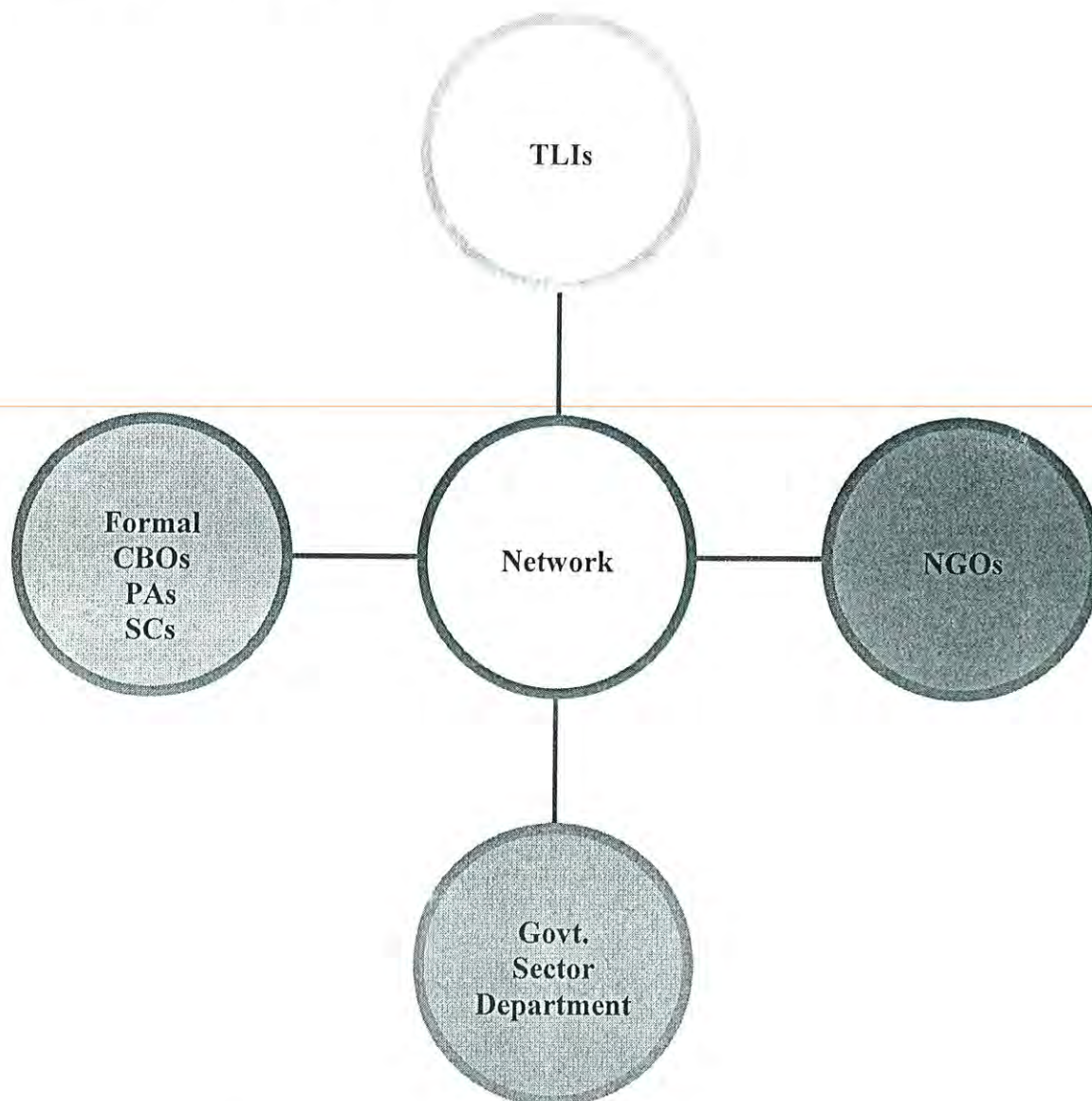
### **7.6 Precautions**

In order to channel resources through TLIs and motivate them to be an active practitioner of development, what we need is, help them create a net work that enables them move

beyond the demarcation line which limit their contribution to the well being of the society as a whole. Building the capacity of the leadership through a carefully designed training is the other important means to achieve results. It is also important to improve their bookkeeping and documentation process. Maintaining their cultural values, respecting their decisions and taking care not to interfere in to their ways of doing things is the best strategy to work with them. The effectiveness of social capital is manifested on its degree of networking. The following picture designates how should the inter linkage between modern institutions and TLIs should be in order to compliment each other. (See figure 11)

- Creating a net work
- Building the capacity of leaders
- Improve their bookkeeping and documentation
- Maintain their freedom of expression
- Maintaining their cultural values,
- Respecting their decisions
- Taking care not to interfere in their internal affairs (administration).

Figure 11. Net working of TLIs



Source: Sileshi Tessler

In spite of alienating local institutions, to involve in to the development process as an important part-taker we have observed that there is a share of interest and visible network among TLIs. If a member of an Iddir violates one of the rules in their bylaws, and refuse to abide himself to the disciplinary action taken by Iddir then, the leadership of Idir will inform the cause to both the respective Sebekagubae and Mahiber, which consequently is followed by a strong sanction (Wugez) against him until he submits to their standard.

These institutions also cooperate in different kinds of issues that can affect one or the other in different ways.

Having the consent of members on all issues of their sake, respecting the democratic rights of electing their leaders and honoring the decision making power of the people is one of the ways to develop self-esteem of members. We can exploit the potential of our form of social capital i.e. TLIs, which is the secret of success to the eastern and Far East Asians like Japan and Korea.

Other wise, people will always be hesitant and suspicious to what we told them whether it is good or bad; they will remain to be reluctant to adopt new ideas.

## 8. Conclusions and Suggestions

### 8.1 Conclusions

- **Salient Features of Tachgayint :-** The altitude of Tachgayint Wereda ranges between 750-2800mts above sea level. That is from Guna Mountain to Djita River. Topography of the Wereda consists of gullies and rugged terrain [54%] mountains [23%] and plain [22%] and it is divided in to three agro-climatic zones. Dega [23%], Woina dega [53.3%], kola [23.7%] and Agriculture is based on rain fed.
- **Magnitude of the Problem:-** In spite of intensive external effort, chronic drought has taken lives of thousands. The natural calamity coupled with the deep-rooted poverty has forced people to migrate in search of food. The people of Tachgayint are under relief food assistance for the last 32 years. Most of the people were assisted for at least six months of the year.
- **Differential Community:-** Vast majority of the population earn its living from agriculture and lives under poverty line. A very few proportion is considered to be relatively better off. 30% of the total Householders are women. Sector Departments of the Government, NGOs and CBOs (SC, P.A.s, civil societies) are the main actors of Development.

self reliance, is structured, transparent, a high degree of accountability, responsible, responsive, autonomous decision making power and active participation of women.

- **Gender Sensitive:-** Women used to engage in specific activities of TLIs, likewise the men. Especially TLIs are the resilience mechanism for women Householders. They use to borrow grain from their Iddir or Mahiber or Sebeka Gubae. The involvement of TLIs can help in minimizing the workload of women (By way of clearing springs, planting trees, encouraging them to use family planning systems).
- **Challenges:-** Conceptual and methodological uncertainties are some of the problems to bring TLIs to the development arena. There is a general consensus in the public that TLIs are not viable options to development practices. Because they fear they might lose their identity.
- **Case Study:-** As we have observed from the case study the improved agricultural technologies generally benefit the better endowed farmers, those with access to good land, credit, external input and irrigation. The destitute or resource poor farmers are bypassed. Given the vast majority are poor the consequence is devastating.
- **Dynamics of TLIs:-** It was realized that TLIs are in a continuous gradual change. The way TLIs operate some years back by and in large has shown a significant change. This makes competent to serve their members in a better way. And still this indicates that they can be shaped to a required standard with a careful manipulation.
- **Conflicts:** - The assumption that TLIs are backward and less competent to implement development activities has hampered the desire to a sustainable end. Some people believe that TLIs will aggravate gender issues and sustain social differentiation. This fallacious attitude has made TLIs to be marginalized from development world. The research shows that by increasing networking of TLIs with modern institutions we can accomplish identified tasks effectively.
- **Social Capital:** TLIs like Iddir are Social capital that can play a significant role in improving the livelihood of the poor community.

## 8.2 Proposed Suggestions

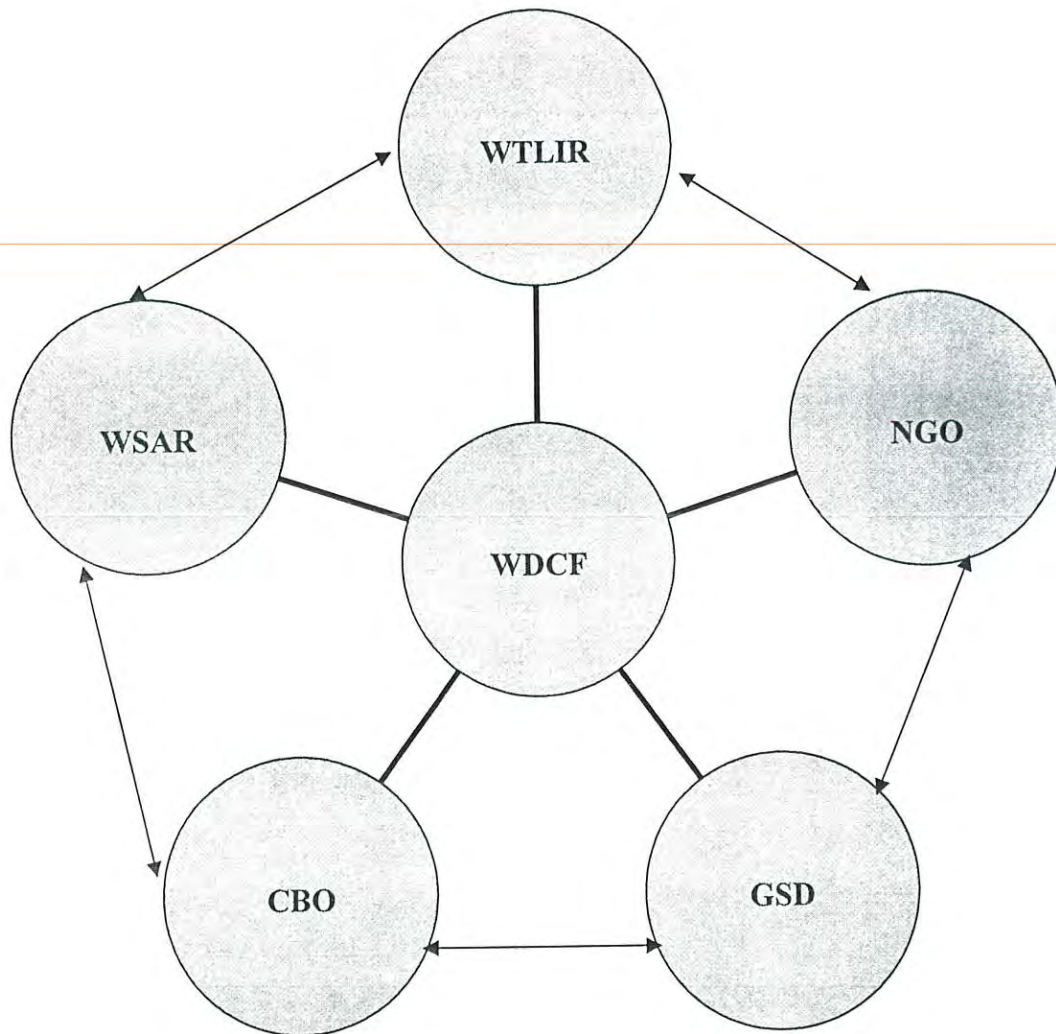
- **Addressing the Environmental Crises:-** Since Tachgayint is located in the Blue Nile River basin its gorgeous and rugged terrain needs a carefully designed and sustainable “Natural Resource Management”. This can be possible only with the genuine participation of the grass root level community. Concerned bodies should give a due attention to this very fact.
- **Understanding the Complexity and Diversity:-** In order to alleviate the food security problem and deterioration of the livelihood of the community, we need to specifically determine the magnitude and complexity of the problem that needs our special attention. The research strongly discourages a blanket cover solutions.
- **Stimulating Integration and Coordination:-** All stake holders working to enhance the living condition of Tachgayint community(i.e. the Government, NGOs, CBOs and TLIs) should work to attain their goal. Integration, cooperation and coordination are vital for sustainability.
- **Intermarriage with External Inputs:-** The research emphasizes the advantage of external inputs for the worsened living situation of Tachgayint community. The engagement of external parties is important to fill gaps of the government. However these external inputs should not aggravate dependency and paralyzes sustainability. They should use a systematic approach.
- **Flexibility and Simplicity of TLIs:-** - the less complex nature and open features of TLIs make them preferable to an easy access. Development practitioners are encouraged to approach them to benefit the destitute from their resources and improved practices.
- **Multifunctionality of TLIs:-**In addition to their purpose of establishment, TLIs can be used for different purposes. They are effective in disseminating message to grass

root level community, active to implement priority needs in their vicinity, to maintain the natural environment base and promote micro-finance through group collateral. Therefore the research recommends stake holders to involve TLIs in their development activities.

- **Social Capital as an Entry Point:-** TLIs have strong social cohesion based on trust, reciprocity, neighborhoodness and friendship. This is glue to cooperation and responsibility. The strong bylaws and accountability makes them development friendly. The research recommends development practitioners to consider them as potential inputs of their plan.
- **Targeting the Poor:-** TLIs are open to all who are interested to participate in accordance with their bylaws. Individuals of different status irrespective of their wealth, age, gender and education are organized under them to a common goal. TLIs allow poor community members to continue participating as a full member even when they are unable to pay contributions. Therefore the research discourages marginalizing TLIs from development programs as it consequently implies marginalization of the vulnerable.
- **Adapt the Principles of Idir:-**The secret behind the rapid acceptance and sustainability of Iddir is its foundation; the Principles. Its democratic nature, strong bylaws, cost effectiveness, trust, responsibility, responsiveness, transparency, accountability, consistency, persistence, gender sensitivity and poor friendly nature has made it to win wide acceptance among poor community members. The study strongly recommends all development parishioners to base their organizational structures on these basic principles.
- **Over Coming the Bottle Necks:-** The fallacious belief that TLIs are worthless to development is disproved in this study. TLIs are Social Capitals which we should exploit their potential for the betterment if the poor. Development actors should by all means fight this attitude to benefit the people on the bread line.

- **Lessons Learned form the Case Studies:-** Show that the better off is the one who is benefiting from the extension packages and improved technology. Poor people are marginalized from accessing most of the benefits availed. We should strive to work hard to benefit the destitute directly.
- **Understanding the Dynamics of TLIs :-** TLIs have gone a continuous change in there past history and they will keep on to change to serve better. This by and in large, shows that they can adjust them selves and maintain their basic principles. The research recommends that development actors should take the advantage of their dynamic nature of TLIs.
- **Conflict Resolution:-** Modern institutions believe that they are better way to development. And therefore marginalize TLIs from development activities, an approach that has proved to take no where. The study tries to signify that these two categories of institutions supplement each other to an effective and sustainable change. Creating a net work will help to compliment the efforts of one another. The following figure shows a consultation forum proposed at a Wereda level to be followed by the same structure at PA level. It is also recommended to have well trained facilitators who can initiate hot discussions among members of TLIs following the issue that affects their lives. (See figure 10)

**Figure 12. Consultation forum at Wereda level**



CBO-----Community Based Organization  
GSD-----Government Sector Departments  
NGO-----Non Governmental Organization  
WDCF-----Wereda Development Consultation Forum  
WSAR-----Woreda Social Affair Representative  
WTLIR-----Wereda Traditional Institutions Representatives

*Source: Sileshi Tessera*

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## APENDECIES

### Dynamics of traditional local institutions for the poor

Name: Ato Kefyalew Belay

Occupation: Chairman of Mahiber

Date: 1/04/06

B)

Tradirional L.Inst.	In the prev. days	Recently	Comment
Mahiber	One can be a member of different Mahibers	One can attend and be a member of two or three Mahibers as far as he bears the load	It can be used for development activity or to implement micro finance program. But people should discuss exhaustively, with out imposition on how to proceed like they used to decide on any other case.
	Prepare Tella (locally prepared beer), bake Engera and wat (sauce) for members as a form of feast. They slaughter sheep or goat in most cases	Now the extended feast has been considered as bad traditional practice. It is called "Wedel gaz" instead Tella (local bear) is prepared, bread will be baked, roasted barley or wheat is delivered on the feast	
	It has bylaws, one who does not fulfill his obligation on his turn of preparing the feast will be punished.	Mahiber has its own bylaw therefore members are accountable to the members and the leader ship. If they did not fulfill their obligation.	

	Member gets together to share the smaller feast. Who ever comes, as a guest will be invited to take part?	The feast is freely distributed for guests, by passers and poor people what so ever. One who have no land or lost his harvest due to natural disaster can share from what ever the feast deliver.	
	Its one way or an informal medium of sharing information. People chat on what ever they think is very important to the village. They share information of the weather condition, Harvest time, plowing and sowing period, problems they encountered and solutions they designed, new happenings(political, social or economical)	Well-being of members, framing practices, plowing and sowing time schedule, pest problems, new extension services and ideas and their implications; political, social and economic situations that affect their life were discussed informally among people sitting together.	

### Dynamics of traditional local institutions for the poor

Name: Ato Melake Tsehay Occupation: Merigetta(Chairman)

Date:4/04/006

C)

Traditional L.Inst.	In the prev. days	Recently	Comment
<b>Sebeka gubae</b>	Lead by "Kesegebez" or "Yedeber Aleka"	Lead by "Kale Gewadi" or Sebeka Gubae. -The chairman and its members are elected by the respective congregation and conformed by the zone Betekhinet. It can also be fired by the congregation but the Zone Betkehinet should confirm. The chairman should eternalize the doctrine of the Orthodox Church	-Can be used to mobilize the community for development activities. -for credit promotion -Family planning and NRM

	<p>-Collects tenth of an income from the individual member of the congregation  - He keeps the wealth of the Tabernacle;  He pay's salary of all service givers (to the Priest, Merigeta, Dicon, and Akabit)</p>	<p>-It has a formal structure and a guide line for an administrative purpose  -It collects tenth of an income from the Congregation  -Uses legal collection receipts, they have a cashier and pays on legal paying voucher. Its account is audited every year. and pays five birr to the zone "Bete kehnet" per year</p>	
	<p>Kesegebez has a strong power in ordering members of the congregation to do or undo something which is believed to be bad practice. For example he can order people not to cut a tree from an area. And the order is respected in the sense that it do have a spiritual dimension. It is called Wugez</p>	<p>S.gubae uses to mobilize the community for some development activities such as tree planting around the church. To construct and maintain the Church.  To contribute material and cash for identified purpose which people believes to work.</p>	
	<p>He lends grain for whom who is in a desperate conditions because of crop failure.</p>	<p>According to the chairman; S.gubae lends money or grain to its members to be paid in a short period of time. How ever the interest is very high i.e. 5% per month. It has a higher possibility of pay back.</p>	

**Dynamics of traditional local institutions for the poor**

Name: W/ro Melke Altasebe Occupation: Farmer and Women H.Hs

Date:3/04/06

D)

Traditional L.Inst.	In the prev. days	Recently	comment
Iquib	Iquib is not as such popular in the previous time How ever since Kebele 02 is adjacent to Arbgebeya town, people are aware of it and used to save money through it.	-Now some farmers who participate in petty trade use Iquib as a means of saving.	-This is one of the important channels to help people learn the benefit of saving
	Iquib is initiated by elders and business people who are natives, and who people trust them.	Iquib can be initiated by individuals interested to save money. They usually include their friends and neighborhoods or relatives. Individuals who trust each other use to initiate it. Members should have the same capacity of saving.	Therefore Micro finance program can even be promoted through this institution.
		They usually organize the Iquib for a short period of time (usually in a year time)	
	There was a cash and material (like Yegabi Iquib, Yebeg Iquib...)Iquibs.	The drawing is made though a lottery system. But if one needs the cash he can buy from who ever draw the lottery and pays an interest. Iquib can be adjusted to fit the financial capacity of members. If one defaults in the mid of the period he will be paid the amount he has saved at the end of the day.	

Nineteen years financial expenditure for development activities of FHI/E

Year	Fin. exp. in USD
1985	2861829
1986	5531713
1987	11,608,920
1988	21,821,192
1989	9,906,521
1990	8,461,567
1991	2,844,003
1992	3,612,095
1993	1,859,945
1994	6,330,193
1995	7,317,333
1996	4,047,819
1997	3,625,524
1998	3,295,974
1999	3,816,884
2000	8,257,617
2001	6,862,497
2002	1,884,840
2003	11,356,488

I. Questioner

Village \_\_\_\_\_

Name \_\_\_\_\_

Enumerator \_\_\_\_\_ Date \_\_\_\_\_

Questions Proposed to woman household, poor family head

I. House Hold

- 1. If the house holds is woman then  
-Status 1.Widowed 2.Divorced 3.Not engaged 4. Departed 5. Other
- 2. Size of Family \_\_\_\_\_
- 3. Under five \_\_\_\_\_
- 4. Age \_\_\_\_\_ (of W.H.H)
- 5. No of elder (>55)

II. Asset

- 6. Size of farm land \_\_\_\_\_
- 7. If fragmented then, 1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_  
(Including the rented one)
- 8. Types f crops under farm \_\_\_\_\_
- 9. Production in quintal 1. \_\_\_\_\_ 2. \_\_\_\_\_  
3. \_\_\_\_\_ 4. \_\_\_\_\_
- 10. Fertility oof soil 1. Very good \_\_\_\_\_ 2. medium \_\_\_\_\_ 3. Poor
- 11. Slope of the land \_\_\_\_\_
- 12. Who plow your farm land  
1. Own 2. Rented 3.other
- 13. Livestock 1.oxen \_\_\_\_\_ 2. Cows \_\_\_\_\_ 3.Sheep \_\_\_\_\_ 4.chicken \_\_\_\_\_  
5. Mules \_\_\_\_\_ 6.Mules, donkey, and horse \_\_\_\_\_
- 14. Forage situation \_\_\_\_\_
- 15. Types of improved inputs  
1. Fertilizer 2. Improved seed 3. Poultry 4. Other
- 16. Income obtained this year \_\_\_\_\_
- 17. Type of agricultural technology \_\_\_\_\_
- 18. Response on agricultural Technology \_\_\_\_\_

III. Additional Income

- 19. Source of income other than Agriculture  
1. \_\_\_\_\_ 2. \_\_\_\_\_  
3. \_\_\_\_\_ 4. \_\_\_\_\_

IV. Local Institution

- 20. Institutional Affinity in order  
1. \_\_\_\_\_ 2. \_\_\_\_\_  
3. \_\_\_\_\_ 4. \_\_\_\_\_

**V. Micro finance**

21. Cash credit for the last five years

2001. \_\_\_\_\_ 2004. \_\_\_\_\_  
2002. \_\_\_\_\_ 2005. \_\_\_\_\_  
2003. \_\_\_\_\_

22. Payment condition \_\_\_\_\_

**VI. Food Aid**

23. Aid received this year

Wheat \_\_\_\_\_ Kg/month  
Oil \_\_\_\_\_ Kg/Month

## Questions proposed to Women House Holders, poor family head

*(Basic information before starting the interview)*

### I. Personal Information

- If Women H.H then,
  1. Widowed
  2. devorced
  3. have never engaged before
  4. Departed
  5. Other \_\_\_\_\_
- Number of family members \_\_\_\_\_
- How many of them are under five and old age?(write explicitly) \_\_\_\_\_

### II. Asset

1. Do you have a farm land? \_\_\_\_\_
  - What is the size of the farm land? \_\_\_\_\_
  - Which crops did you usually grow \_\_\_\_\_
  - Who help you in plowing the land? \_\_\_\_\_
  - Did you pay for plowing? How much did you pay this year? \_\_\_\_\_
  - Soil type \_\_\_\_\_
  - Slope of the land \_\_\_\_\_
2. How about Livestock
  - Oxen \_\_\_\_\_
  - Cows \_\_\_\_\_
  - Sheep \_\_\_\_\_
  - Goats \_\_\_\_\_
  - Horse, Mule and donkeys \_\_\_\_\_
2. What other source of income do you have \_\_\_\_\_

### III. Food Aid

3. Have you ever become out of grain stock in the last five years?
  4. What do you do for your self and family during this time? \_\_\_\_\_
-

6. Who has tried to help you during this time? \_\_\_\_\_
7. Are you satisfied with the given aid? \_\_\_\_\_
8. What should you believe have to do to escape this problem for ever? \_\_\_\_\_

**IV. Local institution**

9. Can you name some of the traditional local institutions in your village please? \_\_\_\_\_
- \_\_\_\_\_
10. What are their primary functions? \_\_\_\_\_
- \_\_\_\_\_
11. Do you have any idea about their establishment? How long is it? \_\_\_\_\_
- \_\_\_\_\_
12. Do you remember one of the popular event performed by one of these traditional local institutions in your village? \_\_\_\_\_
- \_\_\_\_\_
13. What does these mean to you? \_\_\_\_\_
14. Do you think they can serve best at times of adverse (bekefu ken) and even at normal times in development activities?(please probe her to mention one of her memory in this term) \_\_\_\_\_
- \_\_\_\_\_
15. Why do you think that traditional institutions are practical in terms of solving an immediate HH problems and working together to alleviate poverty?
16. What does PA mean to you? \_\_\_\_\_
17. How fast do they respond at times of your problem? \_\_\_\_\_
- \_\_\_\_\_
18. Are you happy with their selection criteria for free food distribution and FFW/EGS? \_\_\_\_\_
- \_\_\_\_\_
19. Which Local institutions do you best trust in understanding you problem? \_\_\_\_\_
- \_\_\_\_\_
20. Which Local institutions do you think will give fast and reliable response to your priority need, if given the chance to access to resources? \_\_\_\_\_
- \_\_\_\_\_

21. What do you suggest to the NGOs near by and the government body if you have the chance to give your opinion on how to work together? \_\_\_\_\_

#### **V. Agricultural technology**

22. Have you ever been introduced to agricultural technology inputs, (like DLS, improved stove, poultry, fertilizer, water harvesting, vegetable preserving and storing material, improved plow, improved seed, NRM techniques, irrigation scheme, improved sheep variety,...?) \_\_\_\_\_

23. Which one of them do you practically use? Why? \_\_\_\_\_

24. Which one of them do you think is accepted and adopted? \_\_\_\_\_

25. What about the rest? Why do you think they are resisted? or were not accepted \_\_\_\_\_

26. What should be done to improve them and implement for a better production?

#### **VI. Micro finance (Cash credit)**

27. Do you know that there is a local institution who gave cash credit in this wereda? \_\_\_\_\_

28. Have you ever accessed to a cash credit? \_\_\_\_\_

29. If yes how much? \_\_\_\_\_

30. Did you pay back on time? \_\_\_\_\_

31. Do you believe that there is a fair distribution in this sense? Who is the best eligible man for credit \_\_\_\_\_?

32. Who should you believe serve this service (the traditional or the formal institutions?) \_\_\_\_\_

33. Do you think that people will pay back the money on time if it is distributed through your traditional local institutions? \_\_\_\_\_

34. How many kgs of grain and liters of oil do you receive per month? \_\_\_\_\_

35. For how many months did you receive aid in the year? \_\_\_\_\_

Name of the Enumerator \_\_\_\_\_

**Back ground of the study area**

**I. Socio-economic condition**

- Total number of people \_\_\_\_\_

0-5years old	M _____	F _____
5-15	M _____	F _____
15-35	M _____	F _____
35-55	M _____	F _____
>55years	M _____	F _____

**II. Social aspect**

1. Religion (Indicate % proportion)

- 1) Orthodox Christian \_\_\_\_\_ 2) Muslim \_\_\_\_\_ 3) Protestant \_\_\_\_\_  
4. Other \_\_\_\_\_

2. Did the community of Tachgayint have a traditional form of association?

1. Yes 2.No

3. Indicate the names of associations

- 1) Ider / kire 2.Mahiber (senbete or...) 3) other \_\_\_\_\_

4. How do the people use these associations as one of the resilience mechanisms during adverse times?

5. What are the other formal of associations/CBOs? \_\_\_\_\_

6. How do FHI/E and other NGOs work with these associations? \_\_\_\_\_

7. Do these Associations have resources? \_\_\_\_\_

8. What is the role of women in both forms of the indicated associations? \_\_\_\_\_

9. How do women access to resources? \_\_\_\_\_

10. Do they have control over assets/resources? \_\_\_\_\_

11. Do they have a strong say in decision-making? \_\_\_\_\_

12. Can one use these associations for development activities? \_\_\_\_\_
13. Do you believe that the current partnership and integration of the associations With FHI/E and other NGOs are satisfactory and effective? \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### III. Agriculture

14. What are the major agricultural productions of Tachgayint?

Cereals \_\_\_\_\_

Pulses \_\_\_\_\_

Vegetables \_\_\_\_\_

Permanent trees \_\_\_\_\_

- Average production per hectare per HH per item
- Barley \_\_\_\_\_ Kgs
- Wheat \_\_\_\_\_ kgs
- Beans \_\_\_\_\_ kgs
- Others \_\_\_\_\_

12. Do farmers use fertilizers? 1)Yes 2)No

13. Do farmers use improved seed? 1)Yes 2)No

14. If yes, then where do they get the fertilizer?

15. Where do they get improved seed \_\_\_\_\_

16. How do farmers get these inputs? 1) On credit basis 2) on cash? 3)Free of charge 4)either of the combinations 5)other \_\_\_\_\_

17. How many Kgs from each do a HH receive at an average? \_\_\_\_\_

18. Which type of fertilizer do they use? \_\_\_\_\_

19. Which type of improved seed do they use? \_\_\_\_\_

20. For which grain or item do they usually use fertilizer? \_\_\_\_\_

21. If they get on credit basis how many of them have paid the credit on time? \_\_\_\_\_

22. How many have delayed the payment? \_\_\_\_\_

23. How many of them are defaulters? \_\_\_\_\_

24. What is the fundamental reason for defaulting or delaying payments? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

23 What masseurs do NGOs and the government takes on defaulters? \_\_\_\_\_

24 How does FHI/E help the poor community member in this sense? \_\_\_\_\_

25. Is there a Micro Finance institution? 1) Yes 2.) No

26. How many farmers get cash credit from this institution per year? (You may indicate the performance of the last five years or take the average number of the last five years) \_\_\_\_\_

27. What is the maximum amount of cash delivered to one farmer? \_\_\_\_\_
28. Did FHI give credit services? 1) Yes \_\_\_\_\_ 2.)No \_\_\_\_\_
29. If yes, indicate the amount of credit per head \_\_\_\_\_
30. How did credits collected form farmers? \_\_\_\_\_
31. What is the fate of defaulters \_\_\_\_\_
32. Is there any mechanism to assist poor farmers in this respect? \_\_\_\_\_
33. What is the average land size per HH?
- Farmland \_\_\_\_\_
  - Grazing land \_\_\_\_\_
  - Back yard \_\_\_\_\_
34. What are the main problems in connection to pre-harvesting?
35. What are the main problems in connection to post harvesting?
36. Do these problems have different dimensions in different agro climatic condition of the Wereda? Please indicate

\_\_\_\_\_

37. What systems do they use to prevent their crop from these problems?

38. Where do farmers go to seek help on this matter? Indicate all organizations?

39. How do these organizations help the farmers?

40. What are the roles of CBOs in this respect? \_\_\_\_\_

41. What is the role of Service cooperatives in this respect? \_\_\_\_\_

42. What is the link of NGOs and especially FHI/E with these CBOS/ Service cooperatives?

43. How many people have beehives? \_\_\_\_\_

44. What is the average production per beehive? \_\_\_\_\_

45. Do people use improved beehives? \_\_\_\_\_

46. How many farmers have improved beehive? \_\_\_\_\_

47. What is the average production of improved beehive per year (that farmers actually harvest)

48. Which organization has introduced the improved beehive in the area? \_\_\_\_\_

49. What is the size of communal grazing land in the wereda?  
 50. Are there community organizations that manage the communal land at each village?  
 1)Yes            2)No  
 51. Do they have bylaws?            1)Yes            2)No  
 52. Did farmers use cut and carry system in the wereda? 1)Yes 2)No  
 53. What system do people use to feed their cattle? \_\_\_\_\_  
 54. Do they have feed types other than grazing in the field?            1)Yes            2)No  
 55. What is the role of FHI/E and other NGOs in this respect \_\_\_\_\_?

56. How many farmers didn't have an Ox? \_\_\_\_\_ How many have  
 a. One Oxen \_\_\_\_\_  
 b. Two Oxen \_\_\_\_\_  
 c. Above two \_\_\_\_\_

57. Number of cattle in the wereda \_\_\_\_\_  
 58. Number of mules, donkey and Horses \_\_\_\_\_  
 59. Number of sheep, goats, hen \_\_\_\_\_  
 60. What is the ratio of number of live stock to the total number of people living in the wereda? \_\_\_\_\_  
 61. Is there an improved?  
 Cattle breeding            1) Yes            2) No  
 Sheep breeding 1) Yes            2) No  
 Goat breeding            1) Yes            2) No  
 And poultry breeding at farmer's level? 1) Yes            2) No  
 \_\_\_\_\_  
 62. Which organization has introduced these varieties? \_\_\_\_\_  
 63. Do FHI/E work in this area to help farmers? 1) Yes            2) No  
 64. What is this program called? \_\_\_\_\_  
 65. How long it persist? \_\_\_\_\_  
 66. What is the budget amount allocated in this sense? \_\_\_\_\_  
 67. Is there any other NGO who is working in this area? \_\_\_\_\_

#### IV. Relief and food aid

68. How many people of the Wereda were registered to receive food aid in the indicated years?

Year	No. Beneficiaries	Food distributed in MT	Share of FHI
1996	_____	_____	_____
1997	_____	_____	_____
1998	_____	_____	_____
1999	_____	_____	_____
2000	_____	_____	_____
2001	_____	_____	_____
2002	_____	_____	_____
2003	_____	_____	_____

2004 \_\_\_\_\_  
2005 \_\_\_\_\_

69. How are the beneficiaries selected?  
1. Through PA leaders 2. Through the wereda Administration 3. Using wealth ranking 4. Other methods \_\_\_\_\_
70. Who is responsible of distributing the food aid? \_\_\_\_\_
71. Indicate the names of the organizations that channel the resource? \_\_\_\_\_

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72. How does the government control the food aid? \_\_\_\_\_

73. Source of income for most farmers other than agriculture is  
1) FFW 2) EGS, 3) Daily labor, 4) trade  
5) Other \_\_\_\_\_

74. Indicate the amount of grain and oil paid per head/ day  
1) FFW \_\_\_\_\_  
2) EGS \_\_\_\_\_

75. How many MT of grain and litters of oil is distributed by FHI/E in FFW last year?  
1. \_\_\_\_\_ MT grain 2. Litters oil \_\_\_\_\_

76. How many MT of grain and litters of oil is distributed by the government and other NGOs in FFW last year?

77. How many people benefit form FFW? (Indicate the average number of five years) \_\_\_\_\_

78. For how many months in a year is FFW implemented? \_\_\_\_\_

79. How many people benefit from EGS? \_\_\_\_\_

80. For how many months of the year did they participate in EGS? \_\_\_\_\_

81. How many MT of grain and litters of Oil is distributed by FHI in EGS last yr. \_\_\_\_\_

82. What are the activities people engaged to be paid in the either of the schemes? \_\_\_\_\_

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83. Do women participate in FFW and EGS? 1)Yes 2)No

84. How do old aged and disabled and the poorest of the poor are made to benefit from this scheme? \_\_\_\_\_

85. Indicate the quantitative achievements through these schemes for the last five years (2000-2005)

Terrace -----Kms \_\_\_\_\_

Check dam-----Kms \_\_\_\_\_

Road construction-----Kms \_\_\_\_\_

Spring development/shallow well-----Number \_\_\_\_\_

Seedling Pit preparation-----Number \_\_\_\_\_

Nursery-----Number of seedling \_\_\_\_\_

86. Are these physical constructions maintained every year? 1)Yes 2)No

87. If yes what percent of it is maintained? \_\_\_\_\_

88. If no, why do you think is the reason? \_\_\_\_\_

89. Indicate the size of land that is covered by forest. \_\_\_\_\_

90. What do people use to cook their daily meal? \_\_\_\_\_

1. Wood                      2. dung                      3. Crop harvest remnants 4. Other

91. Can we put the proportion? \_\_\_\_\_

#### **V. Service cooperatives**

92. How do FHI/E work with them in assisting to solve their problem?  
\_\_\_\_\_

93. How many service cooperatives are there in the wereda? \_\_\_\_\_

94. How many HH are organized under these services? \_\_\_\_\_

95. Are these cooperatives actively working to benefit the farmers? \_\_\_\_\_

96. If they are not active why? \_\_\_\_\_

97. What are the basic services that service cooperative give to its members?  
\_\_\_\_\_

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#### **VI. Irrigation**

98. What is the total land size suitable to Irrigation? \_\_\_\_\_

99. How many of this is under irrigation currently? \_\_\_\_\_

100. The total land size that is suitable for farming in hectares is \_\_\_\_\_

94. How many Irrigation schemes did FHI constructed in the Wereda? \_\_\_\_\_

95. How many hectares of land is irrigated by FHI/E? \_\_\_\_\_

96. How many people have benefited form these irrigation schemes? \_\_\_\_\_

#### **VII. Education**

96. What is the number of schools? (Elementary, junior, senior and any other training center).  
\_\_\_\_\_

97. Indicate number of students at each level. \_\_\_\_\_

98. -How many teachers are there in the wereda at each level? \_\_\_\_\_

99. -Indicate the percentage of school aged children to those who are attending school currently. \_\_\_\_\_

100. How many schools did FHI constructed in the Wereda? \_\_\_\_\_

#### **VIII. Health**

101. How many health institutions do we have in the Wereda?

Health center \_\_\_\_\_

Health Post \_\_\_\_\_

Clinics \_\_\_\_\_

102. How many CHWs, are there in the Wereda? \_\_\_\_\_

103. How many CBDs are there in the Wereda? \_\_\_\_\_

104. Is there EPI program? 1. Yes 2.No

105. How many children under 5 years old were immunized for the last five years? \_\_\_\_\_
106. How many mothers has been immunized during the last five years?(you can indicate each year performance \_\_\_\_\_)
107. How many medical Doctors, Nurses, and Dressers do we have? \_\_\_\_\_
108. What is the ratio physician to the population in the wereda? ? \_\_\_\_\_
109. What are the prevalent diseases in the wereda?(rate them please) \_\_\_\_\_
110. How many people at an average were infected by malaria every year? \_\_\_\_\_
111. How many HIV/AIDS patients were there? \_\_\_\_\_
112. What is the nutritional status of children?( find the figure form the wereda Health center) \_\_\_\_\_
113. How many are stunted?/ under weight? \_\_\_\_\_
114. How many mothers get prenatal service? \_\_\_\_\_
115. How many mothers get postnatal services? \_\_\_\_\_
116. What is the percentage of women who are aware of \_\_\_\_\_ contraceptives?
117. Of condom? \_\_\_\_\_
118. How many of them use contraceptives or \_\_\_\_\_ condoms? \_\_\_\_\_
119. How many of the population are aware of HIV/AIDS? \_\_\_\_\_
120. How many of them can tell the causes of HIV/AIDS? \_\_\_\_\_
114. Is there a VCT center at Tachgayint? How many individuals came to test to this centers everyday? \_\_\_\_\_
115. Which sex comes to the centers more/ Women or male? \_\_\_\_\_
116. Why do you think is that? \_\_\_\_\_
117. Do we observe pre-marriage testing every year ? \_\_\_\_\_
118. Please indicate the number if any. \_\_\_\_\_
119. How many health posts, clinics and health center did FHI has constructed? \_\_\_\_\_
120. What is FHI/E support in terms of drugs and medical equipments?  
 1. Drugs \_\_\_\_\_ (for the last five Years)  
 2. Medical equipments \_\_\_\_\_  
 3. Training \_\_\_\_\_

### IX. Water

121. How many Hand dug wells and developed springs do we have?  
 Shallow well \_\_\_\_\_, Springs \_\_\_\_\_, bore hole \_\_\_\_\_
122. What is the proportion of the people who get clean water? \_\_\_\_\_
123. Do we have tap water? \_\_\_\_\_
124. How many people use from this service? \_\_\_\_\_
125. Is water borne disease prevalent in the wereda ? If yes, how do we measure it? \_\_\_\_\_
126. How many Handug wells and springs are constructed in the last ten years by FHI/E 1.Hundug well \_\_\_\_\_ 2.Springs \_\_\_\_\_

### X. Bio-physical condition-----

127. -Agro climatic condition \_\_\_\_\_  
 -Total farmland size \_\_\_\_\_  
 -Land covered by forest \_\_\_\_\_  
 -Irrigable land \_\_\_\_\_  
 -Total land under irrigation currently \_\_\_\_\_

-Types of crops (tick the on the one witch is major crop in the area)

- Cereals

- Teff \_\_\_\_\_ production/year \_\_\_\_\_ MT
- Barley \_\_\_\_\_ production/year \_\_\_\_\_ MT
- Wheat \_\_\_\_\_ production/year \_\_\_\_\_ MT
- Maize \_\_\_\_\_ production/year \_\_\_\_\_ MT
- Sorghum \_\_\_\_\_ production/year \_\_\_\_\_ MT
- Finger millet \_\_\_\_\_ production/year \_\_\_\_\_ MT
- Oats "Aja" \_\_\_\_\_ production/year \_\_\_\_\_ MT
- Rice \_\_\_\_\_ production/year \_\_\_\_\_ MT

-Pulses

- Horse beans \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Field peas \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Haricot beans \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Chickpeas \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Lintels \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Vech \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Soya beans \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Fenugreek \_\_\_\_\_ Production/year \_\_\_\_\_ MT

Oil seed

- Neug \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Linseed \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Ground nut \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Sunflower \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Sesame \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Rapeseed \_\_\_\_\_ Production/year \_\_\_\_\_ MT

Root crops

- Potato \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Sweet potato \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Garlic \_\_\_\_\_ Production/year \_\_\_\_\_ MT
- Onion \_\_\_\_\_ Production/year \_\_\_\_\_ MT

**XI. Forestation**

128. How many hectares of the land is covered by forest? \_\_\_\_\_
129. Out of the above how many hectares of the land is covered by eucalyptus?  
\_\_\_\_\_
130. How many hectares of land is reserved for communal grazing land?  
\_\_\_\_\_
131. What are the dominant tree species, which grow in the area?  
\_\_\_\_\_
132. What are the major soil types of the wereda?  
\_\_\_\_\_
133. .How is the soil fertility condition?  
\_\_\_\_\_
134. Name the wild animals that are endemic to Tachgayint \_\_\_\_\_
135. How do you express the topography of the land?  
\_\_\_\_\_

136. What types of minerals do we find at Tachgayint Wereda?

137. How many trees were planted in the last 10 years by FHI/E? \_\_\_\_\_

138. How many hectares of this trees were in a good condition? \_\_\_\_\_

139. Who manage's the forest? Are they maintained? \_\_\_\_\_

140. How do people wants them to be managed? \_\_\_\_\_

**XII. Government intervention**

141. What type of extension works is going on?

142. What is the five years extension strategy of the wereda?

-In Agriculture (please collect the material if any)

\_\_\_\_\_

\_\_\_\_\_

-Education \_\_\_\_\_

\_\_\_\_\_

-Health \_\_\_\_\_

\_\_\_\_\_

-water and sanitation \_\_\_\_\_

\_\_\_\_\_

**XIII. Productive safety net**

143. What is the objective of productive safety net \_\_\_\_\_

\_\_\_\_\_

144. What are the main programs included in productive safety net? \_\_\_\_\_

\_\_\_\_\_

145. What are the specific activities? \_\_\_\_\_

\_\_\_\_\_

146. How is it different from other programs? \_\_\_\_\_

\_\_\_\_\_

147. In how many PAs does it work? \_\_\_\_\_

\_\_\_\_\_

148. What is the total amount of resource allocated for this program and for how many years? \_\_\_\_\_

**XIV.**

148. NGOs and other organizations who are involved in different activities in the wereda.

1. \_\_\_\_\_

\_\_\_\_\_

2. \_\_\_\_\_

\_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_  
 5. \_\_\_\_\_  
 6. \_\_\_\_\_

149. What is the total amount of resource allocated by these NGOs?

1. Cash \_\_\_\_\_ 2. Commodity \_\_\_\_\_

**XV.**

**150. Study area at PA level**

✦ Suggest PA that is access-able; one PA from each agro-ecology where we have intensive activities of FHI/E

1. \_\_\_\_\_  
 - Population \_\_\_\_\_  
 -land use \_\_\_\_\_  
 -land size per HH \_\_\_\_\_  
 -Livestock \_\_\_\_\_  
   -Cattle \_\_\_\_\_  
   -goats \_\_\_\_\_  
   -donkey \_\_\_\_\_  
   -sheep \_\_\_\_\_  
   -Mule \_\_\_\_\_  
   -Horses \_\_\_\_\_  
 -Major crop type \_\_\_\_\_  
 -The assumed average productivity per hectare per item with out artificial fertilizer is \_\_\_\_\_  
 - \_\_\_\_\_  
 - \_\_\_\_\_  
 - \_\_\_\_\_  
 -Means of income other than agriculture \_\_\_\_\_  
 -Activities done by FHI/E currently \_\_\_\_\_  
 -Other NGOs working in the same PA \_\_\_\_\_

Fill the above (142) for the three Kebles selected for the survey purpose

**XVI. FHI/E**

**151. Background of FHI/E**

- Objective \_\_\_\_\_  
 \_\_\_\_\_  
 Mission \_\_\_\_\_  
 \_\_\_\_\_  
 Vision \_\_\_\_\_  
 \_\_\_\_\_

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**XVII. Last 10 year's data**

152. Activities and achievements in quantity  
-Evaluation reports

**LIST OF NAMES**

No	Name	Age	Sex	Occupation
1	Ato Abebaw Gedamu	42	M	Farmer
2	Ato Gashaw Teffera	55	M	Farmer
3	Ato Biaferse Walle	50	M	Farmer
4	W/ro Atalay Admase	25	F	Married
5	Abebaw Gelaw	52	M	Farmer
6	W/ro Melke Altaseb	45	F	WHH
7	W/ro Abeze Alemu	50	F	WHH
8	Ato Baye Abebe	55	M	Farmer
9	Ato Melake Tsehay	50	M	Chairman of S.Gubae
10	Ato Desalegn Adugna	50	M	Farmer
11	W/ro Fantaye Chekol	55	F	WHH
12	Ato Ashgre Getahun	80	M	Pension
13	Ato Haile Gobeze	45	M	Farmer
14	Ato Dereb Mequanint	40	M	Farmer
15	Ato Kefyalew Belay	42	M	Mahiber chairman
16	Mesgan Ayele	44	M	Idir Chairman
17	Emahoy Gelayitu Tarekegn	60	F	Former W. ass. chairman
18	Ato Welde Mekete	50	M	Mahiber chairman
19	Ato Desalegn	40	M	Werda Extension Service Expert
20	Ato Fasicaw Adane	37	M	Wereda Extension Service Expert
21	Ato Berkneh	38	M	Wereda agriculture office expert
22	Ato Tigabu	40	M	Wereda agriculture office expert
23	W/ro Maregnesh Abegaz	36	F	Development Agent
24	Ato Metekya	35	M	FHI/E PSNP head
25	Ato Mesgane Merid	37	M	Service cooperative extension expert
26	Ato Ebabiye Birahn	35	M	Health expert
27	Ato Shumiye Nebebe	40	M	Wereda M.o.Health representative
28	Ato Sahile Derbew	36	M	Wereda agriculture office Agro-forester

## DECLARATION

The under signed, declare that this thesis is my original work and has not been presented for a degree in any university, and that all sources of materials used for the thesis have been dully acknowledged.

Name: SILESHI TESSERA

Signature:  \_\_\_\_\_

Place: Addis Ababa University, Ethiopia

Date: July 2006

The thesis has been submitted for examination with my approval as a University advisor

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Yohannes G/Micheal (Dr.)

July 2006