



**Ethiopian Society of Sociologists, Social Workers and
Anthropologists (ESSWA)
Proceeding Report on the Thirteenth Annual Conference**



Ras Amba Hotel, March 17 and 18, 2017

Addis Ababa, Ethiopia

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BACKGROUND

The Ethiopian Society of Sociologists, Social Workers and Anthropologists (ESSSWA) was founded in June 1996 and received its legal registration in 1997 from Ministry of Justice ESSSWA, as a professional Ethiopian resident charity organization, aims at playing a facilitation role in tapping the potentials of those professions. It works to develop members' professional competence and enhance their contribution to the country's socio-economic development and assist government, civil society organizations, the private sector and communities in translating the various development policies and strategies into action.

ESSSWA strives to contribute towards ensuring an all-inclusive social development in Ethiopia. Social inclusion is understood as a process of improving the ability, opportunity and dignity of people and the disadvantaged on the basis of their identity to take part in society. ESSSWA also perceives social development as an upward mobility of the entire society on fair and equitable distribution of socio-economic benefits to citizens.

While ESSSWA mobilizes its professionals in the field of Sociology, Social work and Anthropology to contribute in the country's socio-economic development, it also carefully scrutinize the consequences of its actions to make it neutral from any form of connection of political, religious and ideological orientations. On the other hand, ESSSWA promotes gender equality and equitable distribution of socio-economic benefits to all citizens regardless of their social status, ethnicity, age, sex and color.

Concept of the Conference

The thirteenth Annual Conference of the Ethiopian Society of Sociologists, Social Workers and Anthropologists (ESSSWA) was held on **March 17 and 18, 2017**. Recent annual conferences of ESSSWA have given adequate focus and coverage on broad areas of social development issues related to citizen's social protection, GTP 2 and social inclusion. This Thirteenth Annual Conference will advance a new theme 'Social **Change versus Culture: Targeting the Invisible**', that involved specialized research abstracts from professionals in the fields of Sociology, Social Work and Anthropology and other related fields.

For many decades in the past, advocates of economic growth first leading to trickling down of socio-economic benefits to the poor have failed to eradicate poverty. Without denying economic growth to be one important contributory factor, it will be a fallacy to consider it as determinant contributor of socio-cultural change and transformation. It mainly misses the software that exists in culture, social structure and agency. Social and political institutions, as expressions of social structure, set the context for individual and group behavior and are meant to provide the resources individuals need to survive. How people act and live is shaped in large part by the social structures in which they find themselves. Several ideas or agencies also appear to be core features in our ordinary understanding of this concept. A social structure consists of rules, institutions, and practices. While a social structure is socially embodied in the actions, thoughts, beliefs, and durable dispositions of individual human beings, it is also always in tension with agency as it is coercive of individual and group behavior resisting outdated social norms and aspiring for social change.

When we say ‘targeting the invisible’, we also convey a message of recognizing the intangible aspects of social being expressed as norms, values, habits or beliefs. Failing to understand these invisible and intangible aspects of society, one will easily be trapped in development blindness. In short development, be it social or economic is incomplete unless it values culture, social structure and change. Thus, our call for research abstracts was meant to encourage researchers in the field to give due attention to social intangibles in analyzing specific research topics focusing at children’s vulnerabilities, society’s perception on disadvantaged social groups such as the elderly, disability and victims of age and gender based violence.

Expected Outcomes

This thirteenth annual conference gave focus on **‘Social Change versus Culture: Targeting the Invisible’**. The overall outcome of the conference is believed to have contributed to social development and in guiding policy implementation strategies.

In specific terms, the following were the expected outcomes of the conference:

- Create a Platform for Thematic Papers that would enhance academic and practitioners’ debates on issues related to culture, social structure and change, with a focus on the following sub-themes: children’s vulnerabilities, society’s perception on disadvantaged

social groups such as the elderly, disability and victims of age and gender based violence

- Enable up to 250 participants to reflect views and share good practices on Inclusive social-cultural development, societal norms, customary practices and perceptions.
- Familiarize ESSSWA members, in particular and other participants in general, about the opportunities and challenges of social capital formation and contribute for national growth and transformation.
- Come up with responsive Strategic Directions and program recommendations that would further enhance societal development.

PART ONE

OPENING OF THE CONFERENCE

After registration of invited guests and ESSSWA's members, the start of the conference was inaugurated by the welcoming remarks of Ato Kebede Ayele, ESSSWA's Board Chairman.

His Excellency Ato Assefa Balher Advisor of the State Minister,

Ministry of Labor & Social Affaires

Invited Guests,

Dear Members, Partners, Friends and Supporters of ESSSWA

Ladies and Gentlemen

It is my honor and pleasure to welcome you all to this 13th Annual Conference of the Ethiopian Society of Sociologists, Social Workers and Anthropologists (ESSSWA).

ESSSWA is at its 21st year. As you all know, it had celebrated its 20th Anniversary last year at the 12th Annual Conference. Over these years, ESSSWA has accomplished remarkable achievements in terms of contributing to the social development of the country. Conducting research on topics of relevance, such as child abuse and early marriage; capacity building support to members, new graduates, researchers and social service institutions; and training of community social workers, the first of its kind in Ethiopia, are among the noble works of ESSSWA worth of mentioning here.

Your Excellency,

Distinguished Guests,

Dear Members,

Ladies and Gentlemen

As you know, we are living in an era where getting funding for research and development activities by civil societies is increasingly a challenge. Foreign governments and donors are cutting foreign aids as they started looking inwards into their own countries' problems. ESSSWA is in no exception in feeling the brunt of this global challenge.

However, thanks to the hardworking Executive Director and Board members, we have managed to keep the boat afloat. In addition to the current partnerships with four donors (Oak Foundation, USAID, UNICEF, Plan International), we are building new partnerships with other potential donors and NGOs. This includes the partnership with FHI360 another USAID funding opportunity, which is expected to come to ESSSWA, provided that we jointly win the bid.

Ministry of Labor and Social Affairs (MoLSA)'s support to and engagement with ESSSWA has intensified more than ever before. I am happy to inform you that we have reached the stage where we soon sign a memorandum of understanding (MoU) that provides a general framework for our collaborative efforts.

In this regard, please allow me to express my deep appreciation and sincere thanks to the officials of MoLSA, particularly to the State Minister Her Excellency Tadelech Dalacha, for her warm welcome and unreserved support. I am happy and proud to announce that she has become the honorary member of ESSSWA.

Your Excellency: the ESSSWA management and board, look forward to working with you and your team.

We have also built strong working relationships with regional Bureaus of Labor and Social Affairs, TVET Agencies, TVETs and Universities. We are so grateful to all these institutions and others for their interest to work with ESSSWA, helping it fulfill its objectives.

Your Excellency

Distinguished Guests,

Dear Members,

Ladies and Gentlemen

The ESSSWA Board and Secretariat have prepared a new strategic plan that replaces the former strategic plan, whose life term has come to an end at the end of December 2016. In the new strategic plan, we have revised ESSSWA's objectives and reformulated its vision and mission statements, in order to fully align with its bylaws as agreed by the Ethiopian Charities and Societies Agency, and to properly reflect its expected roles and responsibilities as well as aspirations of its members.

One of the six objectives set in the new strategic plan is to “review the name, mandate, operational modalities, etc. of ESSSWA and define its future direction (i.e., beyond the current registration, Feb. 2019) ...” This is in response to the directive we have been given by the Charities and Societies Agency upon renewal of ESSSWA's registration for another three years, ending in February 2019. The strategic plan is ready to be presented and hopefully approved tomorrow at the General Assembly meeting of the ESSSWA members.

I would like to use this opportunity to extend my gratitude to the Charities and Societies Agency officials for granting ESSSWA the permit to continue its operation without changing its status until the current registration expires. This gives us enough time to make a thorough assessment of both internal and external situations, analyze different options and make decision of what works be best for the future of the Association.

Your Excellency,

Distinguished Guests,

Dear Members, Ladies and Gentlemen

ESSSWA has more than 1,000 members. However, members' participation is below the expected level. What can you say when 95% of the members fail to pay their membership fees regularly? Here, I am not intending to blame or point figure at anyone.

It is only to remind you that you need to be active participants in your own Association's affairs. As much as it strives to benefit its members, ESSSWA expects you to actively engage in and contribute to its growth endeavors.

The theme of this 13th Annual Conference of ESSSWA is “Social Change and Culture: Targeting the Invisible”. Under this theme, eighteen carefully selected papers will be presented and discussed. I would like to express my heartfelt thanks to the resource persons who devoted their valuable time and expertise in preparing their presentations. Also, I thank you all for making the time and effort to attend this Conference.

This Annual Conference of ESSSWA is made possible due to the financial assistance of its generous partners, UNICEF and Oak Foundation. I am so grateful to them, as always.

Finally, I kindly request every one of you to actively participate in the conference to make it more lively and useful. I expect the turnout this afternoon and tomorrow will be the same as this morning.

Welcome and thank you!!!!

Key Note Statement by Gebre Yentiso (PhD)

Ato Assefa Balher, Advisor to the state Minister, Ministry Of the Ministry of Labour and Social Affairs of the Democratic Republic of Ethiopia

Participants of the 13th

Annual Conference of ESSSWA

Ladies and Gentlemen

It is an honor to give a key note speech to you on the occasion of the 13th Annual conference of the Ethiopian Society of sociologists, Social workers, and Anthropologists. Please allow me to read my speech.

Human societies are in a constant state of change. Anthropologists recognize diffusion, invention, and innovation as key factors that led to cultural change. Some changes are rapid while others are gradual. Some people adapt change quickly, while others resist it or adapt rather slowly. Culture is as much about change as it is about stability.

Theorists from Anthropology and other social sciences have sought to analyze social change. While confirming the dynamic nature of social change, many theorists have admitted the likelihood of resistance to change when people feel threatened by potential alterations. Such exceptional encounters are sometimes unfairly exaggerated and lead to the wrong perception that culture is static. Hence, often culture is being blamed for policy and development implementation challenges without the empirical evidence to back up such claims. This narrow way of thinking about culture seems to be creating the impression that that culture acts as an obstacle to development policies and goals. I would like to take this opportunity to underline that most contemporary anthropologists conceptualize culture as something that is dynamic, fluid, contested, and hybrid. I cannot pass up the opportunity to acknowledge the fact that the sustained efforts of the government and nongovernmental organization such as ESSWA in Ethiopia led to changes in public perception about gender equality, the rights of persons with disability, and the rights of children

Studies conducted in Western Europe and Asia Pointed to the existence of positive connection between culture and development. In the 1950s and 1960s, however, the advocates of the so called ‘modernization theory’ argued that the cultures of developing countries represented obstacles to development. Today, there is a growing recognition of the positive link between culture and development. It is equally important to recognize that many people still think in terms of two types of links: Positive and negative. In the context of positive relationships, culture is expected to lead to development, and is called “pro-development culture”. In the case of negative relationship, culture is reported to prevent development, and hence called “development resistant culture”. Some cultural values and practices are not only resistant but also considered as harmful. Generally there is a re-opening of intellectual debates on the cultural-development link. Today, many people would agree that without understanding cultural values, it would be difficult to formulate effective development policies. Hence, development initiatives should never disregard the role of culture. At the same time, all cultural values/practices cannot be considered progressive and worth promoting.

What needs to be done to address cultural Factors? The best strategy is to ensure that development is culture friendly. Development policies must be framed in manner that respects protects and promotes the culture of the people for whom projects are designed. This means that

policy makers, while formulating policies must ensure development do not harm the local cultures and lead to lose of cultural identity. Development policies that taken in to account indigenous people's culture can benefit from their knowledge about conservation, biodiversity, medicinal plants, and combating climates change, among others. Such benefits are all lost if indigenous cultures are damaged by development policies that ignore their traditional knowledge and fail to respect their land rights. Culturally –unfriendly development programs may also face risks of failure for lack of community support.

Although cultural values and practices are given constitutional recognition in Ethiopia, their potentials as vehicles for development and peace building have not been adequately grasped and exploited. Investing in cultural and creative sectors can help diversify local economies and create jobs, not to mention the positive spillover effects on other sectors.

In Europe, for example, Studies reveal that the cultural sector is among the most dynamic sectors with a great economic potential, contributing to GDP, providing jobs for millions people, and allowing innovation in other sectors. If European countries can revitalize and make use of their cultural resources for economic growth and job creation, why can't African countries even do much better? In war ravaged countries like Uganda and Rwanda, innovative artistic and cultural activities are reported to have helped in post-conflict reconciliation and reconstruction. Ethiopia also has rich cultural resources worth exploring to promote national harmony and peaceful coexistence.

Ethiopian anthropologists, sociologists and social workers and ESSWA have crucial roles to play in terms of shedding light on the relevance of positive cultural values in achieving development and peaceful co-existence. ESSWA has been organizing annual conferences on pertinent themes of national interest. Most of the conference focused on the analyses of social transformation in Ethiopia. The 10th annual conference was on 'Social Transformation in a period of Growth in Ethiopia'. The 11th Annual conference was titled, 'Social Protection: The basis for social development and transformation'. The 12th Annual conference focused on 'Attaining Sustainable development Goals in GTP II by ensuring the well being of citizens and the protection of children from abuse'. This year's theme is 'Social Change and Culture'. ESSWA has done and continues to do its part in terms of taking ambitious strides to deal with contemporary issues of policy relevance. It is incumbent on us, the professional and members of

ESSSWA, to deliver the quality research results that can be used academics, policy makers, and practitioners. The 13th Annual conference of ESSSWA represents yet another significant event for the participants to share their findings. I wish you a successful deliberation.

Opening Speech by Ato Assefa Balher,

Advisor to the State Minister on behalf of W/Ro Tadelech Dalacho,

State Minister of the Ministry of Labour and Social Affairs of the Federal Democratic Republic of Ethiopia at the 13th Annual Conference of Ethiopian Society of Sociologists,

Social Workers and Anthropologists (ESSSWA).

Dear Participants of the Conference!

Dear members of ESSSWA!

Ladies and Gentlemen!

It is a great pleasure for me to deliver an opening speech at this 13th Annual Conference of Ethiopian Society of Sociologists, Social Workers and Anthropologists (ESSSWA) being organized under the theme of “Social Change versus Culture: Targeting the Invisible,” that deals with the different social issues like norms, values, habits and beliefs that are embodied in the societies’ cultural values which either positively or negatively affect the lives and wellbeing of people.

Development becomes complete when economic and human growths are achieved inseparably together through inclusive approach that is broad-based to the large labour force, pro-poor to all segments of the society with the principle of equal opportunities, rapid and sustainable development. It is very crucial to pay due attention and give consideration to the intangible social issues that impede or enhance positive social changes and work on maximizing from opportunities and minimize challenges.

In this regard, the achievements so far obtained in Ethiopia demonstrate that the country has the right policies and strategies instruments in the move to socio-economic development and transformation.

Ethiopia is a country with diverse cultural values for mutual supports and co-operations that are being organized in the form of community based structures to render different social protection services to each other.

Recognizing the irreplaceable roles of these community based structures, the paramount roles of Community Care Coalitions (CCCs) are boldly spelt out in the National Social Protection Policy. The Ministry of Labour and social Affairs has been working with development partners to assess the situation of the CCCs in order to strengthen and enable them to contribute their parts in providing social protection services to the poor and vulnerable to meet the GTP 2 plan targets that all Ethiopian Kebeles will have CCCs functional at the end of the plan period, and to fully role out the National Social protection Policy and its implementation strategy objectives.

On the other hand, there are still yet harmful traditional practices that undermine the rights of women and children, persons with disabilities, the elderly and that of those other poor and vulnerable. The Fifth Focus Area of the National social projection Policy deals with combating these and other forms of unacceptable social norms and practices.

Dear Participants,

Ladies and Gentlemen!

I understand that the theme and the agenda items of the conference and what is finally expected as a deliverable to the participants are fully in line with the principles of the National Social Protection Policy and Strategy.

I feel that this conference will give the opportunity for stakeholders gathered here to renew commitments to the promotion of social protection system in the country.

I believe that we can make significant positive difference if we are determined, coordinated and work towards the set objectives along the major policy directions such as; the Sustainable Development Goals, the GTP 2 targets and the National Social Protection Policy.

I would like to call upon and encourage all participants to become fully involved in this very helpful conference to discuss, share ideas and finally provide the knowledge and information on the pros and cons of social fabrics determinant for development in our endeavors.

Dear Participants,

Ladies and Gentlemen!

I am sure that with so many scholars here, the conclusions and recommendations of your discussions will contribute significantly to the development of policies, strategies and programs for the benefit and transformation in general, and mainly for the poor and vulnerable.

Taking this opportunity, I would like to assure you that the Ministry of Labour and Social Affairs will remain a committed partner to ESSSWA's relevant interventions and expects to get up to date recommendations for policy and strategy designs.

In conclusion, I would like to wish you productive deliberations at this Conference, and I now have the pleasure to declare the Conference officially open.

Thank you!

PART TWO:

RESEARCH OUTCOMES AND PRESENTATIONS

Section One: Nexus between Social Capital and Social Protection

2.1.1 Strategies for National Social Protection policy by Ato Feleke Jember (Director, Social Welfare Directorate of MoLSA)

Ato feleke Jember's presentation was focused on five major themes of the strategy for national social protection policy. The themes are

1. Coceptual definition of terms used in the area, policy directions, goals and implementation plan.
2. Attentions and provisions given to the special need sects of the community under the national social protection policy.
3. Organizational structure of the Office for proper policy Excusion.
4. The role of the implementing agencies during the he strategies implementation

Following his presentation, Ato Feleke received different comments and questions raised by the participants.

Questions

- The implementation of social protection policy needs strong structure it doesn't look don't look that your ministry has strong structure that extends to worda level for smooth implementation of the policy and its strategies. How can you then address this?
- Whar are the the issues and problems that arise from the community during the implementation of social protection policy?
- There are also social and corporate responsibility issues raised by different campanies to be exempted from tax for their social contibition. Are there any mechanisms, institution or arrangement to follow up the execution of such tax exemption issues?
- Among the different structures that can enable the policy execution, community based organizations (CCCs) are mentioned to be the major ones. If so why don't you include them here in the structure of the new social protection policy?

- It is better if MoLSA to take the major responsibility to implinent the social protection policy. What do you think on this?

Response

- Ato Feleke respond for the questions raised by the participants in such a way that “yes, we believe that we need coordinator because we do have 25 sectorasl ministries involved and MoLSA is coordinating them. Sector specific actions shall be lead by the government and MoLSA serve as a secreatariate.
- With regard to MoLSA’s reach to lower structures, it should be noted that it is work in progress. Some regions like Amhara and Tigray have already established Woreda offices. In places where Woreda level structures are not found, MoLSA is allowed to use other government structures such as rural development structures as well as safety net programs. Besides, MoLSA is going to use Red Cross Office structure by aligning relevant social protection activites instead of organizing others.
- The social protection policy puts pillars as government lead, Society involvement, Investors and companies and Community lead organizations.
- Hence, there are more than 20 million people of Ethiopia are living below the poverty line MoLSA works with regions for the proper implementation of national social protection policy .

2.1.2 Genders and Marriage-Migration from Ethiopia: A Case Study from Gondar (by Aschalew Abeje, PhD).

Abstract

People from Ethiopia have been marrying expatriate Ethiopians. Although it increasingly grew as a common practice, particularly after the 1990s, transnational marriage fails to attract researchers so that our understanding of the subject remains limited. Thus, this study analyzes Gendered causal mechanisms inducing people to this sort of social contract as a means for migration to affluent societies. Data are collected from people (in Gondar City) married to fellow expatriate Ethiopians and their families through interviews, case study, observation, and survey questionnaire. Document analysis is used to supplement the materials from these sources. Findings show that young women are the major actorsfor a better life set the precedence for this sort of contract. Aesthetic information about the marriage’s prospects, combined with success stories providing the proof of how it is, gear other people towards this arrangement.The study as well shows gender-based abuse and of

patriarchal family perceptions of their pressure as vital mechanisms influencing decisions in favor of this marriage. _____

Keywords: Expatriate, Gondare, home-based, marriage, migration, spouse, contributing over 94% of the people involved in transnational marriage-migration. This study approaches collective experiences, experienced through gender, as intersecting mechanisms and found decisions for such a marriage as multi-causal processes. It reveals that Gendered-poverty and the desire.

Dr. Aschalew Presentation was outlined by three parts: Introduction, Methods and Methodology, Discussion and Findings. Dr.Aschalew first gave an introduction about the historical background of the emerging Migration in Ethiopian and specifically Marriage migration in Gondar.

His reviewed literatures revealed that migration in Ethiopia dates back to the 1930s and peaked in 1970's mainly because of the military junta (derg regime) political turmoil and the 'red-terror' tragedies. Derg was taking brutal political Measures against its opponents. There was famine following that. Then thousands of people were forced to be in exile becoming unconditional political asylum seekers in the neighbouring countries and elsewhere. They also look back to their home land in search of their home-based spouses (Marriage Migration).

It was explained by the researcher about the question why marriage migration happens and he highlighted that it was mainly due to poverty and desire for a better life.

Aschalew used ethnographic type of research design employing mixed approaches of qualitative and quantitative data collection methods including document and archive analysis, Interviews (36), Life history (8 cases), observation and survey questionnaire (126). Demographically the research represent a mosaic mixture of : dominantly women (70.5 %), dominantly young (mean age at marriage being 25.23 years), jobless school dropouts (83 %).

To sum up, Marriage with fellow Gondar abroad and the subsequent migration to 'affluent' West through family unification is found at the intersection of complex issues, involving not just material but structural matters, mostly inducing the female segment to this sort of social contract.

Questions

- Considering the big sum of money incurred to buy a false spouse for marriage migration, can poverty be really the main contributory factor for that?
- It is well-organized research. How did you address fake marriage? (Marriage which is common between relatives, siblings etc)?
- How did you come up with this conclusion? How did you differentiate marriage migrants from politically forced migrants?

Answer

- I used my social networks like MekaneYesus Church, Gabriel Church, and Medhaniyalem Church etc.
- American and Israel embassies have representatives in Gondar that look up on migration.
- There were some people who were poor with the only choice of marriage. Those who are not necessary poor go for better off. They are diverse in nature. There is even a saying “የሙሽሪት እናት አጥብቆ መሰሪ የሙሽሪት አባት አጥብቆ መሰሪ ልጃቸውን ላኳት ለወንዝ አሻጋሪ”.
- Some send their children to the west but they were supposed to learn from their friends.

2.1.3 Re-incarceration of prisoners after conditional release: Perceived Socio

Demographic influencing factors (by Binega Haileselassie MA, Mekele University)

Abstract

Summary: Previous conducted researches show external (political, social and cultural) variables as influential factors and less attention given to personal attributes of socio-demographic variables for act of recidivism after parole. This research analyzed socio-demographic variables (age, gender, marital status, level of education, previous job and length of prison serving year) as perceived linked factors for frequency and tendency of recidivism post prison release. Recidivists (n=93) with more than two times reentry after conditional release from both genders were participated. Quantitative research design has been undertaken to understand what variables of socio-demographic characteristics influencing the act of recidivism.

Findings: Findings in this research indicated that socio-demographic variables of prisoners influence for the act and tendency of recidivism after conditional release. Besides, in the current study perceptual variation between female and male prison inmates is observed in some socio demographic variables (age, educational background) as contributing factor for act of re-offending. Further this study confirms that the act of recidivism is more frequently observed in young male than female prison inmates.

Implications/Applications: Most people who are incarcerated come from the community and ultimately will return to the community. Therefore, introducing age and gender wise community based approach as strategy of comprehensive recidivists' integration to society has to be social worker's future direction.

Key Words: *Social Work, Masculinity, Gender, Recidivism, Intervention, Quantitative*

This research analyzed socio-demographic variables (age, gender, marital status, level of education, previous job and length of prison serving year) as perceived linked factors for frequency and tendency for recidivism after prison release. Mekelle City correction and rehabilitation center was the study site and a total of 2458 prisoners amongst them one hundred recidivists (more than two times of re-arrests) were used as study samples and were selected randomly.

The results confirm the dramatic influence of age, gender, educational background, previous employment history (job type) and length of sentence service in the first prison episode among recidivists of both female and male prison inmates are identified as relational factors for act and tendency of recidivism. Perhaps one of the most important findings of the study is the observed perceptual variation between female and male prison inmates in some socio demographic variables (eg age, educational background) as determinant factor for act of re-offending. This study confirms further that the act of recidivism is more frequently observed in male and youth than female prison inmates.

Most people who are incarcerated come from the community and ultimately will return to the community. Frequent act of recidivism is highly linked with unhealthy community treatment as it in turn fuses a sense of guilty on the prisoners. Failure to address the issue may well backfire, and efforts in crime reduction may erode if the cumulative impact of tens of thousands of returning criminals on families and communities is not considered in advance. Therefore, introducing age and gender wise community based approach as strategy of comprehensive recidivists' integration to society has to be the future concern of social workers.

According to the lived numerical data obtained from the Tigray CRA office, 51 per cent of the crimes each year are done by recidivists. The researcher uses Bronfenbrenner's ecological and system theories as theoretical framework to investigate why people become recidivists. These theories seek to explain that environmental factors have a significant influence on individual behavior.

Ecological levels of micro, mezzo, and macro are used to identify the levels of systems in an attempt to understand the complexity with how various systems interact with one another can affect human behavior and designing community based intervention for pressing social problems. To have the quantified perception of majority of the recidivists' experience about the determinant factors of reentry after release quantitative research survey design as a study approach was used.

A pool of statements that could potentially describe and sufficiently represent the topic of investigation in the form of structured survey questionnaire was generated in two factor load.

- Socio demographic characteristics(12 individual items)
- Number of years' of imprisonment before release and type of job before re-entry(13 individual).

Questions

- It was better if you had chosen a more relevant theory to deal with crime. You said recidivism increases at early age. Is your study theoretically supported? How can you say there is no difference in staying in prison either for one or ten years?
- What type of crimes are repeated crimes?
- To what point is age an important variable for this repeated crime? Have you seen a case for it to be not a variable?

Response

- Using different criminology theories will help for coming up to different findings and that was not my objective.
- We send people to prison and they have to know why they are there. We also need to observe their improvement in the prison.

- We do not have integrated type of reintegration mechanism for prisoners after they finish their punishment. So they have to face challenges and tempted to do the same mistake repeatedly.
- Community based reintegration system is good in my opinion.
- Yes, time matters for act of recidivism and mistake; when the act is repeated, it becomes a habit.

Comment

Your research is unique and very important issues like type of repeated crimes and the hereditary or socialization factors are hardly touched. Anyways, it is a timely issue, but, it me further need to expound more on the problem and provide parallel solution case-by-case.

2.1.4 The Socio-economic Reintegration of Migrant Women Returnees from the Middle-East: A case study in Mekane-selam Town, South Wollo Zone, (by Fisseha Temesgen)

Abstract

The study area, Mekane Selam town, is a well known for the influx of women migrant returnees from the Middle East. Reports obtained from Micro and small enterprise office also indicates that women migrant returnees have different socio-economic reintegration status in the town. Hence, the primary aim of this study is to explore the socio-economic reintegration of women returnees from the Middle East in Mekane Selam town, South Wollo. The study focuses on factors causing the return migration of migrant women, challenges and opportunities the returnee women faced up on return, impacts of women’s labour migration on their socio-economic reintegration, coping strategies employed by the returnees in their socio-economic reintegration, and the reintegration assistances offered by governmental organizations to reintegrate the returnees socially and economically to their home community. In carrying out this study, a qualitative method was employed. The instruments of data collection used include: in-depth interviews, FGDs, key informant interviews and observation. Participants of the study were returnee women, families of the returnee women, and experts from governmental organizations selected through purposive sampling technique. Thus, the data obtained were analyzed thematically. Findings of this study reveal that most of

the returnees were forced to return because of periodic crackdown by the host country to deport migrants to their country of origin. Other factors that attributed to the return migration of returnees include: worsening living conditions, sexual harassments migrants faced in the destination country, family problems at home, and expiration of contractual work agreements. Moreover, the study indicates that high financial expectations of families, negative perceptions of the home community, absence of policy frameworks for reintegration, lack of material or financial assistance, and empty handedness upon return triggered the economic deprivation and social exclusion of the returnee women. As a result, most of the returnee women in the town were not sustainably reintegrated both socially and economically. Finally, the building up of strong social capital and creating favorable conditions for the transnational involvement of migrants in home are recommended to improve the socio-economic reintegration of migrant women returnees.

Keywords: *Return migration, Remittances, Social Exclusion, Social capital, Reintegration*

The research was conducted to explore the socio- economic reintegration of women returnees from Middle East in Mekane Selam town as General objectives. And Specific objectives also outlined in such a way that help to explore the socio- economic reintegration of women returnees from Middle East in Mekane Selam town, to investigate the reasons for the return decision of migrant returnees, to inquire into the challenges and opportunities the returnee women encountered in the home community, to examine the effects of the returnee women’s labor migration on their socio-economic reintegration, to explore the major strategies employed by the returnee women for their socio-economic reintegration in the home community and to analyze the support provision by the government to fulfill the socio- economic needs of the returnee women.

The research assumed to have major significance to the migrant returnees by enhancing consciousness and receive support for policy makers and service providers by providing information and to identify service needs for researchers as an available literature resource. Methodologically, the researcher applied qualitative research methods of data collection

including in-depth interview with 20 migrant women returnees as victim informants, FGDs with 12 migrant returnee women families, key informant interview with 4 experts from the government side, Observation conducted with eight returnees how they interact with their families and community.

Major findings of the study revealed that those migrant women returnees returned home because of periodic crackdown by the host country, unfavorable living conditions in the host and family problems at home. However, they were not successful to reintegrate with home society. Loss of remittances and expectation of money and gifts negatively affected the social relationships of migrants with their families and friends at home, reckless and tendency of migrant families to save money resulted empty handedness of returnees up on return that forces them with an intension of remigration.

The study portrays that governmental institutions were not well organized to provide comprehensive reintegration support which alter remigration intention of returnees, the home community's perception to migrant returnees as commercial sex workers and provision of unfamiliar names such as " Tiriz, Tesh" resulted for social exclusion of returnees and problems to establish marital relations, the low salary of returnees earned abroad and unwise utilization or mismanagement of remittances by family members at home negatively affected and constrained returnees' to start their own business, instead, they became dependent on their families for survival. On the other hand, those returnees whon managed their remittance properly by frequently visiting home and built adequate social and financial capital through transnational involvement properly used their saving and networks up on returning home.

Finally, the researcher provided with conclusion and recommendation in such a way that migrant women returnees who were better in transnational involvement uphold strong social capital and leading them to sustainably reintegrate with home community compared to others who had not accumulated adequate financial and social capital abroad were not successful in both social and economic reintegration, From the social network and transnational perspectives, the findings of this study underpin that the low support that migrants receive from their families and the government led to the social exclusion and problems of money to start their own business, and

this resulted that migrant returnee women reconsidering remigration to the Middle East regardless of all sorts of harsh conditions in host countries.

Recommendations were focused in providing pre-departure orientation, vocational and remittance management skill trainings and reintegration awareness for migrants before travelling to the Middle East, Managing the return migration of migrants and bringing them safely back home. Besides, national awareness creation programs should be launched. Formulating appropriate policy frame works and practice policies such as access to credit facilities and job creation programs. Creating better opportunities for the transnational involvement of migrants.

Questions and Comments

- Have you tried to compare single women and married women among the migrant returnees?

Response

- Most of them are single women who completed their study and only few married women.

2.1.5 Assessment of Women's Participation In Political Leadership Position: A Case of Mekelle City, Tigray Region, Ethiopia (Mebrihit Tesfay Tekulu)

Abstract

The objective of the study was to assess women's participation in political leadership in Mekelle city. To end this, both secondary & primary sources of data were used to assess the legal & institutional policy frameworks that advance women's participation in political leadership, identify the status & trend of women's participation in the political wings of the government, the descriptive & substantive participation of women in political leadership; and the challenges & opportunities that affect women's participation in political leadership in Mekelle city. Moreover, both quantitative & qualitative data were collected through questionnaire, interview & FGD. The study employed descriptive cross-sectional survey research design. And the data obtained from respondents through questioner, interview participants & FGD were organized, presented & analyzed by using both quantitative & qualitative methods of data analysis. The results of the study revealed that though the legal & institutional policy frameworks were in favor of women's

political empowerment in theory; but, practically they were not meeting the intended objective since, the numerical & substantive participation of women in political leadership is to minimal even though it shows some progress. Though the cultural factors were found as the most dominant factor that negatively affects women's participation in political leadership there are other factors like economic, political and individual factors that can affect their participation in the political leadership. Moreover, the opportunities provided for women in the sub-city were insufficient to meet the intended objective.

Finally, the recommendations given were: Awareness raising and public education about women participation needs to be given to the society (the socio-cultural setup of the society needs to be changed in order to realize women's equal rights with men) and Government bodies should work to raise the educational level of women as their low educational level affects their participation in political leadership.

According to the researcher, the government didn't carry out its responsibility to promote real women's participation in the political leadership other than superficially seen quota participation. The numerical participation of women in executive body is increasing from time to time but still their influentiality is insignificant and very much low.

So that, the research intended to assess women's participation in political leadership position and tried to achieve objectives like: reviewing the legal and institutional policy frameworks used for the advancement of women's participation in political leadership (WPPL) in Mekelle city, identifying the status and trend of women's participation in the political wings of the government in Mekelle city, assessing the descriptive and substantive participation of women in political leadership position in Mekelle city, assessing the challenges and opportunities that affect women's participation in political leadership positions in Mekelle city.

Methodologically, both quantitative and qualitative data type along with primary and secondary data source were used. Mixed research method and descriptive research type, with cross-sectional survey design, purposive and simple random sampling, and purposive methods were used. Data collection instruments were semi-structured questionnaires and FGD and semi-

structured interview. Legal and institutional policy frameworks are in favor of women's empowerment in theory. However, practically these frameworks have not achieved their intended objectives as there is no clear and efficient checking and controlling mechanisms in studied sub-cities.

The numerical participation of women in the legislative and executive bodies have shown some increments i.e. from 49% in 2002 to 51% in 2009, from 11.8% in 2002 to 33% in 2009 respectively (Report of the sub-city). The qualitative data obtained from open-ended questionnaire, FGD and key informant interviews revealed that the numerical participation of women in the executive body is still low because of their lack of self confidence in their inner knowledge due to lack of advanced political training, lack of education and mentorship.

So, the researcher concludes that still there is a gap even in the numerical participation of women in the executive body. Similarly, respondents also stated that the descriptive participation of women in political leadership doesn't necessarily reassure gender equality if they are unable to influence government policies. So, even though women's descriptive participation show progress and it is so critical that their substantive participation is still low.

The researcher highlighted major challenges and opportunities that affect women's participation in political leadership, which are ; attitude of society towards women's political leadership, interest of husband to wife's political leadership and interest of women to have political leadership. Thus, the socio-cultural factors are the most dominant factors that adversely affect women's participation in political leadership. The researcher indicates that other researchers have also have too have shown that women are socialized to believe that their proper place is restricted at household environment, as a result most women have less ambition and interest to have political leadership. Similarly, qualitative data obtained from the interview and FGD also revealed some facts that women are economically dependent on their husband as they are engaged in unpaid work and this economic dependence lead them to spend their time in cooking food and looking after their children rather than participating in political leadership.

Finally the conclusion came up in relation to legal and policy frameworks, which are in fact, in favor of women's empowerment in theory. However, such enabling environments aren't have not properly achieved their intended objectives in practical terms. Yet, their direct participation

in the executive body is low, their substantive participation is also found too low because their voices and perspectives aren't considered in influencing political decision making which doesn't either ensure women's right and gender equality.

In conclusion, it was reaffirmed that women's participation in political leadership position is affected by socio-cultural, economical and political factors. More importantly, the socio-cultural factors are found as the most dominant factor that adversely affects women's participation in political leadership.

The following recommendations were forwarded to improve women's participation in political leadership in the study area. One of the recommendations is that the government should establish accountability mechanisms at federal, regional, zonal, sub-city and kebele levels by taking measures of rewards and punishments to enhance their substantive participation. Awareness raising and public education about women's participation in political leadership needs to be given to the society. Disabling socio-cultural setups of the society needs to be identified and challenged in order to realize women's equal rights with men. Capacity building is so important that political leaders should provide continuous political leadership training, mentorship and guidance for women so that they can build women's confidence. Affirmative policy actions must also be supported by capacity building programs.

Questions and Comments

- Did you look from the perspective of how much quota is given to women's numerical participation by the regional government? Did you see the expected commitment of women in political participation? There are long political meetings at day and night affecting family life. Did you also consider this aspect?
- Women's economic dependency led them affect their economic equality. If women are economically independent, do you think the lifelong socio cultural inequality will be solved?
- You didn't see women's participation in political parties that led them to be political appointees because of the fact the political leadership is necessarily gained by being active participant at the political party's movement. Why?
- How do you see the marital infidelity and its disastors in women's marital life? There was a saying expressed as EPRDF seminars and conferences as commonly been used for

such malbehaviors, “ሜዳውን በሩጫ ዳገቱን በፈረሰ አገናኝም ወይ ሴሚናሩ ሲደርስ”. Do you think this might probably be the reason why women fear political participation?

Response

- Yes, there is a quota reserved for women but it is not supported by capacity building to make women strong and vocal. There is also a problem associated with policy implementation
- We are socialized in a way that women are ascribed for household and domestic services and men are supposed to play a role of leadership in the public affairs.
- It is true that being economically empowered could not automatically lead women to be equal with men. Even women who are economically empowered and become a bread winner of their households are still with low social status mistreated by their husband as if they are not equal with him. Mostly, women are abused by their husband economically, socially, and culturally. The husband’s attitude should be changed first.
- With the aim of contributing to women’s participation, this research finding will be delivered to the regional women children and youth affairs office in Mekele.

Section Two: Social Norms and Children’s Vulnerability

2.2.1 The interplay between community, household and child level influences

On trajectories of early marriage in Ethiopia: Evidence from Young

Lives (by Dr. Alula Pankhurst, Agazi Tiemelissan and Nardos Chuta)

Abstract

There are a range of explanations that account for early marriage in Ethiopia. Some of these relate to economic factors, including on the one hand the idea that wealthy families wish to form alliances to endow their offspring and on the other that poor families favour early marriage to obtain bridewealth or ensure that their daughters are looked after, or in cases where food shortage or other shocks such as illness lead parents to decide to marry off their daughters early. An alternative view suggests that cultural factors relating to social norms is the major factor explaining the custom of early marriage and that these are based on enduring values and beliefs.

In this paper we discuss the evidence for the assertion that early marriage results from cultural factors on the basis of Young Lives research in twenty villages and case studies of girls who were married early in different contexts. We also consider the extent to which norms are changing and the role of parental and girls' agency in this respect.

Finally, we review the impact of policies and programmes seeking to reduce early marriage and the risks and evidence of the practice going underground. We conclude by suggesting that beliefs and values may be continuing in a context of competing notions of child protection between local community norms and national and international norms and propose that greater involvement of communities is required to bring about changes in the intangible norms that shape behaviour.

This presentation considers data from the four rounds of survey conducted by Young Lives concerning child marriage. Social norms relating to teen marriage and varying types of marriage payment play an important part in promoting child marriage. Girls in their early teens (14-15 years old) have less say in choosing their partners. Older teenage girls are more able to exercise their agency in marital decisions, sometimes in opposition to parental wishes, and may circumvent social norms requiring marriage payments. Multiple rationales related with it could be; customary child protection, parental care, male-dominated values, controlling women, poverty and wealth, promissory marriages, abduction, cultural variation, bride wealth, dowry etc.

The research findings show that early marriage is very much a female and rural phenomenon, found more commonly in communities in the Oromia and Amhara regions. By the age of 19, a total of 55 young women (13%) had married or cohabited. Four were already divorced or separated, only three young men (0.6 per cent), two of whom were married and one cohabiting. As the location clearly matters, only seven of the teen marriages (12 per cent) were in urban areas, only 2 per cent of the urban sample were married, compared to 9 per cent of the rural sample. The median age for the urban sites was 17.9, as compared to 16.7 for rural areas. Likewise, urban/rural differences are found in the nationally representative data.

The DHS median age of marriage for women aged 15-45 in urban areas is 19.3, as compared to 16.6 in rural areas (CSA 2012). In regional terms the numbers and proportions married are considerably higher in the two regions: Oromia and Amhara. 41 girls (79%) were married under the legal age, in urban areas only 4.8% and rural 14.8%. Amhara has the highest (17.9%) Oromia (16.5) of early teens (13-14): six out of seven girls in Amhara and one in Tigray. So this is a phenomenon in northern Ethiopia. Middle teen (15-17): from the 30 girls 12 in Oromia followed by Amhara (8) and Tigray (5), SNNP (4) and Addis Ababa (1). Late teen (18-19): only 1 in Amhara of 15, Oromia 6 of 18, Tigray 3 of 9 and SNNP 2 of 6, Parental education was found to be important since parents whose daughters married early tended to have lower educational attainments. A third of girls who had never been married had fathers who had gone to school beyond the first cycle of primary, The mothers' education seemed less important, implying fathers probably having greater say, Household wealth was also found to be important. A combination of factors interacting at community, household and individual explain child marriage.

Younger teenage girls have less say in decision-making over the choice of partner, so that it is important to emphasize special protection of girls in their early teens. Policies and programs seeking to reduce child marriage should therefore distinguish between early and late teens and pay greater attention to girls' agency and their ability to stand up to parental imposition of early marriage

Questions and comments

- We have to promote the right of women instead of poverty. When we look at the case presented, one of the reasons for the girl to have interest to get married is that she wants to get relief from the workloadss he is facing in a houshold. How did this research address this issue?
- I saw a beautiful marriage picture of early marriage; the question is how did you capture that since early marriage is arranged illicitly?

Response

- The picture is not the picture of the actual people. We used the picture of others with consent.

- Even if early marriage is not legally permitted before the age of 18, they still get married at the age of 14 or 15.

2.2.2 Challenges of orphan caregiver families in Jimma town (by Nega Jibat & Firafis Dereje)

Abstract

This study was conducted to understand the challenges faced by orphan caregiver families in Jimma town, Oromia, using phenomenological study design. Within the qualitative research approach, in-depth interviews, key informant interviews and focus group discussions (FGDs) were employed to generate information. Thirty care givers were interviewed and three focus group discussions were conducted. Kebele chair persons, religious leaders and community based organizations' representatives participated in the focus group discussions. Data collection and analysis were simultaneously done whereby thematic analysis approach was followed. The study revealed that orphan care givers faced strong socio-economic challenges yet they are willing to continue to give care and support to the orphans. The caregivers are committed in caring and supporting the children but aging and limited economic capacity of their household severely challenges them. In spite of their positive view of caring and supporting the orphans, the orphan caregivers and their families faced numerous challenges. The challenges derive from difficult situations of properly meeting requirements of the holistic development of children be it economic, social and psychological. The care givers found themselves in situations whereby they could not even meet the basic physiological needs of children such as feeding and proper shelter. However, the orphan caregivers derive psychological satisfactions from their perceived morally right deeds. Care givers with long year experience of giving the care and support feel more proud of their contributions. The study concluded that needs of the orphan children are not fulfilled in line with social, psychological, physical, emotional, and educational aspects mainly due to lack of sufficient resources to provide standard care and support for the children. Therefore, comprehensive intervention programme that addresses challenges of orphan caregiver families are commendable. Holistic development of orphans is possible only when the challenges are responsively addressed at different levels in the community which in turn begs for collaborative action of different stakeholders including individuals, families, civil society organizations and

government. _____

Key terms: Orphans, Parents, Caregiver families, Challenges, Jimma, Oromia

This study investigated challenges of orphan care giver families in providing care and support to orphans in Jimma. Break down of the traditional/informal means and lack of formal system worsens their condition. Ethiopia counts one of the largest OVC population (5.5 million) (UNICEF report, 2012/ 2013). Contrubutory factors are mainly, HIV/AIDS and poverty. OVC are at most risk and receive minimum/no social services in Jimma town and its surrounding.

Orphans in Jimma and Agaro have little access to basic services (Gudina et al., 2014) and many of sexually abused and exploited children are orphans (Nega et al., 2014).Lack of protection in the family setting predicates the condition. Getting caregiver families or guardians is their second better chance and street life will be their likely fate.

The caregiver families (secondary families) play parenting roles for orphans but they themselves face a number of challenges in giving the care related to low family income (poverty) so they do not provide enough care (Bimal Kanta Nayak, 2014). This study investigated challenges of orphan care giver families in providing care and support to orphans in Jimma.

Research Study Setting and Methods were focused on Jimma town, Southwest Oromia/Ethiopia and used a phenomenological design respectively. Qualitative research approach was used to gather information through in-depth interviews, KIIs, observations and FGDs. Study participants were purposively selected; 3 KIIs was held with public officers; 30 in-depth interviews with the caregivers; 3 FGDs with community representatives, kebele and religious leaders were conducted, family setting observation, thematic analysis was employed. Ethical consideration such as oral consent was secured along with informed voluntary participation, privacy and confidentiality. Child sensitive matters were carefully and critically handled during data collection.

Profile of the caregiver families were having blood relationship with children receiving the care, some have their own biological children; others do not. Age of caregivers' ranges between 40 to 60 years and age of most orphans was under 15 years. With regard to the sex of caregivers, many of them are female household heads and 15 are widows. The educational status respondents was that about half attended primary education and 6 attended secondary to tertiary level. Main sources of the household income were petty trade (sale of domestic necessities including fruits and vegetables) in open public spaces in front of their residential home and small amounts of pension. Average household income is 550 Birr (approximately 27 USD). While there are 87 identified care giving households, their maximum care giving experience is 20 years and the minimum is less than a year.

The research results and discussions identified challenges faced by offices in charge i.e.: Women and Children's Affairs Office and Labor and Social Affairs Office. Major among them were: limited financial capacity of the families and offices, as HIV+ or disabled child may show strange behavior with special needs, caregivers hesitate to admit these children for fear of accountability and to the legal obligations. The other challenge is the unwillingness of rich households to admit orphans, which is mostly associated to fear of future inheritance. Moreover, orphan's age and sex preference by the caregivers, interest of screening orphan's health status against certain diseases like HIV, imbalance between number of children in need and capable/willing caregivers, lack of enough information about the orphans (birth certificate), lack of interest by one of the two partners to admit orphans to their family or disagreement between husband and wife after admission and decision to return the child to previous situation were also some of the barriers.

The research has also identified discriminatory and biased views of community members towards orphan caregivers. The families reported that heart felt love and sympathy for the orphans, not economic capability, is what matters for an adopted child. There are reported cases of achievements in that some orphans have graduated from universities and others are properly married. While those caregivers are willing to provide care for orphans but face challenges in providing food adequately.

Number of meals per day: the average number of meals provided is 2, This is less than the recommended standard that children should have at least 4-6 meals per day, depending on the energy density of the local food items and the amount consumed at each feeding (WHO, 2005).

The five core components of care and support provided by those care giving families were: roasted cereal and bread alone for breakfast this is because of too low income to support the HH's food expenses and also food shortage was the most challenge compared to other key components of care and support. Exceptionally few caregivers receive financial support from NGOs so relatively provide better food. Sometimes children eat food without 'wot' (souce) and they use water instead. Occasionally, they request food types they observed from other neighbouring children but they are unable to provide what they want.

Reportedly, there is no discrimination between the orphans and biological children, regarding shelter and children's protection. Similar sleeping places are provided for family members alike. There is no separate room for children at all and no differentiation by sex and age. Sharing sleeping room with parents/caregivers is not uncommon. Many caregivers' houses are rented houses owned privately or by the local government. Government owned houses are low price but are too old with broken fallen walls. Few of the caregivers have their own private houses. Though they differently perceive what is a "quality bed" and "quality shelter", many caregivers are not satisfied with the shelter and protection they provide. Bed is the top challenge of the caregivers, Shelter is of low quality and poorly furnished. In some households, children were sleeping on floor using "canvas" wearing old blanket, without bed sheet and night clothing.

On the area of Education the research prioritized major challenges include expenses of scholastic materials and school fees, school uniform and transportation, Caregivers' believe that education is the most important care for the orphans' future development. Some orphans are more privileged than biological children if they get NGO support for education, Caregivers are not satisfied in public schools because they perceive poor quality education is provided there.

Care givers could not afford medical/health treatment cost and limited access to quality health care services other than holly waters and traditional medication. Most children are treated at

modern health facilities only if they become seriously sick and then after modern health facilities are considered. The caregivers view public health facilities are cheaper but with low quality and vice versa for the private facilities. The caregivers are slightly satisfied with service given to orphans by the modern health care service facilities.

With regard to Psychosocial Support, understanding orphans' behavior is of critical concern as they may misbehave (at least perceived) in and outside home. Some orphans manifest some anti-social behaviors at school like aggressiveness and making quarrels with other school children and teachers too. Misbehaving in school may affect their educational performance and may also lead them to be dismissed from the school. Studied caregiver-orphan relationship is reportedly positive and interactive. However, the main challenge the question of identity, 'who am I?', and want to search for biological parents. Many orphans need rehabilitative psychosocial support and guidance.

Some stigmatized and discriminated by students in school and in neighborhood based on their background. The caregivers themselves are sometimes victims of discriminatory insults for caring of such children. They get negatively connoted nick names like "Abebech Gobena" and "Mother Theresa" by people in neighborhood. The connotation of the nicknames implies "a poor pretending to support another poor". Lack of professional knowledge and skills of how to provide psychosocial support is a major challenge for the caregivers. The caregivers worried about how to treat and make orphans stable.

Finally, it was recommended as the way out that orphan and vulnerable children need adequate policy attention in two fronts: direct government intervention and civic participation using alternative child care schemes. Volunteer caregiver families could be a good alternative for children who have already lost their biological parents and otherwise join street life. Yet it requires certain standards to maximize benefits of the orphan, though the poor willing caregiver families could ensure the minimum survival needs of the orphans and the practice has to be encouraged, adequacy and quality of the service they provide has to be considered.

The major source of challenge of the orphan caregivers is found to be their economic incapability. Thus, such willing but poor households, require financial support to play their empathetic roles

properly. The multifaceted and complex challenges facing orphan caregiver families require a holistic intervention program enabling all families in a systemic approach than supporting single OVC.

Questions and Comments

- Have you recognized the reason behind that poor family willing for care giving to orphan and vulnerable children, even if they do have their own children? Do they have genuine sympathy for orphan and vulnerable children?
- Why is that the well-to-do families was unwilling to accept orphan and vulnerable children? Would you tell us why both husbands and wives agree not to give care for orphans and vulnerable children?
- Why do those poor but willing family being frustrated due to their care giving?
- Did the care giver provide care by themselves or do they expect support from others? It Don't you think that it could be seeking assistance or support from NGO's or...others?
- Why not foster care for orphan children?

Response

- This research was conducted to answer why not rich people adopt orphans and the findings show that rich people fear that there will be legal issues concerned with orphan children and inheritance is the other reason.
- Regarding ethical consideration, the researcher has neither interviewed or took any data from orphans.
- In principle, foster families and orphan care givers are the same, except economical capability and social responsibility considerations. In the absence of capable and willing households, there seems to be confusion between adoption practices and foster care givers.
- Mandated government offices' worry is to get someone to take care of these children, not the abuse following that event if they agree on basic social protection and other issues.

Comment

- It would be advisable to you give this research findings to the concerned government bodies and it should not remain on shelf.
- It will enrich the report if it mentions acceptable international standard for giving care to the child so that you should incorporate in your research.

- The research need to include further background and context analysis about the contextual meaning of orphans, who will be responsible for the protection of the child from abuse in the house of the care giver this might answer the question why they are willing to give care for the child.

2.2.3 Harmahodha: A Traditional Child Fostering and Kinship Formation among the Oromo in Bale Zone (by Abebayehu Tsegaye and Dejene Gemechu)

Abstract

This research focuses on *harmahodha* (breast sucking) practice among the Oromo in Bale Zone. *Harmahodha* refers to one of the ways of adopting a person (mainly a child) into a particular family other than his/her biological parents. It is different from other forms of fictive kinship ties like *guddiffacha*, *moggasa*, *micu* and *jala* among the Oromo and *compadrazgo* (godparent) selection which is common in Catholic dogma. *Harmahodha* is less studied compared to other fictive kinship ties and this research intends to bridge the prevailing knowledge gap. First hand data for this research were drawn from the field through interview, case study, observation, and FGD. The findings of this paper indicate that *harmahodha* is one of the fictive kinship ties. It establishes culturally defined voluntary parent-child relations between the participants. Through this practice strangers are admitted into a certain family with full rights of biological offspring. By extension it forms close connections between the families and/or the lineages of both sides. Several social, political and economic factors motivate the individuals and families to initiate *harmahodha*. *Harmahodha* is also one of the childcare systems. However, it differs from the common practices of child fostering by different welfare agencies for it establishes kinship bond at different levels, including individuals, families and beyond for other political, economic and social reasons. Finally, the paper recommended that this practices needs to be recognized by policy makers for the purpose of indigenization of social security system.

Key words: *harmahodha*, Oromo, fictive kinship, childcare, social bond

This study focuses on Harmahodha practices among the Oromo in Bale. Different adoption and kinship formations practices, such as Gudiffecha (Duressa, 2002, moggaasa (Hassen, 1994), lubabasa, micu (Endalew, 2002), Jala (Gabre 1997) were studied. Harmahodha is not part of literature on the Oromo so that the research attempts to fill the knowledge gap on Harmahodha

practice among the Oromo. The term Harmahodha is derived from two Oromo words harma and hodha literally means ‘breast sucking’.

Harmahodha intends to symbolize the natural relations between a mother and her child.

The term refers to an institution that establishes parent-child relations between two individuals and relationships between families by extension. The demand should come from the child and/or by proxy from his/her caretaker who wants to give a child to a certain adoptive parents.

The objective are: to identify how Harmahodha differs from other similar practices, to identify factors contributing to Harmahodha, to assess the right and privileges of the participating parties and their families, to investigate the role of Harmahodha in child fostering and kinship formation and to discuss the entitlement and procedures of Harmahodha among the Oromo in Bale.

There are theories related with Harmahodha like different kinds of kin relationships: cosanguineal, affinal, fictive and ritual (e.g. Duressa, 2002). Defined kinship with an explicit reference to a genealogical grid in terms of biological ties (e.g. Morgan). Consanguinity is insufficient for defining kinship. Parenthood is not simply the result of procreation and parturition, but also social convention (historical particularize, e.g. Read, 2001). In terms of its functions and structural features (structural functionalism-Malinowski and his followers) (Shenk & Mattison, 2011)

Fictive kinship

Sort of voluntary association between individuals and by extension between wider categories of kin of the original partners (e.g. Nelson, 2013) established through different cultural practices (baptism, co-parenthood, adoption) its purposes behind establishing fictive kinship ties are both instrumental and affective (Messerschmidt, 1982).

Adoption

For effective business performance, serves the stability of group relations, provides social security through mutual aid, brings spiritual strength to the participants, and serve as social institutions of child protection,

Kinship

Ensuring continuity of family line (infertile parents) to secure inheritance of properties and secure continuation of ancestor worship, also creates political alliances by establishing parent-child relations to ensure care for the adoptive parents in their old age (Ayana, 2015; Duressa, 2002; Negeri, 2006) .

It promotes cultural tolerance, and commercial networks, conflict resolution and for daily interactions, sharing pastoral resources, alliance formation between the participating groups (Endalew, 2002; Gabre, 1997)

Methodologically the researcher employed qualitative approach and thematic analysis for the subject can be hardly quantified, key informant interview using snowball sampling technique. Nineteen informants, fifteen males and four females were interviewed, two FGD, actual cases of Harmahodha were studied, and data from the field were transcribed and condensed by coding as well as categorizing into major meaningful analytical units. Qualitative content analysis, particularly a conventional approach was used in analyzing the data.

The research findings were explained that age and sex are not criteria, but mainly male children, social status, economic stand, kinship solidarities and structural and psychological relations of the two sides who establish Harmahodha relations is important, Individuals who are esteemed and honored for his economic prosperity, strong social ties, and social status, seniority, personal charismatic achievements, and heroic acts during war is often chosen as a social father.

Several social, political and economic factors motivate the individuals and families to initiate Harmahodha. By its definition Harmahodha solves lonesomeness by providing fictive kinship ties as a substitute for biological kinship ties. The demand for more relatives, need for peace building between certain families or groups at odd with each other, in need of economic support from well-to-do individuals, establishes parent-child relationships the two side support each other. Commonly, the poor, the marginalized and those who are in a state of isolation and lack supporters opt for Harmahodha.

The request for Harmahodha should come from the side of the adopted person or his/her family or portector's request (let me be your son/daughter, be my father). The custom does not allow

individuals to decline such a request. Harmahodha is performed in the framework Oromo cultural milieu; whereby basic Oromo political and religious institutions back it.

Rituals: Harmahodha is endorsed through certain rituals with rich symbolism, hair shaving, keeping undressed to indicate the innocence of the child. Milk and honey are important items for the ritual, especially if the breast providing person is a male; the sucking child has to suck the thumb of the social father. He dips his thumb into honey and milk and provides to the child to suck, this is the practice after which Harmahodha is named. A wife of the breast provider provides her actual breast regardless of whether it is lactating or not, the new parents are responsible to take care of the child, name giving ritual is another but not unique (reports by Hassen (1994), Duressa (2002), Ayana (2015), Negari (2006) and Endalew (2002).

Basic features of Harmahodha

Compared with practices like Gudiffecha, moggaasa, michu and jala in Oromo culture, Harmahodha has its unique features such as the adopted child lives with his/her former parents, the child can automatically change his/her residence to stay with his/her new parents (situational), the child has full privileges as a real son/daughter (frequent visits between the child and his/her new parents), the new parents are fully responsible for the wellbeing of the child regardless of the presence of the former parents and their economic stand, it is also one way of tackling the problem of childlessness, commenced as of the time of Harmahodha the two sides are considered blood relatives. Harmahodha is also different from the common practices of child fostering by different welfare agencies. Instead it establish kinship bond at different levels, including individuals, families and beyond for other political, economic and social reasons. Harmahodha involves child fostering. It goes beyond mere economic support and entails strong social bonds and kinship ties that include extended families of the participants.

Harmahodha practice is gradually declining due to some factors related to the Orthodox Christianity where similar practice is substituted by Godparent selection for a child. The researcher recommendations are highlighted as child related social crisis such as abandoned, neglected, orphaned children and child marriage are now becoming rampant. Traditional childcare systems, including Harmahodha, are declining in favor of inter-country adoption. Therefore as a cumulative design of serving the purpose of child protection and formation of

kinship ties, Harmahodha still needs further consideration in the face of modern society and current social problems.

It is a culture bounded practice with clear relevance to local level social protection and alliance formation. Harmahodha makes social protection not only possible within the community's means, but also it is value oriented that serves as local fertilizer for the national social protection policy. The presence of such a cultural values help indigenization of the national policy by cross-fertilization with the existing cultural norms, values, and practices. Thus, Harmahodha can be profitably introduced into the social protection system in general and child protection policies in particular. This needs preservation and transposition of the practice to the benefit of the needy section of the society. To this end, Harmahodha deserves great recognition from policy makers. Finally, given the large size of Oromia and some variations across space the present work is not a comprehensive one that calls for further in-depth investigations.

Questions and Comments

- To what extent it be practically implemented? Is there any restriction forbidding this practice from being implemented as before? What are the case studies related with it? What did you get out of this?
- Is there any scenario where adults are also benefiting from the Harmahodha practice?
- This is very liberal since it is left for the choice of the individual, is there any role conflict between the biological parents and social parents in case of right and child's entitlement?

Response

- This is a kind of indigenous practices which still exist even if it is not as it was before. But, its practice is declining from time to time. One major reason is that there is the tendency of substituting Harmahodha with spiritual God Father (religious father) arrangement among Orthodox Christians.
- In most cases children are given more attention but elderly people who feel loneliness are also benefiting from such practices. Specifically for children, Gudiffecha is also practiced parallel to Harmahodha.

- Yes, there are role conflicts but the adoptees reside with the social parties unless the biological parties are allowed to visit occasionally. In principle, there is no social restriction for a child to stay with the either of the parents.

2.2.4 Lived experience of Grandmothers caring for grandchildren in Wukro Town Eastern Tigray (by Samuel Ataklti)

Abstract

In developing countries like Ethiopia grandmothers have serious economic constraints due to their old age and gender. When grandmothers get the responsibility to rear their grandchildren their economical problem become worse and for that matter it leads them to pay huge sacrifice to raise their grandchildren. Hoping to fill out such informational gap, this study is intended to explore the challenges encountered by grandmothers who care for grandchildren in Wukro town. To attain the objective of the study, qualitative research method with phenomenology research design was used. Nine participants were selected using purposive and snow ball sampling. The data were analyzed using thematic data analysis technique. Accordingly, findings of the study revealed that grandmothers faced different obstacles in caring their grandchildren. First they could not tolerate the financial problem that they encounter with the challenges of the inability to buy basic necessities and provide with reference books that are essential for school learning. Second, the age increment of grandmothers challenges them not to fully discharge the responsibility of care giving in effective and desirable manners that enables children for good discipline and better academic achievements. Third, educational background of grandmothers makes them to have low follow up mechanism in respect to managing their grandchildren's physical and mental development. Fourthly, being the grandmothers are old aged they face with health related problems like depression, sight problem and mental unrest which made them angry and worry in most cases with care giving zone. Unlike the challenge, the grandmothers benefited that they lived in comfort with the living siblings of their own dead children. The grandchildren were also seen as opportunities as they were conceived to serve as source of money, pleasure and NGOs support. For the sake of managing the challenges grandmothers used strategies like participating in the activity of begging, small market enrolment around their surroundings and daily labour that can easily generate income for them. In light of the findings, it is recommended that both the Wereda administration and other governmental and nongovernmental organizations

should work together so as to build capacity of grandmothers and empower them to cope with challenges that the grandmothers encounter in caring for their grandchildren. Though this study attempted to put some light on condition of grandmothers, further studies ought to be carried out in order to find out more realities embedded in the society and to broaden our understanding of the phenomenon. _____

Key words: grandmothers, grandchildren, and care giving

The research had presented about grandparents caring to their grand children when biological parents do not exist or are unable to raise their children properly. Besides, the research took the general objectives as exploring the challenges that grandmothers faced and the coping mechanisms they used. The researcher used phenomenological study with in-depth-interview using purposively selected 9 participants of grandmothers and it was purely qualitative research.

The specific objectives of the research are investigating challenges that grandmothers' face, identifying the opportunities of grandmother's in raising grandchildren, and investigating the coping mechanisms. Through the research process the researcher identified such challenges like inability to buy basic necessities, health challenge, age challenge, and mental stress, low follow up of care system, increased time and attention. The coping mechanisms were daily labor work, petty trade activities and begging.

Even if they faced challenges they also enjoyed rewards due to raising grand children. Hence the research highlighted the major rewards of grandmothers caring grand children were identified as source of pleasure, source of social support gratification, source of condolence.

Finally, the research recommends the following action points as to the ever before increasing of caring children at the hand of grandparents at the time of the inability/ unwilling and inability of their own parents to raise those children. (i) Both the Wereda administration and other government and non-government organizations should work together so as to build capacity of grandmothers and empower them to cope with challenges. (ii) That within the surrounding Wereda administration counseling activities need to be offered to elderly caregivers and it would

be necessary to decrease their emotional difficulties of grandmothers and be able to face their new realities and be capable of caring their grandchildren. (iii) Equal opportunity should be given to women in order to economically empower them in their productive role equally with men. (iv) Further studies ought to be carried out in order to find out more realities embedded in the society.

Questions and Comments

- Even grand parents were forced to care for their children; did they saw it as the best option for the children instead of living with a person they don't know?
- Naturally children could better live with both parents, when this is not possible, priority is given for mothers. Were differences seen in managing children between men and women grand parents?
- The community considers grandparents as privileged of having grand children. Unfortunately grand children might feel the other way since they lost their parents. How did you see these paradoxes?

Response

- As to the way of my phenomenological study, I have to stick to grand mothers
- It is obvious that grand parents have the interest to take care of grand children even if their own parents are alive.
- Grandparents prefer to purchase basic needs for their children instead of taking health care for themselves.

Section three: Perception on Disadvantage Social Groups

2.3.1 Pre and Post-divorce Experience of Men Who Have Taken Child Custody in Addis Ababa, (by Afomia Debebe)

Abstract

The main objective of this study is to understand how divorced men perceive and explain their pre and post-divorce family life experiences. The methodology followed is qualitative research with specific method of phenomenology that helped the researcher to understand the lived experience of research participants. The participants have been purposively selected from the

concluded divorce cases at Lideta Supreme Court. Data has been gathered through face-to-face in-depth interview and analyzed by applying a rigorous data analysis procedure. The findings revealed that, the divorced men have experienced social, economic, emotional, and psychological problems. After the divorce, adjustment to the new status, raising children, social participation, assuming new role in the family have been found to be among the major challenging experience of participants. Men had no easy life after divorce and that has to be the focus of research and program intervention. The coping mechanisms used included personal determination to work hard and overcome the problems, religion and hope about the future, mobilizing support from the environment, optimism about making things better for the children, and the belief and commitment that they can raise the children alone. Based on the findings, it has been able to forward recommendations that professional social work practice is needed at micro and mezzo levels apart from establishing a policy direction at macro level that guides social work practice down the road. Family stability and reduction of divorce could be promoted by wider community awareness and family education programs at the three levels of social work intervention. Further research with a wider scope and coverage should also be conducted on this area in order to have a better understanding about the issue and help families avoid divorce or to help families cope with the impact of divorce and see a better society_____

Key Words: Divorce, Post-divorce Experience, Coping

When marriage is not satisfactory, people try alternative options either to improve the marriage or end it by considering divorce. Divorce is a termination of marriage or dissolution of marriage (Beaman, 2005; Ahrons, 2006; Kraynak, 2006; &Harkonen, 2013) .It is not a problem that only affects the husband and wife but also the whole people around them: children, the in-laws, and the society as a whole. Studies show that divorce primarily impacts women and children (Fagan & Churchill, 2012; Giolito & Delpiano, 2008; Wallwe & Peters, 2007). The mother will be primary care taker after the divorce and the father has a minor role in rearing children.

Researchers tend to focus their attention on women and children when studying about divorce (Rediet, 2008 & Serkalem, 2006). Without considering psychological functioning of parents, the quality of parenting, the child's preference, and the history and nature of parent-child

relationship, people believe that the best interest for the child is to live with the mother. Hence, to the knowledge of the researcher, studies have not been conducted in AA to learn about the experiences of divorced men who are primary care takers of their children. Empirical database knowledge on the experiences of divorced men with the responsibility of child custody is missing.

As the general objective, the researcher intended to understand how divorced men who have assumed the responsibility of child custody perceive and explain the pre and post-divorce experience of family life. And the specific objectives focused to understand how they describe the effect of divorce and pre-divorce family relationships, to understand the challenges they faced after the divorce in rearing children, and identify post divorce coping mechanisms in rearing children and managing family life. The study is somehow influenced by family systems theory to understand family as an integrated whole and how one part of the subsystem affects the whole meaning how divorce affects it. Another theory that influenced this study is Family Stress Theory in a way to understanding how divorce affects the family system and the family's adjustment mechanism as described in the ABC-X model.

The researcher conducts this research through a cross-sectional exploratory qualitative research with specific method of phenomenology. Cross-Sectional exploratory qualitative research with specific method of phenomenology and purposive sampling method was used along with criterion sampling strategy. Participants were 7 in number and the selection criterion were divorced men given child custody after divorce, divorced for two years and above, and who are willing to participate.

Data was analyzed through transcriptions of interviewed data and produced textual materials. Subsequently, textual material repeatedly read to identify key concepts and statements, description of the meaning that the concepts and statements give to the researcher similar group statements were brought together into meaning statements and data was reduced to categories and themes for discussion. The research findings identified thirteen themes from the field data such as:

Family economy or means of income: the participants were either employees or self- employed before their divorce while most of their spouses were housewives, to better their living

conditions, they opened small business for their wives but misunderstanding started to occur when their wives started to earn income. After the divorce, divorced men fell in to economic crisis since their wives took most of their money, house and business.

Family belief system: they all believe GOD or Allah helped them to overcome their problems when no one else was around, their children were their drive to overcome their challenges and to live with hope.

Marriage: some chose to get married while others were compelled by emerging situations in their relationships, the wives lack interest to manage their homes ...and don't play the role of a wife: as culturally and socially recognized in Ethiopia, earning money changed their behavior, showed poor communication and started to show less commitment to their marriage and to their family.

Extended family influence: the meddling of extended family was among the factors that negatively influenced their marriage,

Post-divorce experience: as a result of their divorce, some were socially excluded while others were supported by their community,

Challenge of rearing their children: they didn't have the knowledge or skills of raising children alone and as they stated, their difficulty was "playing the role of a women".

Family economy: their wives took almost all of their money, their property, or business, as a result of which; some became victims of starvation, some didn't have a blanket to wear, some sold their cloth to feed their children, some beg for money, and some didn't have a house to live in so moving to live at their family's house with their children.

Visitation: Some of the ex-wives visited their children and also used the visitation as a tool to distort their children's attitude towards their father's.

Impact of divorce on children: children lost interest for education, developed a problem in social life, lost affection for their mother, and faced a psychological instability.

Readiness for remarriage: what they went through has led the participants to develop a negative perception for marriage and don't want to get married again.

Legal procedures: the verdict took long time, and they suffered in the process they feel that their wives were advantageous in the verdict.

Coping mechanism: Making themselves busy by working hard, prayer, their children as a drive to change, advice from people, reading books on how to cope, believe in their independence, and some forgive to forget.

The research discussion revolves around the unfair property distribution as some reported that their wives took money and property without their consent, relocated, changed their jobs, lost contact with the people they knew, and some reported that they were excluded from social activities, post-divorce relationship with their wives was unhealthy and hurtful, relegated into economic crisis and to not getting the necessary support from families, friends got them frustrated while raising their children, developed a sense of failure in life as a result of their divorce and they were feeling depressed, stressed, lonely, and with mental instability,

The coping mechanisms highlighted based on the extent and length of time used for coping also varied based on severity of the problems and the impact it had on them, religion (faith and hope), children, work, and the availability of support systems and also personal and social resources used to cope with their problems.

The researcher concluded that the participant's marital relationship faced multiple stressful events caused by infidelity, unwillingness to share household chores, communication gap, and others. Despite their effort to keep their marriage using family and environmental resources, the crisis (divorce) occurred, the divorce exposed the participants to additional crisis like lose of job and relocation; these events caused additional stresses like depression, loneliness, and mental instability.

Rearing their child alone was by itself among the major stressful situation since they didn't have the knowhow, the perception the participants had towards their problems determined their commitment to cope with their problems. Some believed they can revive and start a new life while others had given up in their lives and lost hope of starting a new life. Previous studies

focused on the impact of divorce on women and children. This study, despite having limited scope, has revealed that divorced men who are rearing their children experience multiple problems. This calls for conducting research that has wider scope and coverage than this one.

This study revealed that the socialization of men and the socially defined role of a husband and wife, in a marital relationship, has created a serious stress and anxiety when the men started to raise their children by themselves. As a result, the participants' narration of their lived experience tended to assume marital relationship as unidirectional, excluding the wives' perspectives. However, relationship problems in a family system cannot be explained using linear causality rather should be viewed in a circular way as problems do not have a single defined cause.

Religion and their children were the major coping mechanisms used by the participants. In addition, participants' perception of the problem situation and their capacity to overcome the problems influence the level of crisis and the length it took to cope.

The researcher highly recommends experts on family should give training on marriage and the possible impact of divorce and if children are involved, how they will be affected. Provide pre-marital counseling to prevent divorce, and give post-divorce counseling to help couples cope in a healthy manner. After the divorce, arrange a parent-child counseling session to help the child cope with stresses in a healthy manner. Work in collaboration with the social media to create awareness about single parenting, particularly about men's lonely parenting.

This led to the implication to social work in advocating the enactment of family specific policy; organize awareness creation and educational programs for changing public/community perception about the socially constructed role of men and women in marital relationships. Promote the establishment and strengthening of professional counseling services at public institutions such as in schools, universities and communities to provide pre-marriage, pre and post divorce counseling to adults, to children of divorced parents...etc

Questions and comments

- Who are these fathers? Are they legally divorced? How are children given to them?

Response

A family Court and Experts separately interfere and interview both divorcees. Women failed to manage the money they earn, they start cheating, and they don't stay at home during night. So the family experts decide for the best interest of children and decide to custody to men.

2.3.2 An Exploratory Study on the Social Exclusion Experience of older Persons in Gondar City, North Western Ethiopia , (by Abraham Getachew and Getu Ambaye- PhD)

Abstract

This study explores the social exclusion experience of older persons in Lideta sub city of Gondar. Social exclusion is reflected in various socioeconomic and psychological problems among older persons that have been overlooked in the Ethiopian context. The study, therefore, attempts to explore the social exclusion experience of older persons through seven exploratory dimensions which were basically constructed from the English Longitudinal Study of Ageing (ELSA). To this end, the study employed qualitative research methodology, specifically hermeneutic phenomenology was used to designing, collecting and analyzing the data. The respondents were selected through snowball sampling technique. The data was also collected through in-depth interviews, key informant interviews, and observation. The data gained from the collection tools have been thematically organized and analyzed. According to the study, older persons experienced various forms of exclusions such as exclusions from social relationships, cultural activities, civic engagements, basic services, neighborhood relations, financial systems, and material goods. Experiencing exclusion from social relationships, and neighborhood relationship were the most significant dimensions of social exclusion as reported by the study participants. Understanding different dimensions can contribute to the recognition of social problems faced by older persons such as social isolation and poverty that needs keen attention of future research, practice, and policy implementation. _____

Key Words: Aging, Older Persons, Lived-Experiences, Social Exclusion, Social Relationships

The research study rooted in the concept of social exclusion as the background study previously developed in French in 1960. Rene Lenoir built it up in French school on the theories of Durkheim social cohesion and solidarity (Sen., 2000). Old age is the last stage of life for all of us, in many areas of our society, people in this stage of life are excluded from various socioeconomic activities, thus this study describes how the phenomenon of social exclusion affects the life of older persons, and their families.

According to the psychosocial theories of aging attempt to explain human development and ageing in terms of individual changes in cognitive functions, behavior, roles, relationships, coping ability and social changes (Schroots, 1996). The researcher used major psychosocial theories of aging to explore social exclusion such as Activity Theory, Disengagement Theory, Continuity Theory, Erikson's Psychosocial Theory, and theory of Gerotranscendence. Objective wise, the research tried to identify the dimensions of social exclusion experienced by older persons in Lideta Sub City, describe older person's belief, and attitudes in response for to social exclusion, identify psychological and social problems of older persons, identify diverse economic problems of older persons, discuss the impacts of social exclusion among older persons.

The researcher employed purposive sampling method; specifically a qualitative snowball sampling method was used for the selection of older persons who were experiencing social exclusion and conducted in Lideta sub city. The sub city is among the twelve sub city's of Gondar City, the number of participants who were selected for interviews were 15 respondents, and 5 key informant interviewees (family members of older persons). In terms of design, collecting and analyzing data, the study used a qualitative research design; specifically phenomenological approach as research methodology. In such a way that data collection techniques like, in-depth interview (semi-structured interview), key informant interviews and observations, data presentation and analysis. Thematic analysis i.e. arrangement of the findings according to themes, discussion and implications and recommendations have been used.

As the research findings reflected that social exclusion is multi-dimensional. The dimensions that were used to examine in context are disaggregated in the following manner :Social relationships

(contact with family and friends), cultural and leisure activities, civic activities such as membership of older persons in the local interest group as well as participation in voting process, exclusion from basic services like health services, shops, neighborhood exclusion as reflected in the safety and friend lines of local people, exclusion from financial systems (for example bank account pension), exclusion from material goods (for example consumer durables).

Social Relationships: in this study, exclusion from social relationship is understood through various indicators. Among these, the frequency of the participants contacts with family and friends, living arrangement, participation in common social activities like ‘Idir’, ‘Iquib’ and ‘Senbete’, and the frequency of the interaction were considered. Twelve of the participants experienced poor social relations in terms of the sub indicators listed under this dimension (socially isolated or severely lonely or unable to participate common social activities)

Participation in Cultural Activities: to understand older person’s involvement in the major cultural activities various techniques were used. The major activities mentioned by the participants as cultural activities were identified as attending of wedding ceremonies, funeral ceremonies, ‘Tezkar’ (memorial day of the deceased) ceremonies, and other cultural festivals like patriot’s day celebrations, intercultural festivals like attending the annual nations and nationalities day, cultural competitions like yegenachewata (traditional game) and gebeta. Seven Participants had excluded from participation in cultural activities.

Engagement in Civic Activities: The specific activities considered to explore this dimension were being a member of a political party, trade union or environmental group, the church or other religious organization and other charitable associations. The findings of this study showed that six of the participants were experiencing exclusion from civic activities.

Access to Basic Services: Basic utilities like access to health service, financial services, provision of suppliers, electricity and water supply are considered to assess the experiences of older persons. Six participants who had used less or at least the above three services were considered as excluded from basic services.

Neighborhood Relationships: The issues considered include feelings of being part of the local area, feeling of loneliness, trustworthiness of the people in the area and whether there are people in the area who would help in times of trouble. Twelve participants were experiencing more than two exploring sub indicators of neighborhood exclusion and they were understood as they face neighborhood exclusion.

Accessibility to Financial System: The concept of exclusion from basic financial systems considers how older persons manage their finances. The following concepts were applied to explore this domain; sources of finance, daily money management, saving products like saving account, and information on pension income. Four of the participants were denied at least in two of the financial systems listed to explore exclusion, and regarded as they were experiencing exclusion from financial products.

Possession of Material Goods: for exploring older person's exclusion from material goods, the material resources, which are basic for life, were taken in to account. Therefore, the items such as separated rooms, bed, chairs, radio, table, and full set of basic kitchen equipments were considered. One destitute participant was experiencing exclusion from material goods in facing a couple of housing problem and absence of necessary housing equipment.

Multiple Forms of Exclusion: Anyone excluded on two or more domains is, by definition, experiencing some form of multi-dimensional exclusion.

As the result of the above major findings the researcher recommends to get lesson from promising practices of tackling social exclusion from selected European countries like the Italian-social clubs tackling exclusion from social relationships, the France's Intergenerational leisure programs tackling exclusion from cultural activities, Cyprus-'Parliament for the Elderly' tackling exclusion from civic activities, Danish Welfare State-Service provision (variety of social services e.g. home help services, home care, shopping, etc.) in tackling exclusion from basic services. German Nachbarschaftszentren, 'neighborhood centers' tackling neighborhood exclusion, Galicia, Spain- 'Assistance Cheques' tackling exclusion from financial systems, Vienna, Austria- Sheltered housing facilities- exclusion from material resources.

Finally the study calls policy makers and the government to watch the dimensions of social exclusion in their keen eye and to include it in the future policies going to be made because in previous policy documents, the issue of social exclusion in old age is overshadowed and it needs detail emphasis on how to mitigate the problems.

The developmental and Social Welfare Policy for Elderly People was adopted in by MoLSA (1996) and the subsequent National Plan of Action on Older People (2006 - 2015) is developed to implement the 1996's developmental social welfare policy (MoLSA, 2006). Even though documents touched various relevant points to address problems of older persons; there are key gaps that should be filled in the policy documents. The issue of social exclusion in old age is overlooked and it needs detail emphasis on how to mitigate the problem.

The policies should have to emphasize vast strategies for creating social inclusion among older persons. The implementations of the policies need more clarification for all sectors that execute the tasks and activities for older persons.

Questions and comments

- While such study is expected to put direct quotations of lived experiences of elders that could magnify their feeling of exclusion, the focus more on numerical expression analysis of few participants, why?
- You come up with many theories which one is best the best fit for your study?
- In what way social exclusion can be addressed for the sake of the wellbeing of elders?
- Why don't you adopt our own culture in place of trying to adopt western cultures of addressing elders' social exclusion?

Response

- Previously, elders' life experience is seen as having good social relationships, visit their friends and their relatives, they used to participate in social institutions like Iddir and Mahibers. But when their age gets old their participation in Iddir gets low because they can't pay their contributions, they don't attend wedding ceremonies so that their societal

bond decreases. They also don't have money to save in banks this will lead them to loss economic power and intern to loose societal relationship.

- Since the study is qualitative, direct quotes from the elders is well included, but we didn't haven't presented it here in order to manage the time given.

Section Four: Good Practices and Strength-Based Approach

2.4.1 Corporate Social Responsibility for Social Dimension of Human Development in Ethiopia: A Conceptual Analysis (by Tesfaye Fentaw Nigatu)

Abstract

CSR is an important wind of change to address the challenges of social dimension of human development. However, Still Ethiopia lagged behind the concept of Corporate Social Responsibility (CSR) guideline and framework. The central theme of this conceptual paper is, analyzing how Corporate Social Responsibility (CSR) is important for the social dimension of human development. I try to see more than 50 scholarly conceptual papers and research journals, books and organizational website products/ leaflets in related to CSR. These different literatures are critically scrutinized and related. For the good lesson and the "similarity" of political developmental ideology (Developmental state) I select two countries i.e. Japan and South Africa.

CSR gives a considerable significance on the Socio-Economic life of Japanese and South Africans citizen and it gives a good lesson for other state like Ethiopia. CSR is an essential concept for the accumulation of social capital in the form of social networks development, voluntary associations mushrooming, facilitate in greater participation in civic and political associations, build trust, honesty, reliability, and develop collaboration with in the society. Naturally, Ethiopians and CSR are compatible because Ethiopians are "open minded" towards the socio-cultural life of the world; Ethiopians are high risk averse society, Ethiopian people's known by the extended family structure; "collectivism" as a dominant national culture. The researcher concludes by suggesting that, it is hey time to practice CSR in Ethiopian context by flaming the best opportunities what we Ethiopians have without dogmatic following of other countries. _____

Key Words: Collectivism, Corporate Social Responsibility (CSR), Social Dimension of Human development, Social Capital.

U.S.A. and its allies under the support of International Monetary Fund and World Bank bring and foisted Structural Adjustment Programs (SAP) that was initiated at the beginning of 1990s to the African countries. SAP brought catastrophic results in some parts of Africa (unemployment, homelessness and poverty worsened beyond expectations) the failure of SAP gives a good lesson for the future of African development a call for “1 Adjustment with a human face’, which implies paying more attention to the social dimension of human development and the role of the state in this process” (Heidhues and Gideon Obare, 2011, P. 6).

The lesson led that some African countries in to “development” following a developmental state paradigm. According to the Ethiopian government reports, Ethiopia has achieved encouraging “economic development” results by maintaining a fastest economic growth rate in the last ten consecutive years by keeping up and working towards tackling poverty (employing pro poor strategy). We can still argue that there is an economic growth but not social development in all areas of human dimensions in Ethiopia.

Methodology

More than 50 scholarly conceptual papers and research journals, books and organizational website products/ leaflets related to Corporate Social Responsibility (CSR) were referred and analysed. For the good lesson and the “similarity” of political developmental ideology (developmental state), the author selected two countries i.e. Japan and South Africa.

Data Analysis and Interpretation: the researcher conveys a message that “time is over for debating on theory... it is rather time for action”. Practicing of CSR is depending on the ruling government attitude towards CSR. The concept is essential for an Ethiopian context in that the accumulation of social capital in the form of social networks, voluntary associations and support mechanisms lead to develop trust, honesty and reliability in the system.

Yet formal CSR in Ethiopia is limited to some companies like Ethiopian Air line, Dashen brewery factory, Mohammed International Development Research and Organization Companies

(MIDROC), Awash Bank's and ZTE (Zhong Xing Telecommunication Equipment) (Asfaw, 2014). The activities all these companies seem to be one time shots by businesses without any concrete CSR strategy and goal.

The researcher highlighted that *“it is possible to argue that the majority of corporations in Ethiopia is far from successful in delivering their social responsibilities to the society...owing to various political, social, institutional and cultural factors. The concept of social responsibility is not full without the government's involvement... and it can be said that social responsibility is an extension of government laws...”. Moreover, CRS is means of ending the legal issues that are settled by the government”*.

How Other Countries Address CSR presented from the experience of Japan and South Africa. Due to difference in their socio-economic characteristics the Japanese approach to CSR may well be differ from the western approach. In the Japanese context, companies and the government play their own role without interfering each other but they work cooperatively for CSR. The Japanese government mostly concentrated on the initiative and guidance to encourage CSR activities rather than specific laws and rules.

When the political platform was established in South Africa the first priority was creating public private partnership to address the developmental challenge that faced South Africa. South African government and the companies worked on the selected thirteen strategic areas of CSR. It was the basic tool to solve inequality problem in economic and social circumstances. King Report I=>King II report (was the influential and the first corporate governance code) =>King III report with Broad Based Black Economic Empowerment (volunteer but great significance).

The South African Experience of CSR conceded with different sector of the economy.

How CSR Address Social Dimension of Human Development through the existing government by establishing a comfortable climate and prepares the CSR guideline. Because the success of democratic developmental state measured with the creation of favorable business environment, low rate of corruption commitments, mushrooming of civil society organization, leadership quality and political stability (Tamirate Dejene, 2013).CSR creates a fertile ground between private and government business enterprises.

CSR is important for the Accumulation of Social Capital in developing countries like Ethiopia, which will engage the private business to work with “bottom of the economy’s pyramid” (poorest billion). It solves the problem of over focusing of success in developmental state nature at the expense of other social strata and functioning, it solves the problem of using economic growth for social development instead of non-inclusive economic development; it gives educational space for both the state and the business sectors for the achievement.

The researcher believed that the people of Ethiopia are Corporate Social Responsibility “minded” and this can be used as fertile ground. Besides, the researcher grounded his belief on the people by emphasizing Ethiopian people’s known by the extended family structure and “people think in terms of we rather than I” and “collectivism” as a dominant national culture. Collectivism provides people with social corporate culture to be more focused on relationships, group obligations and interpersonal harmony. CSR and SMEs “from an individual street hawker to a complex multinational enterprise, every business entity has its stakeholders and its impacts on society, both positive and negative”... Thus for their impact they take some responsibility based on their limit and power” (Tom Fox, 2005).

The researcher concluded in such a way that Japan and South Africa and with its positive outcome (but not without controversy) give a good lesson. Accordingly both countries involved in the development of CSR in different sector of the economy through guideline development, policy formulation, practicing the rule of law , preparation of reporting framework, etc. CSR is proved to be an important element to address human capital and the development of ideas and social development of the citizens. CSR have also a special place in solving the problem of over focusing of success at the expense of other social strata and functioning. It also solves the problem of using economic growth instead of economic development

CSR is an essential concept for the accumulation of social capital in the form of social networks development, voluntary associations mushrooming, facilitate in greater participation in civic and political associations, build trust, honesty, reliability, and develop collaboration with in the society.

Questions and Comments

- Did you see any favorable environment from the government for CSR?
- What are the controversial issues in South Africa and Japan you mentioned? Is it the same for Ethiopia?
- Why that is no association can be seen Between CSR and organization you mentioned like Brewery?
- Do you really think the Ethiopian people are CSR minded? if so, is that enough to start CSR here ?
- You recommended that we need to adopt the experience of South Africa and Japan. Why don't you look at social experience found inside like social safety nets?

Response

- Corporate Social Responsibility (CSR) is one of the agendas to address community challenges. In fact local experiences are good but when we look at South African experience, it helps the government to have a broader scope for adaptation.
- Providing financial support does not only reveal taking social responsibility.
- CSR means operating responsibility/business with different stakeholders. The business sectors also take responsibility. This is one of the characteristics.
- All people in Ethiopia have collective mind but only some are individualistic view.
- The government commitment in providing guideline and other systems is crucial for developing CSR.
- The contribution of different local development organizations in fulfilling their social responsibility corporately is very important experience but why the government keep silent do is the burning question. That is why other countries experience is mentioned.
- Local experiences initiate themselves, where is the government?
- In developmental countries, it is hard/strong in terms of implementing Policies so we still lag on CSR? Despite the government's claims we are on the developmental track, it should be hard enough in designing and implementing CSR policy.
- It is true that the context of Japan and South Africa was different from ours and even to the westerners. What is important for us, to learn from them and adapt all good practices that fits our situation.

2.4.2. The status of Gender Equality in Awra Amba Community (By Mengistu Dagne)

Abstract

The study was planned to investigate the status of gender equality in Awra Amba community. In doing so, the study investigated the status of gender equality on productive role, reproductive role, and community management role and gender relation in access and control resources in the study area. For this purpose, it employed ethnographic method. In this study, key informant interview, in-depth interview and Focus Group Discussion and participant observation were employed as data collection method. In the study, a thematic analysis technique was used. The study revealed that there is no visible gender based division of labor in Awra Amba community rather community members are assigned to different tasks based on their ability to do tasks effectively and efficiently. Thus, every members of community were equally participated in productive role, reproductive role, and community management role except minor difference observed. Moreover, unlike other parts of Ethiopia, males and females in Awra amba community have enjoyed equal right to access and control resources because traditional patriarchal system that limited females' participation and benefit is broken and rejected in Awra Amba community. In sum, the community is in the way of creating gender fair community with certain limitation observed that will be easily corrected. Finally, it is recommended that the government should take the best practice of Awra Amba and replicate it to other parts of Ethiopia to ensure gender equality and create gender fair society.

Because of patriarchic culture in Ethiopia; males are expected to be bread winners, decision makers and independent. On the other hand, females are expected to be care givers, stay at home, dependent, submissive having less access to and control over resources. In light of the existence of global efforts to reduce gender gaps such as: the Convention on Elimination of all forms of Discrimination against Women (CEDAW), the Beijing Platform for Action (BPA), the Millennium Development Goals (MDGs), yet, significant gender gaps remain across sectors in all countries. Considering Ethiopia's efforts, it has adopted and signed international conventions, designed different national policy like National Policy on women but, there are still gaps on gender issues. In this regard, Awra amba community is a unique community, which undertook gender transformation.

General objective of the research is to explore the status of gender equality in Awra Amba community, while the specific objectives are; to examine the participation of male and female in productive role, investigate the participation of male and female in reproductive role, investigate the participation of male and female in community management role, examine the access and control of resources between male and female, explore the socio-cultural challenges that prevent both males and females' full participation in different aspects.

The research design employed was cross-sectional qualitative research design with qualitative method of data collection, thematic analysis and description of the study area were implemented. The study was conducted in Awra Amba community found in Fogera Wereda, Amhara region, 68 kms far from Bahir Dar, the total land area of the community is only 43 hectares with a land use pattern of: 28.2 hectare cultivated land, 11 hectare grazing, 1.3 hectare bushes and 2.5 hectare settlement. Their Livelihood is based on farming, livestock production, weaving and trading. In 2014, the total population of Awra Amba community has reached to 480 (male=232, female=248).

Sample size determination and sampling techniques used was to determine the size, i.e. a total of 35 participants were selected from community and non community members based on purposive sampling techniques. 13 in-depth interview participants from members of the community, 2 FGD involves 12 participants from Awra Amba community, 10 key informants from non community members (2 teachers from Awra Amba primary school, 2 health extension workers, 2 students came from rural areas and 4 surrounding community residents).

Findings and Discussions related with the founder of the community and its gender philosophy was Zumura Nuru is (the founder of Awra Amba community) and factors that initiated Zumura to teach principle of gender equality are:

- His childhood observation of gender division of labor and overburden of his mother, so Zumura Nuru describes the situation as:

“My parents were poor peasants who used to live through farming and animal husbandry. When I was a child, I used to observe the deep-rooted inequality between my father and my

mother. During daytime, both my mother and father spent their time at the fieldwork. Nonetheless, while my father's daily activities finished, my mother continues to do other activities at home like cooking, fetching water, looking after children etc. So I began to ask myself questions like does my mother have an extra power to undertake in and outdoors activities? And later, I realized that the unfair division of labor that puts my mother disproportionately under endless burden is not a problem exclusive to our family but rather the fate of all women in the society."

- The other issue relates to the socio- cultural and economic problems faced particularly, by widowed women. According to the founder of this community, widowed women might have farmlands, oxen and other resources. But, having all these resources at their disposal, they rent their farmland to males. The question is- *"Why not widowed women start to plough their farm land and care for their children?"*
- The founders narrates his childhood participation in domestic chores and experiences as follows: *"During my adulthood, I washed my wife's clothes, preparing food, grinding grains using my own hands, feeding my wife, feeding my child. But, at a time, my maleness was not changed rather my bad thinking and culture was changed as far as I am helping my wife."*

So, based the above mentioned reasons, Zumura Nuru started to teach the principles of gender equality and established the community"

Gender Role in Productive Work

According to Alemmaya (2003 cited in Genet, 2009):most cultures of Ethiopia reinforce the ideology of gender inequality by perpetuating sexual division of labor. The society assumes that women's place is in the house while that of men is at work, away from the house. However, the result of this study indicated that except plough, both males and females in Awra Amba community are equally participating in productive roles like: harvesting, removing weeds, weaving, spinning, livestock production, poultry production, vegetable and fruit productions, and also trade.

In explaining the reason why females do not regularly engage in plough as males, the founder explained that farm land is requiring high energy so majority of female are naturally weak to do so because of their additional natural reproductive role (pregnancy, give birth, breast feeding). So, plough is not culturally prohibited but what matters is one's ability to do things faster and better as peak times of seasons demanded. Specially, during males being sick or absent, females can plough as far as they have skill to plough". It means, everyone is assigned equally to different productive tasks based on their ability. Hence, there is no gender based barrier.

Gender Roles in Reproductive Activity

Different empirical studies in Ethiopia indicate that men did not fully participate in reproductive role because reproductive work in most cases considered as women's task. In Awra Amba, however, there is no division of work based on sex except reproductive role given to female by nature. According to key informants, males and females are participating in domestic work based on their ability to do things better. *"Females and males in Awra Amba community have equally participated in reproductive tasks. Awra Amba community's males can also share tasks of cooking wot and baking injera. However, in our community, males are not participating in domestic chores."*

However, some outside respondents and observation result indicated that all males in Awra Amba community have skill to perform domestic chores. But their participation is not regular rather they engage in domestic activities when their wives are absent, sick and busy. But, males do not sit idle when their wives perform reproductive activities, instead, they assist in other activities. Of course, this is not division of labor based on sex rather it is ability difference and mutual understanding. In relation to this, one of the in-depth interview participants from Awra Amba community said:

"Everyone in Awra Amba community, young and old, men and women, are equal. All males can do what females can do in the household in community activities. However, individuals are assigned based on their ability to undertake tasks more effectively. For instance, I am faster and more productive in doing weaving than my wife is, so I have to engage in weaving than any other household chores....."

Different studies indicate that females in Ethiopia are not actively participating in community management roles including local political participation. However, females in Awra amba freely and equally participate. For instance, Awra Amba community has local administrative system that comprises thirteen different committee members. Females are equally participating and represent in these community committees except in some case like security committee. Even these cases are not due to gender barrier it is rather due to ability differences and mutual understanding as community members explained. Females are not separated from their children so it is not necessary assigning them on security activities particularly during night. Moreover, females in Awramba are able to equally earn their own income, equally decide over household incomes, support their family on equal terms as their husbands. According to a 28 years old female community member: *“We females’ participate equally in almost all activities as males. It also means, we have also equally access and control any resources. There is no resource exclusively for females or males. We equally support our family without being economically dependet on one another”*

Similarly one Key informant student from the surrounding community stated that:

“Males and females in Awra Amba community are equal in accessing and controlling resources. Females can sell any products if they want to sell. But, outside Awra Amba community, all resources are totally controlled by males and as a result, females are dependent to their husbands to access and to use their own resources.”

The researcher finally concluded that traditional patriarchal system that limited particularly females’ participation and benefit is broken and rejected in Awra Amba community. Unlike other parts of Ethiopia, every Awra Amba community member be it female or male share responsibilities on equal basis and based on their ability and mutual understanding. Hence, males share indoor activities culturally ascribed to females and females similarly share outdoor tasks traditionally considered as male’s domain. Both males and females equally access and control resources.

Principle of gender equality did not remain in words alone, it is also implemented practically. It is clearly manifested that gender equality is one of the basic principles that every members of

Awra Amba community uphold as shared cultural value and norm. This makes the community unique from other communities. The researcher recommended that the spillover effect of best practices of Awra Amba community to surrounding community and to the larger society is still limited. Therefore, responsible government bodies should take the best practice of Awra Amba and replicate it to other parts of Ethiopia to ensure gender equality and ultimately create gender friendly society. Furthermore, development practitioners should take this best practice as exemplary to replicate to other areas.

In addition, the local government should support the community to sustain their experience on gender equality. Except minor limitation observed, it is possible to say that Awra Amba is still an extraordinary community and can be an example of a social emancipation and cohesion for development.

Questions and Comments

- Why this practice is couldn't be transferred to other communities around the vicinity for more than 20 years since it exists?
- What were the inclusion and exclusion trends of the people before they began to experience such kind of gender equality?
- Do you think this practice ensured gender equality by looking at the good practices of Awra Amba community? The reason I ask this question is that the global reported news at March 8 celebrations says, "*We are left with 170 years to ensure gender equality*".
- What is the extent of gender based violence in the community?

Response

- Awra Amba community was found in an area where the male domination was high. The second reason is they don't have religion that might help their acceptance by the surrounding community. The community believes in work only. That is why they have hostile relationship with the surrounding community.
- Females don't participate in ploughing because of their natural and reproductive roles. I cannot say gender equality is 100 per cent ensured at Awramba community but I would like to say it is better than the situation in the surrounding community.
- The community is considered as deviant that is the reason for failure of expansion of the experience to the surrounding areas.

Comment:

- It is advisable to give us some background about the Awramba community whether they are settlers or migrants. It should be further explained as to how Zumra Nuru brought likeminded people who have the same opinion with him while he was forming the community. One critical concern is whether the community can continue the same philosophy if the founder dies. This needs to further analyse the social fabrics that can sustain the community's solidarity.

PART THREE

ESSSWA'S ORGANIZATIONAL MATTERS

3.1. Replacement and Election Matters

3.1.1 Election

Following the candidates' recommendation by the G/Assembly, Dr. Rahwa, W/ro Tigist and Dr. Bulti received higher votes and took the following specific positions: Dr. Rahwa elected to replace an outgoing board member, W/t Selam Esaysa, W/ro Tigist was elected to be the secretary (replacing W/t Maji H/Mariam) and Dr. Bulti to be the chair person of the General Assembly (replacing Ezana Amdemikael).

3.1.2 Audit Report and Annual report of the year 2016

Ato Simon Girma presented the annual audit report of ESSSWA for the year 2016 and he confirmed that financial utilization of ESSSWA is found to be CLEAN and it is in line with the rule and regulation of the Ethiopian government that keeps 70/30.

As per of the report, ESSSWA's operational budget utilization was 73.4 % and Administration cost was 26.6.

Comments

- It is clear report and it adheres to the legal requirements of ChSA. This means that ESSSWA in a good truck that will contribute remarkable inputs for the research and development of the country as a whole.
- It shows its own organizational development through different engagements of research, trainings, as well as projects. Its encouraging performing and capabilities also show its effectiveness.

Finally, the 2016 Audit Report was unanemously approved by the Aeneral Assembly.

3.1.3 Annual Activity Report

The 2016 annual activity report was presented by ESSSWA's Board Chairperson Ato Kebede Ayele. Before he begins his presentation, he expressed his gratitude for the contribution and hard work of ESSSWA's Secretariat Office staff and its Board members.

As Ato Kebede explained that ESSSWA has satisfactorily accomplished activities as per the 2016 activity plan. Compared to last 2015 year plan, it increases annual budget by 2 million EB. Among the total budget of the year 2016 ESSSWA. ESSSW has also expanded from five to Seven Regional Chapters.

Ato Kebede also mentioned the accomplishment of the four projects financed by different donors i.e. USAID, Oak Foundation, UNICEF and Plan International. These projects had special focus on para social workers training, child abuse, and knowledge sharing and child marriage in that order. Copies of his report were made to be distributed to all Regional Chapters.

Comments and questions

- During the annual conference we have been conducting different research presentations that can be very much useful for policy drafting so it is better to think about influencing the national policy framework by those research findings at national level.
- The presentation gave more information about the association's activities broadly so thank you very much for this comprehensive report. The trainings given to community social workers are very important b/s this helps to solve social problems at the grass root. Here are my questions how do you identify and select those community social workers? Do you have any mechanisms in evaluating them?
- Can you tell us members' active participation as well as their contribution for ESSSWA?
- How do you select researches areas for presentation?
- How does ESSSWA's official registration look in the charities and societies agency?

Comments

- It would be advisable to post annual activity report in ESSSWA's websites.
- We accept as a comment about the research findings and their impacts on policy formulation so we will go further to add something on our national policy formulation process.
- We accept the suggestion to study the reasons why members are passive in their participations as well as contributions.

- ESSSWA should also increase visibility by displaying its works in different media with prominent researchers and their findings.
- ESSSWA needs to work with stakeholders by creating network and this will in turn contribute for the betterment of resource mobilization.

Response from the Board and the Secretariat

- We will post 2016th annual report on our website.
- ESSSWA is already registered for three years that means from 2017-2019.
- We have more than 2000 registered members but frankly speaking it is better to have quality and committed members for our members' database shows only 5% of the registered members are paying their annual fees.
- There are also researchers and social practitioners who received ESSSWA's trainings.
- On average 100 potential members per year come to ESSSWA for registration.
- All para social work trainees are recruited and nominated regional governments (BoLSA and BoWCA) at different levels.
- The organization decides thematic research areas by taking in to account the existing national and international situation as to the benefit of the country. Interested researcher is invited using 'Call for Papers'.

3.1.4 Strategic plan of ESSSWA for the year 2017-2019

Ato Teshome (Board Member) presented ESSSWA's three year strategic plan. He emphasizes that this strategic plan is the 3rd SP of ESSSWA and cover the period of three years starting from the date of its approval i.e. (march 18/2017 during the 13th annual conference). Furthermore he explained the process of strategic plan development which passed through the following steps:

- Consultation with ESSSWAS stakeholders.
- Past strategic plan performances reviewed
- SWOT analysis made on the bases of questionnaires
- The draft is prepared by ESSSWA's Board for budgetary reasons

During the process of SP development ESSSWA is expected to make measures that would slightly change its core functions. This has been understood and being exercised in relation to the policy framework of the country that governs the civil society sector (ChSA).

By taking in to account such expectation from the government, ESSSWA is in the process of making considerable adjustments to conform to the requirements of the Charities and Societies Proclamation (621/2009) and other subsequent regulatory instruments. This strategic plan is designed in this spirit.

According to Ato Teshome, since its establishment on June 22, 1996 ESSSWA:

- Has successfully created various fora to allow debate on social issues in Ethiopia through annual conferences by mobilizing the academic community, practitioners and policy makers.
- It has also been publishing proceedings and books following annual conferences and knowledge sharing forums so as to document, disseminate, and share the knowledge produced to the wider public.
- The major social issues tabled for debates and discussions included: globalization, marginalization, growth and transformation in light of social change, and poverty reduction and social protection.
- ESSSWA has been serving as a platform for professionals from the three fields of study to reflect on and share their professional experiences as well as learn and develop capacity by taking lessons from the capabilities of others.
- ESSSWA has been providing short term trainings on various social issues including social science research methods.
- ESSSWA has been committed in training several hundreds of grassroots level public service/ community workers or commonly referred as ‘para-social workers’.
- Supporting the Social Protection Policy, ESSSWA is committed to support efforts aimed at improving the social wellbeing of the Ethiopian people through using knowledge and skills in Sociology, Social Work and Anthropology.

Following this, Ato Teshome puts the major Strengths, Weakness, opportunities and Threats (SWOT) related with the Existing ESSSWA

ESSSWA's Existing Strengths, Weaknesses, Opportunities and Threats (SWOT)

Strength

Professional Aspects

- Serving as an umbrella organization for three professional disciplines of Sociology, Social Work and Social/Cultural Anthropology
- Supports and facilitates the conduct of useful social research,
- Able to organize of knowledge sharing forums and annual conferences on emerging social issues, and is able to publish results

Institutional Aspects

- Able to expand in to different regions by establishing regional chapters
- Good start in bringing in new institutional members,
- Good start in forming research editorial and review committees,
- Well established and functioning organizational policies (HR, Financial and Procurement

Funding Aspects

- Existence of project funding from big sources like USAID, Oak Foundation, Plan International and UNICEF.

Networking

- Encouraging participation in different platforms such as: NSPP child research and policy forum and USAID local implementing partners network,

Weakness

Professional Aspects

- Unable to make visible contribution in leading discourses floating around the numerous social issues in the country.
- Limited effort in establishing professional standards and code of conduct,
- Weak volunteerism and contribution of professional services,

Institutional Aspects

- Weak capacity of regional chapters to plan and act independently,
- Unable to produce dedicated members that would assume the leadership of ESSSWA such as in the Board level and executive structures,

Funding Aspects

- Lack of core funding and to continue activities after project phase out
- Weak capacity to mobilize local funding sources
- Poor financial contribution and payment of annual fees by members
- Absence of own office premise and unsustainable dependence on rented office,

Networking

- Weak linkage with key government structures like Ministry of Women & Children Affairs (MoWCA) and civil society organizations (CSOs) dealing with vulnerable groups of the society,
- Weak connection with national, regional and international sister associations.

Opportunities

- Implementation of NSPP that gives special focus to social inclusion of vulnerable social groups and community level social workforce development
- Existence of Charities & Societies law that allows income generating activities (IGA)
- Opening of sociology, Social work and Anthropology departments in many universities of the country,
- Existence of international and regional (continental) likeminded associations

Threats

- World Economic crisis and political unrest induced shift and decline of foreign aid,
- Restrictive elements of the CSO Proclamation 629/2009i.e definition of admin and program costs and implantation of rights-based activities for Ethiopian Resident Charitie.

The Strategic plan also incorporate ESSSWA's Vision, Mission and Values so as to give clear image and better understanding about its Existence. This leads to answer the questions why ESSSWA is needed as an association, Why ESSSWA? What are its activities? How it performs? And does it have specific, measurable, attainable reliable and timely framed future plan? Such

kinds of questions are going to avoid by the following Vision, Mission, and Core Values that have been designed explicitly.

Vision

ESSSWA aspires “to see positive and sustainable social change in Ethiopia and for ESSSWA to be an active participant in the growth and transformation process of the country”

Mission

“To promote use of the knowledge, skills and values of Sociology, Social Work and Anthropology and advance the application of these disciplines for the wellbeing, growth and transformation of the Ethiopian Society”.

Values

ESSSWA is committed to improve the wellbeing of all Ethiopians through the dedicated and active involvement of its members and in collaboration with all stakeholders. ESSSWA also values gender equality and equitable distribution of socio-economic benefits to citizens regardless of their social status, ethnicity, sex and color etc.

Major Parts of the Strategic Plan

- Six major Objectives
- Thirteen strategic focus areas
- About 59 action points that are prioritized on yearly bases

Objectives (six) This is agreed to come first as it should give adequate time of preparation until next renewal of liscence (2019)

Objective 1: *Strengthen the contribution of Sociology, Social Work and Anthropology disciplines to the social and economic transformation of Ethiopia through resource mobilization for empirical and applied researches.*

Objective 2: *Improve members’ contribution towards the Social Development of the country.*

Objective 3: *Enhance understanding and knowledge of the concepts and practices of Sociology, Social Work and Anthropology through awareness creation and experience exchange.*

Objective 4: *Support education and training interests in the fields of Sociology, Social Work and Anthropology.*

Objective 5: *To establish networks and build relationships with Ministries; international, regional and national associations and organizations having similar objectives and practices.*

Objective 6: *Review the name, mandate, operational modalities, etc. of ESSSWA and define its future direction (i.e., beyond the current registration, Feb. 2019) in accordance with the ChSA directives*

Objective, strategic focus and Action Points

Objective 1: *Strengthen the contribution of Sociology, Social Work and Anthropology disciplines to the social and economic transformation of Ethiopia through resource mobilization for empirical and applied researches.*

- **Strategic Focus 1:** *Contribute to the effective implementation of GTP-II, SDGs and the National Social Protection Policy.*
- **Strategic Focus 2:** *Advance research on social issues of utmost priority with the aim to contribute to national policy dialogue and influence.*

Objective 2: *Improve members' contribution towards the Social Development of the country.*

- **Strategic Focus 1:** *Strengthen ESSSWA's Regional Chapters and its membership base.*
- **Strategic Focus 2:** *Ensure adequate dissemination of information and enhance active participation of members.*
- **Strategic Focus 3:** *Exert maximum effort to mobilize resources,*

Objective 3: *Enhance understanding and knowledge of the concepts and practices of Sociology, Social Work and Anthropology through awareness creation and experience exchange.*

- **Strategic Focus 1:** *Document, share and utilize knowledge, skills, and best practices among members and stakeholders.*
- **Strategic Focus 2:** *Enhance the visibility of ESSSWA*

Objective 4: *Support education and training interests in the fields of Sociology, Social Work and Anthropology.*

- **Strategic Focus 1:** Promote volunteerism
- **Strategic Focus 2:** Support partner universities having departments in sociology, social work and anthropology through knowledge sharing and capacity building activities.

Objective 5: To establish networks and build relationships with Ministries; international, regional and national associations and organizations having similar objectives and practices.

- **Strategic Focus 1:** Build a sustaining partnership with government partners and stakeholders,
- **Strategic Focus 2:** Build partnerships with donors, associations and others that can have strategic importance to ESSSWA

Objective 6: Review the name, mandate, operational modalities, etc. of ESSSWA and define its future direction (i.e., beyond the current registration, Feb. 2019) in accordance with the ChSA directives.

- **Strategic Focus 1:** Consider different options to change ESSSWA's name and mandate.
- **Strategic Focus 2:** Take action on the way forward to restructure ESSSWA

Priorities for Year 1			
Objectives	Strategic Focus Areas	Action Points	Budget & Personnel Sources
O 6: Review the name, mandate, operational modalities, etc. of ESSSWA and define its future direction (i.e., beyond the current registration, Feb. 2019) in accordance with the ChSA directives.	SF 1. Consider different options to change ESSSWA's name and mandate	<ul style="list-style-type: none"> • Analyze legal issues, pros and cons of restructuring ESSSWA by maintaining its existing name, but, functioning as a professional Ethiopian Society, or, • Analyze legal issues, pros and cons of restructuring ESSSWA as an Ethiopian Resident Charity by maintaining its brand name with '3 Ss'; or • Analyze legal issues, pros and cons of restructuring ESSSWA by allowing separate professional association entities of the three disciplines. 	ESSSWA

	<p>SF 2. Take action on the way forward to restructure ESSSWA</p>	<ul style="list-style-type: none"> • Hold consultative meeting with senior ESSSWA members on the chosen/proposed “future of ESSSWA”. • Consult high officials within ChSA and receive advice on proposed changes, • Forward recommendations for decision by the General Assembly on the proposed “future form and mandate of ESSSWA”. • Process registration as per the General Assembly’s decision. 	<p>ESSSWA & Oak Foundation</p>
<p>O 2. Improve members’ contribution towards the Social Development of the country</p>	<p>SF 3. Exert maximum effort to mobilize resources</p>	<ul style="list-style-type: none"> • Identify & promote competitive and comparative advantages of ESSSWA for paid consultancy works and for project funding • Take advantage of existing legal provisions to start a separate wing for IGAs, • Identify potential private sector actors and institutions keen to support vulnerable social groups for donations, • Encourage members’ contributions both financially and professionally using different incentive packages (awards, acknowledgment certificates, etc) • Raise members’ contributions/fees, • Assign board members to lobby for ESSSWA’s plot of land or permission to have own rent-free or subsidized work premise 	<p>ESSSWA, Board Staff & General Ass.</p>
<p>O 3. Enhance understanding and knowledge of the concepts and practices of Sociology, Social Work and Anthropology through awareness creation and experience exchange.</p>	<p>SF 2. Enhance the visibility of ESSSWA</p>	<ul style="list-style-type: none"> • Compile and disseminate information on the overall contribution of ESSSWA to social development of the country. • Ensure that ESSSWA features in national media’s through participation in social events • Promote ESSSWA’s work through sponsoring and producing radio &TV programs • Promote ESSSWA’s work to the bilateral and multilateral agencies and other potential donors (e.g., donor NGOs) through meetings and other networking opportunities. • Develop selling points (competencies), communication materials (news letter and marketing strategy). • Use the website as one key communication/marketing tool. • Improve ESSSWA’s website further 	<p>Oak & UNICEF</p>

		<ul style="list-style-type: none"> • Circulate promotion materials (research briefs and brochures) 	
<p>O 5. Establish networks and build relationships with Ministries; international, regional and national associations and organizations having similar objectives and practices.</p>	<p>SF 1. Build sustainable partnership with government partners and stakeholders,</p>	<ul style="list-style-type: none"> • Build a strong work relationship with MoLSA as a primary government partner to ESSSWA. • Lobby to sign a partnership MoU with MoLSA and MoWCA. • Cultivate close working relationship with MoWCA, MoCT, TVET agency and other government organizations as found relevant. • Take active role in the implementation of national policies and strategies, such as the Social Protection Strategy and Child Protection/Youth Development Policies. • Facilitate actionable joint projects (research, development) with MoLSA, MoWCA, and other government institutions 	ESSSWA & its Regional Chapters
	<p>SF 2. Build partnerships with donors, associations and others that can have strategic importance to ESSSWA</p>	<ul style="list-style-type: none"> • Strengthen partnerships with the existing bi-lateral/multilateral donors and NGOs, such as Oak Foundation, UNICEF, USAID, Plan International, and FHI360. • Establish long-term partnership with the existing donors and NGOs, through signing partnership agreements/MoUs and implementation of joint projects. • Identify and establishing partnerships with other potential donors. • Strengthen relationships with networks of national and international professional associations (e.g., East Africa Social Work Network, International Sociological Association, National Public Health, Economic Associations, etc) 	ESSSWA and its Board Members

Priorities for Year 2

Objectives	Strategic Focus Areas	Action Points	Budget & Personnel Sources
<p>O 1. Strengthen the contribution of Sociology, Social Work and Anthropology disciplines to the social and economic transformation of Ethiopia through resource mobilization for empirical and applied researches.</p>	<p>SF.1. Contribute to the effective implementation of GTP-II, SDGs and the National Social Protection Policy.</p>	<ul style="list-style-type: none"> • Organize awareness creation and dialogue forums – to increase members’ understanding and commitment level. • Engage professionals in the three disciplines to contribute in different dialogue forums. • Conduct studies on the implementation modalities of GTP-II, SDGs and the Social Protection Strategy, their impacts, challenges/gaps and lessons learned. • Share findings of the studies through workshops/conferences and publications. • Build capacity of government partners and social service providers, • Support lower community structures by training community level social service workers, • Promote protection of our ecosystem for the wellbeing of societies and children. 	<p>ESSSWA, its regional Chapters & partner universities</p>
	<p>SF 2. Advance research on social issues of utmost priority with the aim to contribute to national policy dialogue and influence</p>	<ul style="list-style-type: none"> • Develop research agenda on issues of national interest • Conduct research in collaboration with government ministries, universities, donors, civil society, and other parties as may be relevant. • Organize forums for dissemination of the research findings and policy dialogue. • Work with relevant government bodies and practitioners and support evidence-based interventions to resolve social problems, • Encourage and support Masters Theses & PhD dissertations on social issues. 	<p>PIE, Oak & UNICEF</p>
<p>O 2. Improve members’ contribution towards the Social Development of</p>	<p>SF 1. Strengthen ESSSWA’s Regional Chapters and its membership base</p>	<ul style="list-style-type: none"> • Maintain strong and frequent contacts with existing members. • Involve regional chapters in implementing projects • Provide regional chapters with action plan based budgetary support • Devise mechanisms to attract and retain new members. • Demonstrate the value of ESSSWA’s membership through tangible benefits, such as providing employment supports 	<p>ESSSWA & its Regional Chapters</p>
			<p>Oak</p>

the country		<p>(internships, job search, recommendation, etc), sharing of free publications (e.g., online), and professional development trainings.</p> <ul style="list-style-type: none"> • Involve the partner universities and regional chapters in recruitment and registration of new members. • Arrange an easy way of membership fee payment, e.g., through banks. 	
	<p>SF 2. Ensure adequate dissemination of information and enhance active participation of members</p>	<ul style="list-style-type: none"> • Strengthen and updating ESSSWA’s Website, regularly • Encourage increased utilization of the website by posting publications (articles, journals, magazines), reports, newsletters, job opportunities and other materials bearing issues of interests to members. • Introduce online or email-based system for information sharing and feedback collection. • Organize ESSSWA’s annual conference & general assembly with full participation of all members. • Organize seminars/discussion forums on current national social issues • Support regional chapters to conduct their own regular meetings/conferences at least once a year. • Mobilize members’ voluntary contributions and creating more opportunities to increase participation of members in ESSSWA activities. 	ESSSWA
<p>O 3. Enhance understanding and knowledge of the concepts and practices of Sociology, Social Work and Anthropology through awareness creation and experience exchange.</p>	<p>SF 1. Document, share and utilize knowledge, skills, and best practices among members and stakeholders.</p>	<ul style="list-style-type: none"> • Establish documentation of studies, books, thesis etc on the three disciplines • Organize workshops, seminars and meetings and exchange visits, • Share publications to regional chapters and members for learning. 	PIE, USAID & UNICEF

O 4. Support education and training interests in the fields of Sociology, Social Work and Anthropology.	SF 1. Promote volunteerism	<ul style="list-style-type: none"> • Support fresh graduates in sociology, social work and anthropology to provide voluntary services in their area of competencies, • Support members by sharing information in research outcomes and scholarship opportunities locally and abroad, • Support members by providing them with references and support letters on demand basis, • Share members with employment opportunities whenever demand is created 	ESSSSWA & its Regional Chapters
	SF 2. Support capacity of partner universities	<ul style="list-style-type: none"> • Create access to research funding on competitive basis, • Invite members and representatives of partner universities to take part in ESSSSWA’s knowledge sharing, annual conference and training activities, • Share ESSSSWA’s publications to serve as references for partner universities, • Invite senior members and representatives of partner universities to serve as resources persons in workshops, conferences and knowledge sharing events organized by ESSSSWA. • Share information on call for research papers coming from ESSSSWA’s networks. 	Oak

3.1.5 Annual plan presentation of the year 2017

Ato Zelalem Anteneh, ESSSSWA’s Executive Director, presented financial and physical plan of the year 2017 and the following were the main points outlined in his presentation.

i. **About the vital objectives of ESSSSWA as an entity incudes :**

- Developing professional competence in the fields of sociology, social work and anthropology,
- Showing ommitement to improve the social well being of the Ethiopian people through using knowledge and skills in sociology, social work and anthropology

- Being part and parcel in preparing, conducting training and educational activities through those three interlinked disciplines
- Organize and facilitate workshops, seminars and exchange visits with sister associations locally, and
- Establish networks with international and regional professional associations having similar objectives.

ii. About the guiding principles to arrive objectives Policy and strategy

The main strategic directions of ESSSWA are the following:

a) Long-Term

Image Building: Strengthen the socioeconomic contribution of sociology, social work and anthropology to the Ethiopian people through theoretical and empirical research

Building ESSSWA's Centre of Excellence in the Sector: this is to be achieved through Knowledge Management Capacity building, research, training, learning & sharing to enhance public benefits,

b) Short-term

Strengthening Membership: Support sociology, social work and anthropology professionals and like-minded organizations in training, information and knowledge sharing;

Organizational Strengthening: of ESSSWA and its chapters, forging partnership and networking with national and international organizations, membership and volunteer mobilization, and

Partnership building with public sector social service providers, TVET and COC centres engagement in NSPP platform.

iii. The existing fertile ground for the implementation of plans backed by previously established interlinked environment

- The NSPP is considered as an opportunity for the engagement of ESSSWA and its professionals in various ways.

- The ongoing as well as phase out projects funded by UNICEF , PIE, USAID and Oak Foundation ,serve as the prominent testimonials for the capability of ESSSWA to run different integrated project with trustworthy and commitment.
- ESSSWA and MoLSA have mutually agreed to jointly enhance the implementation of the policy and signed MoU.
- ESSSWA serving as an umbrella association of the three reputed professions, sociology Social work and Social Anthropology

iv. Plan of Expansion

- There is a plan to establish one new regional chapter that will make the total Seven. They represent: North (Mekele), North West (Bahir Dar), N/East (Gondar), South (Hawassa), East (Jigjiga), West (Jimma) and S/West (Arbaminch), S/East Arsi.
- ESSSWA will have its mebreship base in more than 12 public universities in different regions of: Afar, Tigray, Amhara, Oromia and SNNP regions and also A.A. and D. Dawa Special City Administrations.

v. Financial Inputs

The plan for financial inputs for 2017 is to be secured mainly from Oak Foundation, last transfer from UNICEF, PIE and ESSSWA’s members’ contribution as shown below:

Oak Foundation: -----	1,577,780.00
PIE-----	1,245,633.00
UNICEF -----	208,422.00
ESSSWA (members) -----	30,000.00
USAID/SPSSSE (promised) -----	5,000,000
Total-----	Birr 8,061,840.00

vi. Human Resource Inputs

The ongoing and planned projects will have the following project-based and secretariat office staff to manage the respective projects: Executive Director (ED), Project Manager (1), Project Officers (planned 3), Finance and Admin officer (1), Secretary Cashier (1) Documentation and Publication Officer (1), Accountant (planned 1), Research Officer (planned 1)

vii. Assumptions and Risks

According to the Directors presentation, assumptions were viewed in terms of stable Socio-economic condition, secured funds are released as per of plan, the approval of SP policy will add value to ESSSWA's contribution.

Risks were also considered in terms of lack of favourable environment to execute ESSSWA's planned activities, cancelation of promised funding, inflation-induced depreciation of Birr and high staff turnover

viii. Monitoring and Evaluation Plan

Ensure the implementation of an in-built MELs system in ESSSWA's projects, ensure result-based management and apply indicators for project results framework, use an independent MEL officer for projects, ensure periodic reporting and lessons sharing for donors and government stakeholders, undertaking mid-term and end-term evaluation for projects.

ix. Sustanablity Strategy

Renew ESSSWA's Strategic Plan for the coming years, improve capacities of regional chapters and partner universities so that they own ESSSWA's missions. Work closely with MoLSA and MOWCA to institutionalize ongoing projects, increase ESSSWA's visibility and networking both locally and internationally

x. Risk Management Strategies

Confirm and cultivate smooth relations with ChSA, MoLSA and MOWYCA, aggressively engage in fundraising, diversify ESSSWA's income sources.

3.1.6 Closing Remarks (by Alula Pankhurst, PhD)

Dr. Alula Pankhurst closing remarks gave special focus on the conference's main points such as: ESSSWA's achievement in its relation with its prime government partner as reflected in the Memorandum of Understanding signed between MoLSA and ESSSWA.

Pertinent research findings were debated presented and shared at the conference. It was very informative and it highlighted many new ideas and outlooks that pave the way for further research and paving the way for action.

He also mention about the new fresh blooded board members and Secretariat members of the General Assembly who are recruited during this 13th Annual Conference and appreciated their willingness to serve ESSWA.

Following his remarks, Dr. Alula also made comments on the following:

- **Time management:** he criticized participants that we are not able to manage our precious time and we, as organizers admit that, we have assigned very small time for discussion. As a result, our ideas and discussions were interrupted to share with the researchers. The same is true for little attention given to discuss ESSWA's Annual Plan.
- It is difficult to understand why we are not using convenient media of communication, while Amharic being common media for all participants. Dr. Alula shares his observation on participants inconsistent use of Amharic and English mixed languages. He suggested that it would be to have, at least, our explanations and discussions in Amharic.

Finally, he extended his warm thanks to the participants, the researchers, the board members, ESSWA Director, Ato Zelalen Anteneh and his co-workers and staff.

Annex-1. Conference Program

Time	Agenda	Guest Speaker	Facilitator
Event facilitation by		Day one: 17 March 2017	

(Zena Berhanu- PhD)			
8:30-9:00	Registration	Organizers	Ato Kebede Ayele
9:00-9:10	Welcoming Remark	Ato Kebede Ayele	
9:10-9:20	Keynote Address	Dr.Gebre	
9:20-9:30	Opening Remark	MoLSA Officials	
Session One: Nexus between Social Capital and Social Protection			
9:30-9:50	Strategies for NSPP	Ato Feleke Jember	Dr. Abeje Berhanu
9:50-10:10	Gender, Social Networks, and Transnational Marriage-Migration from Ethiopia	Dr. Aschalew Abeje	
10:10-10:30	Re-incarceration of prisoners after conditional release: Perceived socio demographic influencing factors	Binega Haileselassie	
10:30 – 11:00	Coffee Break		
11:00 - 11:20	The Socio-economic Reintegration of Migrant Women Returnees from the Middle East: A case study in Mekane-Selam Town, South Wollo Zone, Ethiopia	Fisseha Temesgen	Dr. Abeje Berhanu
11:20 - 11:40	Assessment of Women’s Participation in Political Leadership Position (A Case of Mekelle City, Tigray Region, Ethiopia)	Mebrhit Tesfay	
11: 40–12:20	Discussion		

12:20 –12:50	Election: Board and General Assembly	Ato Shimeles Assefa	
12:50 – 14:00	Lunch Break		
Session Two: Social Norms and Children’s Vulnerabilities			
14: 00–14:20	Social Norms and Early Marriage in Ethiopia: Evidence from young lives	Dr. Alula Pankhurst, Agazi Tiumelissan, & Nardos Chuta	Dr.Hanna Getachew
14:20 –14:40	Challenges of orphan caregiver families in Jimma town, Oromia/Ethiopia	Nega Jibat & Firafis Dereje	
14: 40 -15:00	<i>Harmahodha</i> : A Traditional Child Fostering and Kinship Formation among the Oromo in Bale Zone	Abebayehu Tsegaye & Dejene Gemechu	
15: 00 -15:20	The lived Experience of Grandmothers caring for Grandchildren in Wukro Town, Eastern Tigray Ethiopia	Samuel Ataklti	
15:20 - 15:50	Coffee Break		
15:50 - 17:00	Discussion		
facilitation (Dr. Zena Berhanu)			Event
Day Two: 18 March 2017			
Session Three: Perception on Disadvantage Social Groups And Good Practices and Strength-Based Approach			
8:30 - 8:50	Pre and Post-divorce Experience of Men Who have Taken Child Custody in Addis Ababa	Afomia Debebe	Dr.Dejene
8:50 - 9:10	An Exploratory Study on the Social Exclusion Experience of Older Persons in Gondar City, North Western Ethiopia	Abraham Getachew and Dr. Getu Ambaye	
9:30- 9:50	Corporate Social Responsibility for Social Dimension of Human Development in Ethiopia:	Tesfaye Fentaw	

	A Conceptual Analysis		Gemechu
9:50-10:10	The status of gender equality in Awramba Community	Mengistu Dagnew	
10:10-10:55	Discussion		
10:55 - 11:10	Coffee Break		
	Session Four: ESSSWA Organizational Matters		
11:10 – 13:10	2016 Annual Activity Report	Ato Kebede Ayele	Ato Shimeles Assefa
	2016 ESSSWA Audit Report	Ato Simon Girma	
	Q & A		
	ESSSWA's New Strategic Plan	Ato Teshome	
	2017 ESSSWA's Annual Plan	Ato Zelalem Anteneh	
	Discussion		
	Closing Remarks	Dr. Alula Pankhurs	
13:10 – 14:00	Lunch Break		