



**Report on
Dessie Zuria Gender Analysis**

September 2006

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Acronyms

ACCI	Amhara Credit and Savings Association
CC	Community Conversation
CTC	Community based Therapeutic Care
FGA	Family Guidance Association
FGDs	Focus Group Discussions
FGM	Female Genital Mutilation
FHHs	Female Headed House Holds
GBV	Gender Based Violence
GO	Governmental Organizations
HHs	House Holds
HTPs	Harmful Cultural and Traditional Practices
NGO	Non Governmental Organizations
ORDA	Amahara Relief and Development Organization
PRA	Participatory Rural Appraisal
SIDA	Swedish International Development Agency
TBAs	Traditional Birth Attendants

1. Executive Summary

This report covers a detail analysis of gender relations conducted in Dessie Zuria Woreda. The aim of conducting the gender analysis was to provide input for the new livelihood programme being developed in Dessie Zuria Woreda so that when designed, project strategies would be tailored to respond to the different needs and capabilities of men and women in the area. The findings revealed that by and large social and cultural factors place huge barriers on women's participation in development activities as a result of which women have limited opportunities for improving their livelihood.

The lack and or underdevelopment of social services and rural infrastructure compounded with rigid socio cultural settings are the major factors that inhibit women from actively participating and benefiting from livelihood opportunities.

Women play a pivotal role in supporting and sustaining livelihood interventions at household level. They are not, however, in a position to enjoy access to or control over valuable livelihood resources that the household has at its disposal. Depending on the economic status of the household these resources include, livestock, various agricultural and other tools used for production, seed, land, cash, and household assets. The only household resources that women in the study area have complete access to and control over is kitchen utensils and poultry.

Apart from the lack of ownership over economic resources, women's participation in the public arena is also highly invisible. Cultural and social norms do not allow women to have representation or say in the management and decision making of traditional institutions such as Iddirs or Yesefer Shengo¹. The role of women in these institutions is confined to catering food and drinks during social functions. There is a positive start on the other hand albeit limited, in terms of participation of women in decision making within the formal institutions operating at Kebele level, such as women's associations, crime prevention committee, and reproductive health and child development committees.

Community attitude towards women is generally low. Women are regarded as incapable of making choices or decisions for themselves or for their family. To a large extent this has also influenced the perception and image that women have about themselves. The impact of low self image is manifested in such areas as gender based differences in feeding practices, domestic violence and the gender based division of labour. The type of food women and men eat and the type of chores women and men do is culturally determined. In the study area it is culturally inappropriate for women to eat what is referred to as the "best food"². It wouldn't be overly wrong to make an assumption that the prevalence of child malnutrition in the study area has a lot to do with nutrition practices of mother's.

Incidences of GBV such as domestic violence, rape, abduction and FGM have been reported by both men and women groups with domestic violence being one of the most commonly

¹ These are traditional institutions responsible for conflict resolutions and other informal administrative functions.

² During the focus group discussions the men and women groups defined the "best food" to include nutritionally rich food types such as milk, meat, and butter.

occurring type of GBV in the area. Domestic violence cases often lead to a situation of women being thrown out of their house without sharing any property although this has been said to be gradually improving with rights education and legal measures. The culture upholds and nurtures GBV by treating for example, wife beating, as the norm for the masculine behaviour to carry on performing rather than regarding it as an act to be condemned.

Women endure domestic violence for the sake of their children. They endeavour to cover up their husbands' behaviour, by harbouring both physical and emotional sufferings. Wife beating is deeply entrenched within the cultural values and exposing that would be regarded as deviation from the norm. The participants felt that with the recent attention to women's right especially rights to sharing property during divorce, many women are now coming forward seeking legal solutions for domestic violence.

The role of formal institutions (local administration bodies and the judiciary) in the prevention of GBV was said to be gradually improving. Institutional arrangements for the prevention of gender based violence including harmful traditional and cultural practices are laid down to the lower administrative levels (Gott level). It will be useful to strengthen and capitalize on these structures in order to advance the GBV response intervention in the study area.

The gender division of labour tends to be quite rigid and rooted in power relations between men and women. Women and girls bear sole responsibility for all routine reproductive tasks required to sustain the household on a day to day basis. In addition, women get involved in productive activities such as agriculture and livestock production as well as social and traditional activities taking place at community level such as funerals, safety net and government led village development activities.

Unlike the lowland areas, fetching water is not regarded as much of a problem for women in terms of labour demand as water sources are readily available closer to the villages. Whereas in this particular area the problem for women is fetching firewood and feed for livestock. The burden of having to stretch out in order to meet the demand for labour in all the three areas remains a major barrier to women's active participation in livelihood promotion activities. Men on the other hand have limited role in reproductive activities. Moreover, even though there will be seasonal variations there roles generally tend to be clearly defined and consistent.

Overall, the findings revealed a strong connection between poverty and gender inequality. Cultural and traditional practices play a major role in providing a cover and thus perpetuating the situation. Education appears to provide a glimmer of hope for girls in terms of breaking the vicious circle of gender inequality. However harmful traditional and cultural practices such as early marriage, the incidence of GBV and unfair division of labour remain major stumbling blocks for girls towards achieving progress on the education front.

In conclusion, any effort to address gender inequality, therefore, should take a holistic approach. Greater emphasis should be placed on expanding opportunities for women to diversify livelihood opportunities so as to allow them exercise some level of command over livelihood resources. Furthermore, there is a need to guide women through a process of consciousness building through increased awareness on rights and personal development trainings such as assertiveness and negotiation skills. A process of influencing cultural

traditional practices having negative impact on gender equality and women's empowerment need to be initiated in order to bring positive change towards equality and social justice among the wider society .

1.1 Objective of the gender analysis

- To study and analyse the general features of livelihood strategies and options women and men have in the area and the opportunities and constraints around these.
- To study and analyse the social and cultural factors governing gender relations and the effects of these on the livelihoods of women and men.
- To understand and analyse the nature and scope of GBV in the area and identify potential entry points for addressing GBV.
- To provide analytical input for the development of the main phase of Desiie Zuria livelihood project.
- To develop staff and partners competence in gender analysis through the practical application of tools and techniques and direct exposure with the programme participants.

1.2 Methodology

This study was carried out using the Concern Ethiopia gender analysis toolkit. The study focused on five key aspects of gender relations namely, access and control over resources the gender division of labour, decision making & participation, images of women & men and GBV. Moreover, in order to assist with the analysis of the information an attempt was made to organize the findings by sector (Livelihood, education) when this was found appropriate.

General information with regard to gender relations was collected from all the eleven target kebeles in Dessie Zuria Woreda while in depth study was carried out in four of the kebeles only namely, Guguftu, Dereba, Key Gedel , and Atinit Mesberia . This report concentrates on the in-depth analysis.

The gender analysis was carried out in conjunction with the feasibility study of the livelihood project and as such the programme development team deployed to carry out the feasibility study participated in conducting the study. In addition the Concern Ethiopia gender coordinator, the gender officer in Wollo and representatives of the relevant government offices such as the Woreda Women's affair bureau and experts at the women desk of the Woreda agriculture bureau participated in the study.

In each of the four kebeles FGD was conducted with women and men groups. Alternatively mixed group of influential people such as religious leaders, elders, traditional healers, traditional birth attendants, members of Kebele administration, representatives of women association, have participated in the FGDs. In addition FGDs was held with school girls from

both first cycle and second cycles including high schools, to elicit their particular experience from a gender perspective especially in such areas like participation in education and GBV.

Different checklists (see annex) were developed and used to guide the discussions held with each group. Institutional mapping exercise and social resources mapping were carried out to compliment and triangulate the information generated through the FGDs.

1.3 Limitations of the Study

The report exclusively focused on qualitative information generated through FGDS and PRA exercises such as resource mapping and institutional mapping. As such the report hasn't incorporated secondary data (for example, gender disparity in education, number of schools, number of health institutions, number of polices stations, family planning and MCH service coverage, incidence of reported GBV cases etc) which could have been of high benefit in supporting the qualitative analysis. However, all relevant secondary data has been gathered as part of the feasibility study conducted in the 11 kebeles the report of which is being been currently compiled by the programme development team in Wollo.

It is recommended that this report be used as supplement to the general report that summarizes the information from the PRA exercises and the feasibility study.

2. Gender and Livelihood

Agriculture is the main means of livelihood in the area followed by livestock production. Women play a crucial role in almost all agricultural activities with the exception of oxen ploughing. The gender division of labour is strongly tied to power imbalances between men and women and particularly women's access and control over productive resources and the benefits to be gained from these resources. In the study area, it is culturally inappropriate for a woman to plough by oxen. Women, however, actively participate in other agricultural activities such as weeding, transporting harvest to where it is threshed as well as threshing itself. Moreover, women take care of all household responsibilities that are needed to enable household members to carry out the agriculture tasks.

Once the crop is harvested and stored, the man takes full control in the case of male-headed households. According to the traditional practice in the area, the male head of household digs a hole and store the grain under the earth. Culturally women are not allowed to have access to the underground grain store. It is exclusively men's responsibility to allocate what is needed for household consumption and what is needed for cash. The fact that agriculture is regarded as the major means of livelihood and continues to be a men's domain appears to be a key factor that determines and reinforces women's low status in the area as well as in the society at large. Furthermore, social and cultural values attached to ploughing by oxen, continues to undermine women's role in agriculture hence their role remain invisible.

Although some female-headed households(FHH) have access to land, the benefit they get from the land is twice as less compared to a male household with the same landholding. FHHs have to share half of their agricultural production in exchange of labour for agriculture, in

particular for ploughing. The equal sharing also includes the stock/hey, which is used for animals. If the woman doesn't own an ox her share will be further divided into two. The lack of a male labour for performing agricultural activities and the lack of oxen often increases vulnerability to livelihood security for female-headed households. In addition, women have very limited options and opportunities in terms of diversifying their livelihood strategies. Poultry appears to be the only economic resource that women enjoy full access and control over.



Resource mapping exercise with men groups in Key Gedel

Furthermore, social and cultural norms inhibit women's mobility from place to place thereby limiting their interaction in economic activities. Women have limited exposure in public activities including participation in meetings. They have less access to information affecting their livelihood and limited social interaction.

The World Bank and Amhara ACSI are the two main agencies who provide credit for livelihood diversification activities in the area. According to the study participants, the average loan size provided by these agencies is 1000 eth birr. The agencies attempt to extend access to credit to women through an arrangement whereby both the husband and wife are requested to sign on the loan agreement. In practice, however, women tend to be less familiar with livelihood diversification strategies and as such it was said the men who will take the upper hand in managing the capital in the end.

On another level, Concern Ethiopia is implementing a pilot livestock credit project in the area. The main targets for the credit are women. When asked about how well the women are doing

with the credit the participants said that the off springs produced are still very young at this stage and as such it would be too early to assess the impact.

Generally speaking women are culturally excluded from having access and control over livelihood resources. This will automatically transfer, therefore, the command of all valuable resources under the control of men. For example, one of the commonly cited livelihood promotion strategy by the study participants in the area was animal fattening. Whereas, although women have a major role in taking care of livestock, culturally they would not be involved in the purchase or sell of livestock including small animals such as sheep or any other valuable resources. Some of the FHHs who obtained credit are said to be currently engaged in petty trading such as grain retail and small commodities.

According to the participants some men in their kebeles have now reached to a stage where they can take a loan size amounting to five to six times the original. Women have less exposure in market interactions especially handling large amount of money. Their entrepreneurial experience is limited to low value products as in the sale or purchase of chickens and eggs or micro commodities.

The women said that their photos have been taken with that of their husbands for the purpose of obtaining joint certificate of ownership for land. Most people are waiting for that. According to the men participants, however, quite a number of men have already taken their case to court claiming that their wives haven't been included during the previous land distribution survey³ and as such they shouldn't be given entitlement for the land.

The women said they would use the money they earned from these activities to cover HH expenses. The men also confirmed this. The women noted further that their husbands will have full information on the amount of money they earned and that the money is used for the HH. In the case of men, however, it was noted that unless the husband informs his wife willingly about the amount of income he earned from agriculture or the sale of livestock, she is not expected to have the information. This goes back to women's lack of power in decision making regarding family matters as well as the lack of feeling of ownership and confidence on their part, over HH resources.

Renting children⁴ to families with no children is another form of livelihood strategy commonly used by poor households in the area. The annual rent of a child ranges from 200-300 birr. According to the participants the price for boys is higher than girls (50-100 birr for girls) depending on the age and physical strength of the child. Boys are demanded for agriculture work while girls are demanded for fetching water, cleaning the cow dung, herding, and preparing injera and stew. These children don't go to school at all. They will be treated as junior maids and servants.

³ The previous survey was carried out in 1992.

⁴ The practice is called "Minda".

Table 1: Summary of the main activities that men and women do in the study areas to support their livelihood

Livelihood activities that men do	Livelihood activities that women do	Comment
Agriculture (lentil, linseed, pulses are cash crops) barley is food crop	Petty trading (spice, vegetables coffee, sugar etc) Grain trading /retail	Grain trade takes place between the different kebeles.
Livestock trading (sheep, horse, donkey oxen), fattening, production.	Poultry Sell of chicken /eggs, butter	
Grain trade	Selling baskets which they make from grass	
Vegetable production (cabbage, lettuce, onion, potato)	Livestock production (Sheep)	From Concern's animal credit project
Skill based activities such as carpentry, chika plastering, masonry work, and hand sawing mainly children clothes.	Labour activities such as : <ul style="list-style-type: none"> ▪ Grinding ▪ Baking injera ▪ Washing clothes 	Widowed women engage in these activities to earn a living.
Young adults migrate to Addis and Dessie to sell their labour		
Selling animal skin.		
Shaving sheep skin (during the rainy season) plus selling the hair itself.		
Weaving		This activity is said to be dying out now a days because of lack of demand. The prevalence of second hand cloth is mentioned as the main reason.
Safety net programme	Safety net programme	When women participate in safety net it is mostly FHHs.

Table 2: Access and Control Profile of Men and Women in the Study Area

HH resources owned and controlled by men	HH resources owned and controlled by women	Remark
All agricultural tools (both light and heavy)	Sheep	Concern animal credit project provide small animals (sheep and goats)
Seed	Cows	
Livestock	Chicken	Women have access to and control over the butter extracted from the milk.
Land	Basket works	
House/hut	Injera making plate	
Animal skin	Coffee pot	
Large pot made up of clay (used as barrel for making local breweries).	Small pot used to collect water	
Bed	Kitchen utensils	Coffee cups , pans, ladle etc
Stored grain	Mortar and pestle	
Piles of wood used for fence or house construction	Grain pounder made up of wood	
Eucalyptus tree	Animal skin used for bedding	The girl's father gives his daughter animal skin when she gets married. But if the woman gets divorced she wouldn't be entitled to take it with her. The husband keeps it.

During the FGDs women participants were asked to define a “better woman”⁵ and a “poor woman” in the area. The response is presented below.

Description of a “better woman”:-

- Looking after her house well –keeping her house in order
- Have enough food to keep her family going –don’t need to purchase extra food until the next harvest
- Purchasing grain from the market is an indication that the family’s livelihood security is weak
- That she gives hand to her husband in his farming activities

Description of a “poor woman”:-

- Female headed HHs
- Women who have no oxen to plough their land –who use other people oxen for ploughing on a sharing basis

⁵ The study team had difficulty in using the term “rich” as the women participants felt strongly about the level of poverty in the area and the fact that there are no people especially women who will be categorised as rich in the particular area. Instead the term “better” was considered appropriate way of explaining the context.

- Safety net participants
- Make living by selling local liquor
- Have children on CTC programme
- Unable to send their children to school (women in this category are those who rent children)

2.1 Recommendations for Expanding Livelihood Opportunities for Women

Influencing a process of cultural change to challenge and demystify social and cultural practices that inhibit women from performing certain tasks such as oxen ploughing. This can be achieved through targeted training and intensive awareness raising as well as exposure visits to other communities who have managed to overcome some of these problems for example, Awra Amba communities.

Organise training for FHHs in oxen ploughing individually or in pairs. This strategy can be linked with individual or group oxen credit and other agricultural inputs such as seeds and tools for FHHs. Introducing or adopting labour saving technologies will also increase women's participation in the agricultural activities.

It will be useful to conduct an assessment of the livestock credit project in Desiie Zuria from a gender perspective to draw lessons before embarking on new credit programme.

Introduce training for women in off farm activities, community irrigation schemes, community and backyard garden, growing highland fruit such as apple trees that doesn't require large plot of land. Growing a small number of fruit trees can help women generate income for themselves as well as the household. Moreover, women can be easily trained in organic compost preparation to enhance productivity of the fruit and vegetable gardening.

Training in extension programmes with particular focus on livestock (small animals) production and horticulture. Capitalize on and intensify poultry production, which is a women's domain already. The programme should make deliberate effort to reach women in male headed HHs.

Establish a livestock bank or livestock cooperatives for women to enable them support each other and develop confidence in the area of group work, management of resources market interactions. Animal fattening could be incorporated to this initiative, as women are more familiar with the care takings of animals.

Organizing community gender groups in each Gott and provide continuous training and self reflections sessions programmes on problem solving, leadership, assertiveness, rights, gender based violence etc. Training activities should be linked to the different project interventions designed for women and men in the area.

Organizing intra kebele gender exchange visits this could achieve dual purpose. Firstly, to provide opportunity for women to meet with other women and men and to learn from their experiences and secondly, to encourage women's mobility from place to place.

Lobby to influence increased participation of women in safety net programmes and other projects designed to increase HH income.

3. Gender and Education

Girls are attending school in good numbers (almost up to 50 percent representation) in most schools visited. Almost all schools in the visited kebeles are first cycle schools (grade 1-4). The study team was informed that Second cycle schools (grade 5-8) do exist in Cherecha, Gelsha and Tebasit kebeles.

During FGDs held with schoolgirls, the girls affirmed the fact that communities in the area consider marriage to be the only destination for girls. The girls reiterated some of the sayings in the area for example, “what would education do for a girl?”, “what would she achieve with it?” which they felt would reinforce this fact. The girls further added that every one in the family is against girl’s education especially male relatives who insist that a girl should get married in due time otherwise she will bring the new disease⁶ or unwanted pregnancy. As a result girls were given into marriage from as early as twelve years of age.

In some cases, however, family members were said to have a positive influence on girl’s education. One of the participants from Gugufu School who is currently attending grade 10 level in Dessie high school shared to the group how her brother has made a positive influence in her education. She said that her older brother who dropout from grade 7 due to family problem was the one who convinced their father to send her to school as he didn’t want to see what has happened to him to have happened to his sister.

Since two years ago the government has put in place mechanism to force parents to send their children to school including girls. At the start of every academic year parents would sign a commitment for ensuring that their children don’t dropout from school through out the academic year. School girls participated in FGDs confirmed that their parents will be fined up to 500 birr if any of their children dropout and that has been one of the main reasons for parents to send children to school.

The girls also noted that their teachers also support them and give them backing by reinforcing messages about the obligation of parents to send children to school. The teachers also encourage the children to take responsibility themselves by informing the school authorities in case their parents attempt to break the commitment. Moreover, in each school there are at least 2-3 female teachers, which is considered by the girls to be an encouraging factor for continuing their education.

The table below summarizes some of the reasons given by the girls on the importance of their education.

⁶ Referring to HIV/AIDS.

Table 3: Summary of Girls view on importance of education

Education is important for me because....	If a girl is not educated her fate will be ...
To educate others	Getting married
To write my name	Cleaning the cow's place
One woman in our area has become a teacher and I want to be like her.	Grinding
To be like our teachers	Fetching water
	Producing children
	Herding

The girls from Atinet Mesberia School referred to some of the rights pertaining to children which they said they were taught about in school. These are:

- The right to get education
- The right to continue education
- The right to be loved
- The right to be free from physical punishment
- The right to play

The majority of the girls said that they are a member of girl's club run by the schools. In the girls club they learn skill such as embroidery, basketry and horticulture. The girls said that boys are not often interested in joining these clubs. While learning such skills could be useful in terms of diversifying livelihood opportunities for girls, it is also bound to reinforcing traditional stereotypical roles amongst boys /men and girls/women. If the schools encourage the participation of both boys and girls in equal numbers, it could have served as an important entry point to challenging stereotypes.

Other clubs organized in the School include football and valley ball clubs, Health club and Anti Aids clubs. The participation of girls in these clubs was said to be limited especially in football clubs. The girls in Atinet Meseberia School noted that boys discourage them from playing football by constantly reminding them that it is culturally inappropriate for a girl to raise her legs high. As a result there is no girl's football club in the school. Further they noted that in class if a girl doesn't get the right answer it will be a big reason for boys to laugh and thus a lot of girls are reluctant to speak in class.

The inexistence of secondary cycle schools (grade 5- 8) in most of the study kebeles, poses a serious challenge on the continuity of girl's education. At the moment Dereba, Atinet Meseberia, and Key Gedel kebeles have first cycle schools only. The school in Gugufu has been upgraded to secondary cycle since last year. Grade 8 is full day while the grades below are run on a two-shift basis. Students graduated from the first cycle schools have to go to Cherecha kebele to continue into the second cycle. The distance from each kebele varies from kebele to kebele and the longest the distance from Cherecha kebele the less likely the chances of continuing into the second cycle especially for girls. Discussion with schoolgirls in Atinet Mesberia and Gugufu Kebele revealed that the incidences of rape they have had witnessed to date took place on the way to Cherecha School.

The few students who will manage to go to high school have to go Dessie town to continue with high school education. This means that parents should provide them with house rent, food, cloth and teaching materials for a period of two to four years depending on the academic success of the student. Given the level of poverty and more importantly, the widespread socio cultural influences around girl's education in the area, it is only on rare occasions that parents would be convinced to send girls to be stationed in Dessie on their own.

Often there is a concern on the part of parents that girls would be exposed to unwanted sexual relationship and unwanted pregnancy if they are to live in Dessie town on their own. The girls stressed in the discussion that parents are more likely to support boys than girls in terms of education. It was said that parents are willing to respond to whatever request that boys put forward which is not always the attitude for girls. However the girls acknowledged that parents would also put pressure on boys to get married although the degree of influence may not be the same as that of the girls.

The role of children is crucial in people's livelihood in the study area particularly their role in livestock herding. In addition to livestock related activities girls will be involved in all household activities assigned to women in this particular culture while the boys assist their fathers in agricultural activities and sometimes help out girls in fetching firewood and looking after their siblings.

The girls mentioned that once they return from school they are expected to help out in HH chores rather than to do homework or study. The only time they said they have for studying is after every one in the family has gone to bed. As kerosene is a scarce resource in rural HHs parents are not always willing to let children use lamp for studying. The girls noted that boys have more opportunities for studying as they have fewer responsibilities assigned to them compared to girls and that these responsibilities are mainly carried out outside the house as in herding for example. It was said that while herding in the field, boys can do their homework or study.

According to the participants GBV is one of the main reasons for school dropout amongst girls. The participants cited a case about a girl student from Gugufu School who was raped by a farmer not very far away from the school. The incident took place last year. They also cited another victim of rape who lives in their village. The girls in Atinet Mesberia cited 5 students (two of them in grade 6 and grade 8 respectively) who were victims of rape from the same kebele (Kebele 30). Four of the girls got pregnant as a result and are now said to be raising a child on their own. But the worst impact is that the girls had to discontinue their education.

The girls further discussed about a grade 4 female student from Atinet Meseberia School who survived a rape attempt inflicted by a grade 2 student from the same school last year. The girl was said to be severely beaten and stabbed by knife on her abdomen in the attempt to rape her. She was treated and recovered from the injury although in the end she had to discontinue her education which was also the case for the boy after being convicted. Normally, the custom in the area is that the perpetrator will be forced to marry the girl.

A lot of the girls discontinue their education due to fear of being named and shamed by fellow students. They would not be welcomed by their parents either. It was pointed out in the

discussion that parents will not be happy to have to raise a grand child from unknown father and often tend to put the blame on the girls. Some students move to another area to continue their education. The participants noted however that most girls don't disclose the incidence unless they get pregnant. Once a girl dropout it means that she would simply go back to lead the kind of life that her mother and grandmother have led. The study team came across a number of young women in the study kebeles with education level ranging from grade 2 to grade 6. The women said that their hopes and aspirations in life were cut short because of the fact that they were given into marriage. At the moment they lead a life of poverty and inequality as the rest of their fellow women. The only difference they have than the rest of their fellow women is that they can read and write. Continuity of education for girls will have a far-reaching effect in breaking the vicious cycle of gender based inequality.

The following are some of the factors identified by the girls as barriers to girl's education:

- Lack of money
- Family influence
- Death of parents
- Marriage and raising children
- Household chores
- Unwillingness of parents to allow girls to attend school
- Rape and its consequences (unwanted pregnancy and birth)

The girls participated in the discussion aspire to have more education and better life. They aspire to have jobs. They said that even if they get married they want the relationship to be on equal basis and mutual support.

The current level of participation of girls in education is a positive gain by itself in breaking the vicious cycle of gender-based inequality. However, unless GBV issues are addressed seriously there is a danger of reversing this gain in the long run.

3.1. Recommendations

- Rewarding parents who send their girl children to school (school materials) in particular those who support girl's education in secondary and high school level.
- Facilitate and support the construction of second cycle schools at central locations. This activity could be integrated with projects that are currently undertaken by existing partners or by bringing new local partners including government.
- Promoting gender awareness training programmes including GBV response by establishing gender clubs in each school. It is also important to build in rights awareness, training programme on assertiveness and reproductive health within the gender awareness programmes.
- Putting up messages and other visual materials such as posters or bill boards in the school compound to promote gender sensitive messages.

- Organize school debates and contest on gender issues and reward winners to motivate participation. These activities can be linked to observance of international days such as women's day, International Day against GBV, World Aids Day etc. The school GBV programme could also be a good opportunity to introduce the 16 Days activism campaign against GBV.
- Continuous gender awareness training for teachers and other members of the school community.
- Tutorial and school material support for girl students to motivate participation and retention at all levels. This strategy will be especially useful for those who will be joining high school.
- Advocacy work to challenge stereotypical practices and messages in extra curricular activities such as club based activities and to make it more gender responsive. Club activities need to be reviewed in order to make it more gender responsive.
- Encourage teachers and students to develop gender code of conduct and support them to consistently adhere to it.

4. Gender Based Violence

4.1 Domestic violence

GBV, in particular wife beating, was reported to be part of an everyday life in most households in the study area. Other cases of GBV said to be widely practiced in the area include harmful traditional practices such as early marriage and FGM; abduction, rape and polygamy. FGM will be carried out a week after the girl baby is born. It is conducted by traditional circumcisers.

According to the participants of the study, the causes of wife beating varies from simple verbal encounter taking place between the wife and the husband, to failure on the part of the wife to accomplish what she has been instructed to do⁷ by her husband. In some cases if the husband suspects his wife that she is having an affair with another man this can also result in domestic violence.

From the discussion around GBV with both men and women groups, domestic violence appears to be justified as the norm than exception. FGD participants reiterated a local saying in the area to emphasize the fact that a husband beats his wife to discipline her but not to harm her, "a husband beats his wife because he loves her. But if he doesn't love her, he will just throw her out from his house". Women employ a range of mechanisms in order to cope with domestic violence. When a husband makes attempt to beat his wife she shouts loudly (making a particular noise known in the locality as "(Eriitta)" as a sign of appeal to the neighbors to come and rescue her. In some cases the children also cry loudly to alert the neighbours.

⁷ Examples of these include washing his clothes, not looking after the children properly, going somewhere without the husband's permission, not collecting feeds for livestock which is considered as a difficult task in the area.

Another strategy used by women is to run away to her parents (if they live near by) before he gets hold of her. The outcome is often mediation by relatives and elders to go back to normal. If the woman sustains severe injury she will go to the police or local administration office to file the case. It was noted by the participants that unlike the practice in other parts of the country, men in the study area do not use excess force (items or actions that cause serious bodily injuries) on their wives in the course of domestic conflict. Instead men beat their wives using stick, animal skin (Alenga), or slap them.

The participants of the study suggested that in the past it was common for women to be thrown out of their houses by their husbands without claiming a single property. Apparently, the participants are of the opinion that since the past two years, there appears to be better awareness about right's and entitlements among women and as such the number of women seeking legal solutions for settling disputes was said to be on the increase.



Women groups holding FGD in Dereba Kebele

ORDA is implementing a region wide gender programme, which includes rights awareness and harmful traditional and cultural practices, with technical and financial assistance from the Swedish International Development Agency (SIDA). The programme has been running for the last two years.

In each Kebele there is a “crime prevention committee” composed of elders, religious leaders, and influential people (both women and men). The committee closely works with the local sub police stations. There is also a social court at kebele level but it has no mandate to settle

marriage disputes. The crime prevention committee appears to be the first institution for the women to go to in the case of domestic conflict. One of the women participants happened to be on the committee and she talked about how she always advises women separately from the group to be subservient to their husbands at all times and not to blow out of proportion whenever conflict arises between them and their husbands. The participants felt that despite the awareness raising activities and the presence of institutional mechanisms a lot of women are still reluctant to go to the police or the legal system.

Women have to go to Dessie if they want to take their case to court. However, due to cultural and economical reasons it is only in rare occasions that women would be able to bring their case to Dessie.

It can be assumed that the different structures laid out at kebele level provide reasonable protection for women in terms of ensuring their rights and entitlements although there is still a lot of capacity building input required to make these institutions more gender responsive. Interesting enough during institutional mapping exercise carried out with the women groups, women themselves didn't emphasize the importance of these institutions in their lives. They pointed out the community Iddir (Kire) as the most important institution in their lives. There is a need for narrowing this gap by educating women on the importance of having such institutions in place and also by allowing them to have adequate representation in those institutions.

4.2 Polygamy

Having two to three wives is a common practice in the area. This is also in line with the Muslim tradition which is dominant in the area. A man is justified to take on more wives if the first wife fails to produce children. Often the first wife does not complain when her husband takes on more wives especially if the new comers own resources such as land. Men also prefer to take on women with a plot of land or a house as a second wife. Men participants of the study reckon that these days, there is an increasing trend of women asking for divorce because they are certain that they will be entitled to get half of all the household resources including land. The men assumed that the awareness of women about their rights and entitlements could also have a negative effect.

4.3 Female Genital Mutulation , Abduction, Early Marriage

The study participants mentioned that at a community conference held about two years ago the community condemned and declared illegal harmful cultural practices including FGM, abduction, early marriage, dating sister in-laws (Warsa⁸), wife inheritance. Undergoing HIV test was also made mandatory requirement for couples before they get married.

However, the participants noted that FGM and underage marriage are still being practiced under ground. People who are involved in the activity will make sure that they are not detected by kebele administration. The participants referred to a case whereby a young couple was sent to Dessiie hospital for age determination and when the girl was found to be underage the

⁸ Warsa is a direct translation of sister in law in the local language.

marriage was cancelled. The girls group from Atinit Mesberia School mentioned about a grade 3 student from their school who was forced to discontinue her education because she was given into marriage by her parents. According to the federal law the legal age for marriage is 18. It is the same for male and female.

The participants further discussed about abduction, which was said to be mostly occurring in the market place and on the way to or from school. The participants were of the opinion that most abduction cases that took place in the area were consensual although they didn't rule out the incidence of forced abduction.

4.4 Recommendations

In addition to the GBV related recommendation made under the 'education and gender' sections the following are recommended.

- Find out who is doing what on GBV in the area. The study team has been informed by the Zone women's desk in Dessie about the existence of organizations and networks both NGOs and GOs working on GBV. Unfortunately the team didn't get the chance to visit these organizations. It will be useful to find out who these organizations and networks are, what they are doing and to create linkage with them.
- Collect secondary data on the incidence of GBV cases from school, police, kebele administration and health institutions in the area in order to establish baseline information for GBV response programme.
- Strengthening the existing institutional arrangements for GBV responses (HTCP prevention committee, crime prevention committee, kebele social court etc) through training and linkage with schools and justice organs such as the police and court. Support women to actively participate and take the lead in these community based institutions.
- Establish community based GBV monitoring system and mechanisms for availing support for victims within the community structures. Advocacy campaign could be one component of this initiative.
- Conduct ongoing GBV awareness education among the community. If Concern develops an HIV/AIDS response project in Desiie Zuria the community education and mobilization activity could be integrated with community conversation (CC) programme.

5. Gender Health and Nutrition

5.1 Reproductive Health

According to the study participants many women in the study area are using family planning services. In Guguftu Kebele alone, participants estimated up to 200 women who are said to be

currently using family planning services and a further 38 people who opted for permanent methods (Tubaligation and vasectomy) although these figures haven't been confirmed through secondary data. The majority were said to be using the injection form of contraceptive (Depo-Provera). The demand for the injection in the area outstrips supply.

The health centre provides free depot injection as incentive for mothers who have completed the vaccination regime while the Family Guidance Association (FGA) charges 3 birr for a single depot injection. The participants said that a lot of men in the area are against the use of family planning methods. Many women take the services without the knowledge of their husbands. Women prefer the injection as they have to do it once every three month. The services are provided by mobile teams coming every three month while the information and education reaches mothers through volunteers going house to house to educate and mobilize women. The participants noted that women tend to be comfortable in expressing their views or in asking questions around family panning when the husbands are not around.

The clinic in Guguftu has been upgraded to a health center level in 2004. Women from Guguftu kebele and the neighbouring kebeles come to the centre for delivery services. The TBAs from Guguftu kebele who participated in the group discussion said that the last time they attended birth is about 2years ago and six month ago respectively. They thought that as they live very near to the Health centre women would rather go to the centre. However, the participants strongly feel that TBAs still provide relevant services especially in the remote kebeles where there are no health institutions. Interestingly all of the TBAs who participated in the FGDs in the 4 kebeles haven't received any training related to their work.

The participants noted that the lack of health institutions in most of the remote Kebeles is a major problem concerning women's health. They referred to a number of delivery related deaths that took place in the process of transporting the women to health institutions. It was felt that if the women were brought to a health service timely it would have been possible to save their lives.

Some of the services implemented in the area pertaining to mothers and children health include Concern CTC services; child development monitoring and community based reproductive health activities.

Cultural practices depriving women of both adequate and quality food would have a huge impact in terms of their own health and that of their children. Thus major emphasis should be placed on enabling women to understand and challenge these practices through awareness raising and continuous dialogue.

5.2 Recommendations

- Concern could setup women's nutrition club through linkage with livelihood and girl's education projects to promote nutrition education and demonstrations on nutrition practices. It will be useful to involve men in these activities.

- Conduct research to better understand social and cultural practices having impact on health and nutrition of women and children.

6. The Gender Division of Labour

The gender-based division of labour is skewed to the disadvantage of women and girls although to some extent boys would also fall under this category. In most cases men's work even though seasonal variations exist, tend to be clearly defined and consistent. Women on the other hand juggle through multiple roles as in the management of the household, involvement in agricultural activities and participation in community based undertakings, such as safety net or other social activities like Iddir.

Culture and tradition determines who is involved in what activities and exempt others from taking responsibility in certain areas. A lot of these practices have been passed from generations to generations without being challenged. The gender division of labour is one of the major barriers to women's participation and their empowerment. It needs to be addressed /challenged if Concern aims to bring about improvement in poor people's livelihood and in particular the status of women and girls in the study area.

Table 4: The Gender Based Division of Labour Profile between Boys and Girls

Boys	Girls	Comment
Agriculture work (oxen ploughing) harvesting, threshing, collecting & transporting the harvest	Cleaning the house (sweeping), removing cow dung	Removing cow dung and house cleaning is taboo for men and boys.
Fetching fire wood and splitting	Fetching firewood /splitting	There are small shrubs and trees in some of the kebeles. What people use for energy is mostly cow dung.
Livestock herding	Livestock herding (small animals)	
Washing clothes	Washing clothes	Boys wash their own clothes only while girls are responsible for the whole family
Pounding grain	Grinding and pounding pulses, grain (oats, wheat, barley, teff) by hand	
Collecting animal feed	Collecting animal feed	
Carrying grain to the market and selling	Carrying grain to markets (barley, lentil, linseed, beans- pulses) and selling	
Fetching water	Fetching water	It is mostly girls who collect water
Growing vegetables (onion, potato, beetroot, cabbage carrots) etc	Taking care of children	Boys can also be involved in taking care of children (siblings)
	Injera making, preparing stew, preparing coffee and serving	Boys can help in pounding the coffee
	Weeding, hoe ploughing	

NB: Please refer to the Wollo programme development team report for a detail analysis on the division of labour between men and women in the study area.

In addition to the division of labour there are also certain behaviours and practices that are considered culturally inappropriate for women/girls and men/boys. To a large extent these activities will be regarded as taboo. A summary of these behaviour and practices is presented below.

Table 5: “Culturally Inappropriate” Behaviours and Practices

Things that are considered to be culturally inappropriate for men	Things that are considered to be culturally inappropriate for women	Comment
Taking Injera from the basket and self serving	Agriculture -ploughing with oxen however women can pull horses if they are used for ploughing.	
Cleaning the animals place	Access men’s tools (agriculture tools, saddle etc)	
Cooking -Injera making, preparing stew (wat)	Involve in the preparation of the place for harvesting –Awedema	
Making coffee	Open and take out grain from underground store.	Also if a man takes out grain from the store without the knowledge of his wife it will be considered as stealing.
Grinding grain by hand	Participate in Iddir meetings or conflict resolution meetings held by elders.	
Preparing dough and sieving	Sit with men and eat .Sit with men in meetings.	
Taking care of young children, washing children’s diapers	Check on men’s pocket or things that men kept aside	
Fetching firewood (this is for adults but young boys can do this activity)	Chat in group	
Basket making	Eat before the husband eats	
Fetching water	Play football (for girls)	
Cleaning the house (sweeping)	Speak loudly or laugh loudly (for girls)	
Carrying harvest to the threshing place and also transporting the grain	Sleep before everybody in the family has gone to bed	
Appear in the kitchen	To sit idle or roam around .She has to always be engaged in some work girls/women are not to relax	
Check on women’s things (her jewellery box)		
If the husband attempts to beat his wife and she run away and hides in the animal place or the kitchens, it is culturally inappropriate for the man to go and find her.		
Fetch water (if unless in problem)		However it is ok boys to fetch water.

7. Conclusions

The findings have shed some light on how inequalities in gender relations impact negatively on people's livelihood opportunities, capacity to access and benefit from education, and general quality of life in terms of health and nutrition ,freedom from violence and achieving participation in community affairs. In so doing broadened our insight on the need for a better integrated response in our programming, in particular, better intra-sectoral linkages for addressing these inequalities. The information on the incidences of GBV in the area certainly calls for mainstreaming a GBV response in our programming approach. The new livelihood programme in Dessie Zuria does provide a good entry point for piloting a GBV response.

Annexes

Annex 1 – List of study participants by different categories

List of FGD participants from Atinet Mesberia Kebele September 21st 2006

Girl students from Atinet Mesberia school group from grade 1-4

No	Name	Age	Grade
1	Taitu Said	9	1
2	Mare Said Ali	10	3
3	Fatuma Moahammed Ahemed	11	3
4	Kubra Jemal Ali	10	4
5	Kubra Ali Yimer	10	4
6	Alemensh Ali Yimer	10	4
7	Kemissa Mohammed Hussen	10	4
8	Feten Moahammed Legas	9	4

List of FGD participants from Atinit Mesberia kebele mixed group (women, men, elders, youth students, kebele leaders)

No	Name	Occupation
1	Taitu Seid	Grade 6 Student
2	Alimet Husen	House Wife
3	Lubabab Yimer	TBA Not Trained Member Of Kebele Women Affairs (Treasurer Of Women Association) Education Level Grade 7 She Is Also A Member Of The Kebele Social Court
4	Ahemed Gebeyaw	Elder Also Land Use Desk Committee Member
5	Shechi Yesuf Arage	Religious Father Kadi
6	Shechi Jemal Mohammed	Elder Kebele Crime Prevention Committee Member
7	Hussen Abegaz	Elder
8	Medina Hussen Yimer	Grade 8 Student (Female)
9	Abebech Belay	TBA
10	Zineth alemu	Grade 8 Student (Female)
11	Kokebe Ebri	Grade 7 Student (Female)
12	Misa Yimam	Grade 8 Student (Female)
13	Lubaba Yimer Yesuf	Grade 8 Student (Female)

**List of FGD Participants from Gugufu Kebele 2
Girl Students from Gugufu School**

No	Name	Grade	Age
1	Zinet Seid	8	18
2	Zeyneba Seid	7	18
3	Kokebe Ahemed	9	18
4	Fentaye Ahemed	10	19
5	Negat Hussen	8	13
6	Roza Manaye	7	15

List of FGD Participants from Dereba Kebele Women Only Group (Kebele 33)

No	Name	Education level	Responsibility
1	Yetemwork Endere	Grade 3 Discontinued education due to marriage	
2	Yeshi Ketema		Village development team member
3	Asnakech Abi	Grade 6 attending school	
4	Aregash Shibeshi		
5	Workye Kebede	Grade 2 Dropout	
6	Bosi Mekonnen	Grade 6 Discontinued education due to marriage	
7	Bizu Yesuf		
8	Aregash Shibeshi		
9	Asya Yimer		Village security committee Concern Volunteer –child development monitor
10	Zeritu Assen		
11	Kamila Tegene		
12	Aregash Aragaw Adem		
13	Alganesh Muhewey		

List of FGD participants from Guguftu Kebele 2-mixed group

No	Name	Occupation
1	Mulu Husen Aleyu	(member of women association also traditional healer for different types of skin infections –eczema)
2	Adem Ali Awalu	(Chairperson of village Crime prevention committee) 30-35 people
3	Merima Tuhar	Women as(kebele women affairs representative and cabinet member also child development monitor))association gott representative
4	Msaye Endris Zeritu Yesuf	Chair lady Women association (Community based reproductive health service promoter)
5	Hawdi Seid Hamza	1. Traditional birth attendants (untrained) also Women mobilse
6	Eshetu Negash Yemer	(Elder)
7	Asya Tuhar	Traditional birth attendants (untrained) also traditional healer
8	Shec Ali Yesuf Mohammed	(Religious father)
9	Shec Endris Abate	(Religious father)

List of Men Group participants from Key Gedel Kebele September 23, 2006

No	Name	Occupation
1	Shec Husen Fentaw	Farmer
2	Shec Husen Fentaw	Farmer
3	Amede Gadese	Farmer
4	Shec Gebeyehu Beshar	Farmer
5	Eshetu Yimer	Farmer
6	Sindew mohammed	Farmer
7	Ahemed Seid	Farmer
8	Fentaw Ali	Farmer
9	Husen Yimam	Farmer
10	Yimer Mohammed	Farmer
11	Muhe Eshetu Ayele	Farmer
12	Jemal Mohammed	Farmer

Annex 2- Checklist

Gender Analysis Checklist, Dessie Zuria, September 2006

1. What livelihood strategies do women and men have at their disposal in the area?

What are the activities that women do for living?

- agricultural activities
- trade related activities
- livestock production
- Wage labour (formal informal labour activities)
- Other activities –e.g. handcrafts

2. What opportunities are there for women and men in terms of achieving their livelihood strategies?

- What are the kinds of resources that women consider as valuables in the HH?
- What are the things that women consider important for improving their livelihood?
- Have they any thoughts on how to get these?
- What are the strategies that women use to cope at times of food shortage /drought?
- How do they manage to sustain the family when the husbands migrate to other places due to the drought?

3. What constraints do they face in the process of achieving their livelihood strategies?

4. 24 hour activity profiles of men and women (do the chart with women and men groups).

5. What are the institutions which women commonly access to get help in the process of pursuing their livelihood strategies? (Institutional mapping).

- Where do women get financial assistance from if they want the money to support their livelihood?
- Are there money lending institutions –do they need to the permission of their husbands to borrow money?

6. Access and control over resources –Harvard tool

7. Gender division of labour-Harvard tool

8. Influencing factors –Harvard tool

9. Resource mapping , social mapping

10. Decision making in the HH:

- They type of crops to be grown and when to grow them
- The sale of animals or purchase of animals
- Use, sale or exchange of grain stored in the reservoir (gotera)

- Marriage of their children ,sending to school
- Purchase of clothes for their children and for themselves
- Purchase of productive tools such as agricultural tools or other tools
- The use of money from their savings, Ekub etc who keeps the money, who controls over its use?
- They type of clothes she wears /is having
- Going to religious worship place –mosques /church
- Travelling from place to place (freedom of mobility)
- The use and management ,contracting of land, leasing out land
- What information do they have regarding the ownership certificate of land

11. Where do women get information about, social, economic political, information regarding their health from?

GBV related questions (women only groups preferably only women facilitators to discuss these issues)

12. What are the most commonly occurring violence against women and children in the area?
13. What are the causes of these violences?
14. What mechanisms do women use to prevent violence from happening?
15. What mechanisms do women use to cope with the effects of violence once it happened?
16. What is the attitude /perception of the community towards gender based violence?
17. Institutional response against GBV- government , NGOs others
18. Awareness about government policies, guidelines against GBV (for government office also).
19. Physical integrity of women
20. Images of women and men
 - What aspirations do women have about themselves and about their daughters?
 - Do they want their daughters to have education and better life than they had?
 - Feeding practices in the family- who eats first?
 - Do women go to meetings? Who calls the meeting –do they speak up freely in meetings –where do they sit?
 - What do women think about family planning?
 - What family planning services are they aware of? Have they used these services? Do they need to get the consent of their husbands to use these services?
 - Cultural practices –what are the cultural practices that women and girls are expected to fulfil /undergo in this area?

ACCI- how is the participation for women

What mechanisms are put in place to encourage the participation of women?

What is the repayment situation among female beneficiaries?

What are he reasons women give for not paying their loans on time?

Schools - participation of girls

What mechanisms are put in place to encourage the participation of girls?

How is girl's attendance?

If they dropout regularly or not perform well what could be the reasons

Note: The questions related to GBV will be asked with selected women groups. In addition to this checklist, we will use the gender analysis toolkit to elicit information on the gender division of labour, access and control over resources and decision making aspects.

Annex 3 Harvard Analysis Tool

I. Mapping the gender division of labour by asking who does what, how often and with what resources.

Activities	Who does it?			Frequency of activity Daily, Seasonal etc.	How is it produced? With what resources?	Location- where is it done?
	Women/girls	Men/Boys	Both			
I. Productive activities carried out to earn income (in cash or in kind)					Unpaid family labour, paid labour/collective unpaid labour	
1. Agriculture work: a)ploughing fields, weeding b)hoeing c)nursery d)terrace construction						
2. Livestock production: ▪ herding ▪ forage preparation ▪ feeding/watering cattle ▪ health care ▪ cleaning their places						
2. Employment: a)Daily Labour b)Regular paid work						
3. Income generating activities: a) b) c)						
4. Other e.g. seasonal migration						
II. Reproductive activities (activities carried out to maintain the family/ household)						

1. Water related: e.g. fetching						
2. Fuel related e.g. fetching firewood, preparing cow dung						
3. Food preparation <ul style="list-style-type: none"> ▪ processing; pounding, grinding ▪ cooking ▪ growing vegetables ▪ serving 						
4. Child care <ul style="list-style-type: none"> ▪ feeding ▪ bathing ▪ schooling ▪ health care ▪ socialization/morale education 						
5. Cleaning and repair <ul style="list-style-type: none"> ▪ HH cleaning; rooms, bedding, utensils ▪ Washing clothes ▪ Compound cleaning 						
6. Market related <ul style="list-style-type: none"> ▪ Purchasing food items ▪ Selling produces goods ▪ Transporting to and from markets 						
7. Health care related <ul style="list-style-type: none"> ▪ caring for the sick 						
III. Community management activities						
1. Ceremonies and celebrations						
2. Community meetings						
3. Collective agricultural activities						
4. Project activities						

II. Mapping the gendered distribution of livelihood assets /resources and benefits/opportunities by asking who has what and who benefits.

Livelihood assets /resources & benefits profile	Who has access or uses?		Who owns and controls?		Who benefits?	
	Women	Men	Women	Men	Women/girls	Men/boys
Natural assets- Land, forest						
Financial assets- HH income, Credit /Cash						
Physical assets- Infrastructure, Tools /Equipment						
Human assets- Education/training Literacy, numeracy, health service, labour						
Social assets- Community organizations, kinship						
Political assets- Decision making structures						
Other						
Benefits						
Basic needs, (food, clothing, shelter)						
Asset ownership						
Outside income						
Credit programmes						
Extension programmes						
Technology transfer						
Input /implement provision						
Safety net /EGS						
Literacy programme						
Political power (status)						
Other						

Annex 4 Gender analyses Dessie Zuria draft action plan September, 2006

Date	Activity	Approach	Comment
Monday	Familiarize the study team with tools and checklists and group formation. Selection of sample kebeles for the study & assignments of sub teams to each kebele	Workshop	Haimanot and Zenit to support and coordinate
Tuesday	Field work (Kebele 1&2) <ul style="list-style-type: none"> • Gender analysis tools: • Division of labour –Harvard • Access & control over resources –Harvard • 24 hrs profile • Decision making • Images of women and men /physical integrity • GBV questions • FGD with School girls 	PRA techniques <ol style="list-style-type: none"> 1. FGD with men and women groups 2. Resource mapping 3. Pair wise ranking 4. Institutional mapping 5. Seasonal calendar 	Haimanot and Zenit to support and coordinate
Wednesday	Field work (Kebele 2&3) <ul style="list-style-type: none"> • Gender analysis tools: • Division of labour –Harvard • Access & control over resources –Harvard • 24 hrs profile • Decision making • Images of women and men /physical integrity • GBV questions • FGD with School girls 	PRA techniques <ol style="list-style-type: none"> 1. FGD with men and women groups 2. Resource mapping 3. Pair wise ranking 4. Institutional mapping 6. Seasonal calendar 	Haimanot and Zenit to support and coordinate (Use checklist)
Thursday	Field work (Kebele 2&3) <ul style="list-style-type: none"> • Gender analysis tools: • Division of labour –Harvard • Access & control over resources –Harvard • 24 hrs profile • Decision making • Images of women and men /physical integrity GBV questions FGD with School girls 	PRA techniques <ol style="list-style-type: none"> 1. FGD with men and women groups 2. Resource mapping 3. Pair wise ranking 4. Institutional mapping 5. Seasonal calendar 	Haimanot and Zenit to support and coordinate (Use checklist)
Friday	Woreda development office and Female desk capacity assessment GBV questions	Organizational Capacity Assessment tool	Tsedey to facilitate the process Haimanot and Zenith to assist
Saturday	Return to Addis		

Target groups for the study

- Women groups
- Men groups
- Youth (young people)
- Community (Mix groups)
- Local administration, service providers' institutions (such as coops)
- Traditional healers, TBA's, petty traders, FHH, cast groups, elders, religious leaders
- Woreda development office, Woreda and Zone female desk
- Girl students in school (optional if possible)
- Partner organisations