

Related Reciprocity: To What Extent is this Central to HOPE Enterprises Holistic Approach to Education



(Figure 1)

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Executive Summary

This project specifically looks at apparent webs of related reciprocity between:
The Charity and the community, The Charity Workers and the Children's
Guardians, and The Charity Workers and the Children.

These three spheres of relatedness are considered in relation to the centrality of
related reciprocity to HOPE Enterprises holistic approach to education.

This Study focus is restricted to that of the indigenous, Ethiopian, charity of
HOPE Enterprises, specifically in relation to their Addis Ababa Branch.

The multidimensional nature of relatedness and reciprocity are thoroughly
explored and applied to the rich ethnographic data within this study.

Through the analysis of this data against a background of theoretical discussion,
it becomes apparent that this report, to a greater extent, supports my Hypothesis:

"I hypothesis that webs of related reciprocity are central to HOPE Enterprises
Holistic approach to education"

My data illustrates the importance of the collaboration between experiential
relatedness and interdependent reciprocity within HOPE's holistic approach to
education.

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Introduction

This report strives to analyse the collaboration of *relatedness* and *reciprocity* within HOPE Enterprises holistic approach to education; in essence what the varying webs of social, physical and symbolic bonds mean to the forming and sustaining of reciprocal ties and acts.

“I hypothesis that webs of related reciprocity are central to HOPE Enterprises Holistic approach to education”

I have chosen to introduce my Methodological approach, my key considerations, Limitations and the context of the location where my research was conducted, in this order. I have decided on this structure as I feel it is a logical decent and will provide the reader with context, while illustrating the reflexive and culturally informed stance I entered this field of research with.

The data I gathered during the three weeks within the charity has been systematically explored in relation to the functional roles of related reciprocity under three key subheadings within the chapter of **Findings**:

1. Related Reciprocity between the Charity and the Community,
2. Related Reciprocity between the Charity Workers and Guardians,
3. Related Reciprocity between the Charity Workers and Children,

The data noted within the **Findings** chapter is analysed and set within a previous academia on the subject, theories and ethnographic comparisons within the **Discussion** chapter.

For the purpose of this report I will be applying textual analysis on previous research in to reciprocity and kinship throughout my work; I will also be utilising a cohesive and complementary combination of multimedia in order to *show* and better illustrate the data to the reader. I feel that by adopting this approach, not only will my data be enriched, but as an informative body of work it will be seated within and contrasted with a temporal disciplinary context throughout.

I have chosen to initially introduce the reader to the explored themes and theoretical stances within this project through the medium of the old African proverb:

“It Takes a Village to Raise a Child”

(Agyenkwah. 2010)

Kennedy Agyenkwah (2010) explores one of Africa’s many proverbs “it takes a village to raise a child”; he challenges the reader to locate several key themes. Themes that I have gradually found to maintain a position of great value when addressing the focus of this dissertation: that of the cultural phenomenon of related reciprocity and to what extent this apparent phenomena is central to HOPE Enterprises holistic approach to education. He lists these themes at the end of his book; those that mirrored my findings lie in that of “shattered mirror image and looking at ones’ self through the eyes of another...the impact of community interest and participation...broken, dysfunctional, single parent families...re-education, trust and confidence...the importance of knowledge transfer and experience” (Agyenkwah. 2010: 38). The tale notes how in the midst of a pride of lions “cultural and social degeneration, a neglected and pregnant lioness, widowed by the unceremonious death of her partner through excessive drinking, went hunting at a mature period in her pregnancy” (Agyenkwah. 2010:8). In desperation this lioness proceeds to lose her life during her search for food; however a mother sheep comes across her still body, and upon noticing her pregnant belly removes the cub. Kennedy Agyenkwah (2010) notes how this cub had survived, and was subsequently adopted by the sheep as her baby; the action taken by the sheep in this proverb illustrates what several *post-modernist* would argue to be the re-evaluation of kinship studies (Carsten. 2000: 3; Latour. 1993). A form of Kinship theory that centres on the social rather than the structural, and on the everyday and lived experience rather than formal rules (Stone. 2001:3; Carsten. 2000). I will be primarily referring to the work of Bruni (2008), Burke (2006), and Daft (2010) when applying theoretical context to data that reflect reciprocal trends; whereas for data illustrating trends in *relatedness*, I will be primarily exploring Padalchick’s (2004) theory of experience, and Carsten’s (2000, 2001) theories on *relatedness* within the study of kinship.

Methodology

During the 3rd and the 23rd of September 2012 I left a London based airport alone, Ethiopia bound. I have always had a passion for critically applied anthropology alongside a flare for development and political anthropology.

When it came to data gathering and data analysis, I have taken great inspiration from the works of many researchers and their theoretical approaches; while I referred to the founding fathers of anthropological research the form of Malinowski's theory of participant-observation, I equally paid great attention to those anthropologists who adopted more abstract, controversial and applied approaches to research. The works of Speed (2006) *At the Crossroads of Human Rights and Anthropology: Toward a Critically Engaged Activist Research*, Bernat (2002) *Negotiating Dangerous Fields: Pragmatic strategies for Fieldwork Amid Violence and Terror*, Chambers (1985) *Applied Anthropology: A practical Guide, Prospects and Heights*, Collins and Tignor (1967) *Egypt and the Sudan: Modern nations in a Historical Perspective*, Dudwick and De Soto (2000) *Fieldwork Dilemmas: Anthropologists in Postcolonial States* to name a few, have all ignited my imagination in relation to the 'applied' in anthropology. In its simplest form, I planned to look at how people try to help other people, and so I wanted to maximise human contact and the 'human touch' when it came to the data I gathered and how I gathered such data.

I decided that only through participant-observation would I be able to gather the most informative qualitative data for my project; through placing myself directly in the every-day workings of such a charity I could reflectively 'experience' the information I was given or shown. While all of the above work and research has inspired and influenced my approach to this field of research, it was the work of Jacobs (2004) that led me to see the real potential value that photography and the humble camera can have as a methodological approach, and a supportive tool for the lone anthropologist negotiating challenging fields.

a) Photography:

Photography has been greater explored in the works of Edwards (1992) *Anthropology and photography*, and Julie, K. Brown (1994) *Contesting Images: Photography and the worlds Columbian Exposition*, later reviewed by Robert Rydell (1996).

Brown's (1994) work centres on her thesis that "photographs junction on several levels, often simultaneously...moving as they do between persuasion and illustration, information and picture, there is a context whenever these junctions are subsumed under a specific cultural authority to convey context and create meaning" (Brown. 1994:35); although her work looks at primarily exposition photography, she highlights how the function of a photograph is incredibly vulnerable to the commercial, professional and cultural bias, urging her readers to critically assess said functions. For Jacobs (2004) it could be argued that her feminist work, primarily gained through the medium of photography as an ethnographic tool, served the function of aiding her role of agency for the female victims of the Holocaust. On a highly critical and cynical level, Scheyveus and Storey's (2003) work *Crisis of development researchers Legitimacy*, would probably controversially class Jacobs as an "academic tourist" (Scheyveus and Storey. 2003: 2); a point more harshly noted by Lather (1988), who argued that such research in to vulnerable fields would solely serve the researcher (Luther. 1988: 570 cited in Sumner and Tribe. 2008:3). Although argued by Rydell (1996) as being a fresh approach to the study of exposition photography, and what I believe to hold a level of ethnographic reflexivity almost comparable to the works of Jacobs (2004); Browns (1994) work seems to lack the richness in theoretical depth apparent in the works of Annie Coombes (1994) study *Reinventing Africa* (Rydell. 1996:3). Ian Walker (1997) equally explores the possibility that the interpretation of photography is vulnerable to the subjectivity of the anthropologist; following a photography exhibition of *Tropical Africa* in Paris, in the *Musée de l'Homme*, he states that "photographs as documents are, we now realise, far from simple objects" (Walker. 1997: 635). He explores how the photograph of the 'Masque "jeune fille"', during the early thirties brought to light the "complex and ambiguous relationship between surrealism and ethnography"; following the work of James Clifford (1988), Walker (1997:635) suggests that this relationship, as with the study of kinship has called for a critical and crucial need to re-think this relationship in relation to the "relevance of surrealism and the development of a more critically self-reflexive ethnographic practice" (Walker.1997:635; Walker. 1988: 117-151).

The approach I have taken in an attempt to avoid the risk of misinterpretation alluded to by Scheyveus and Storey (2003), Lather (1988 cited in Sumner and Tribe. 2008:3) and Brown (1994) centres on the application of the still photographs within the text alongside qualitative and quantitative data gathered at the time the photographs were captured.

I have found that this approach, places the images within a temporal and cultural context; a tactic adopted by both Jacobs (2004) in her highly reflexive ethnography and in Baar, Butchman and Charlton's (1994) work *The Canyon revisited: A Repotography of the Grand Canyon 1923/1991*. Much like Margret Meads in her contribution to the collection *Principals of Visual Anthropology* edited by Hocking's (2009); I take the more cynical view of photography as a methodological tool with a pinch of salt, valuing such dismissals as serving to warn the forward thinking ethnographer of the potential risks. The more my data seemed to centre on the sense of family and relatedness, the more I found noting body language to be vital for my research; In an attempt to evolve my methodological approach to best record this area of focus I found the medium of photography best served this data.

While I could have felt like I was experiencing Jacobs *double vision*, when taking images of the families during home the visits; I instead felt a sense of pride at capturing this body of images, almost feeling like I was showing these families respect by not merely asking questions, but by capturing and putting the true face to this qualitative and quantitative data. I did however make sure that I had asked permission at every point either prior or after capturing an image to ensure that there was no level of deception present. If an individual was not happy with the image or the fact that I had taken the image I deleted the file on the spot for the informant. Luckily no one I had come in to contact with had expressed distain at my using of photography as a data gathering medium. Mead (cited in Hocking(ed).2009:3) defines Anthropology as a "conglomerate of disciplines", she outwardly sets the supportive tone in the direction of photography, labelling the increasing use of multimedia as a wonderful advancement in an ever changing disciplinary field and world. She further explores the reasoning behind why such advancement has progressed relatively slowly; one argument being that anthropology, during its negotiation between that of a social science and not, maintained a reputation as being a "discipline of words" by traditionalists, thus hindering the advancement of its methodologies at a time when the discipline itself made some hugely influential advancements. I believe that although I have gathered a multitude of images, qualitative and quantitative data, I will be able to produce what Mead (cited in Hocking(ed). 2009:3) deemed to be a "symphony" of rich information through the harmonious application of such data and mediums. Margret Mead (Cited in Hocking (ed). 2009:3) argued on behalf of the use and recognition of photography as a valuable anthropological tool, aptly stating:

“As finer instruments have taught us more about the cosmos, so finer recording of these precious materials can illustrate our growing knowledge and appreciation of mankind”

(Margret Meed cited in Hocking (ed). 2009:5)

b) Transparency:

For me, the acquisition of data, and the start of my research begun from the very moment I tried to locate for a willing organisation. After sending countless emails and making various phone calls, one charity agreed to give me a chance; Ethiopiaid is a UK based funding organisation that strives to enable and support charities based in Ethiopia that strive to tackle issues education, health, and poverty in a sustainable and responsible way. I chose to be transparent in totality and suggested a form of interview, meet and greet, where they could ‘vet’ me; I wanted to make sure that all parties involved were under no illusions as to what my role as an anthropologist was in relation to this research.

When the day came, I provided an information pack on myself that contained:

- A cover Letter,
- Photo copies of my Passport,
- A Photocopy of my driving licence,
- Photocopy of my Student ID,
- A copy of my most up to date CV (with full reference list and work history),
- My research goals,
- A copy of an essay previously highly scored that I felt best represented my approach, and line of thought.

This approach seemed to be very well received and set the tone for my style and the approach I would maintain throughout my research.

c) Approvals:

At this point I had already gained approval from the funding charity Ethiopiaid; as well as from the project Hope Enterprises Executive Director. I have enquired about the need to gain approval from the Ethiopian Government; however the funding charities head office have stated that unless it is proven to be in any way for political use, I should not need approval from the Ethiopian Government to conduct my research.

d) Interviews:

From the very start of my initial research planning I knew I needed to utilise a complementary combination of formal and informal interviews alongside daily observation, participant observation, and literary analysis. During both forms of interview process I found that a combination of open ended questions and closed questions reaped the best results due to issues of translation, and the need to simplify some questions to closed questions to avoid misinterpretation. I noted the information gathered via these interviews in my journal as I felt that a recording device or making a detailed transcript would pose impractical.

I initially felt that by linking the location of the interview with the tone of the interview eg formal interview in an office, informal interview in a location the informant would feel more at ease; however it seemed that with staff regardless of the location of the interview the tone remained relatively formal during interviews. This could be due to the relatively short duration of my trip there and thus less opportunity to fully get to know me; this could also have something to do with a lingering air of suspicion around my reasoning for being there, and a sense of loyalty felt by members of staff to the charity itself that superseded the desired feeling of relaxation and trust I hoped to create and maintain.

e) Interpreters:

Prior to arriving in Ethiopia in an attempt to avoid any issues of miss interpretation due to the language barrier; I had arranged to have a bi-lingual chaperone to aid me in my interviews and every-day life. During the early stages of my time with Hope enterprises I was very grateful to the charities team for suggesting an afternoon to discuss and talk through my goals, research requirements, research direction; this was a good opportunity for them to grasp a deeper understanding of me and my research. This also served as a good opportunity for me to understand where to pit my expectations for data gathering, and the possible limitations facing my research in the harsh reality of daylight.

f) Collaborative approach:

While in Ethiopia I knew that I wanted to maintain the similar level of transparency, where appropriate, I had utilised with the funding charity, especially with regards to formal interviews; so during this meeting I made sure that I lay my whole identity out on the function table:

- My driving licence,
- My passport,
- My university identity card,
- A copy of my research plan,
- A copy of my AHA Dissertation Ethical Form,

on the 4th of September, through a collaboration between the Zenebe, Getu and Mintesinot, and myself we decided on a highly productive plan for my relatively short time with them; this plan consisted of being able to participate in home visits, to be able to conduct daily interviews with key members of staff, to sit in on one of the children's lessons, visits to HOPE's graduates regular employers etc.

g) Journal:

Throughout my stay I meticulously maintained a personal journal noting my experiences, interpretations, inhibitions, fears, feelings, first impressions ect. I feel that this genre of research method will ultimately enable me to at a later date reflexively interpret all other forms of data in the fairest light (Appendix C).

h) Use of Information Forms:

With regards to the formal and informal interviews participants were given the chance to read or have read to them a contract of disclosure that I formulated especially for this project (Appendix A). Once an informed decision was made, I then continued with either a pre-approved set of questions (for the formal), or continued the casual conversation (for the informal).

All other situations relied on a verbal contract where I was utterly transparent about my motives and my identity; as I have found that the more I shared about myself the more willing others were to share information in return.

i) Other:

Other than conversing with me, participants were in no way required to perform any other tasks that differed from those of the every day.

j) Conclusion:

On completion of my research in the field, I analysed my data in relation to prior research I had already done in to the cultural, social, economic, political context of the location, and the historical and recent attempts (if any) made to perform the same task as this particular charity. I also immersed my work in to prior anthropological methodological approaches applied to research in to related reciprocity, education and development, etc. I used my journal and photographs to reflexively interpret the qualitative and quantitative data from the formal and informal interviews. I had decided upon a combination of both formal and informal interview techniques in order to achieve both the qualitative data needed, but also the quantitative data that formed the factual base and guiding compass for my interpretations of the qualitative data. I approached the analysis of the data in this critical way in an attempt to maintain an informed, relatively objective and reflexive body of research.

Key Considerations

a) Cultural and social Considerations:

My research trip coincided with Ethiopia's New Year and Ethiopia's recently deceased President, Meles Zenawi's funeral. I pre-empted Ethiopia to not only be in a highly emotional situation, but to equally be a country in a situation of high risk alert. With the constant flow of international diplomats entering and residing in Ethiopia for the duration of Mele Zenawi's funeral, I could understand and feel a very intense level of pressure during my time in central Addis Ababa. During my time with the Charity however, I did not feel such intensity around the loss of Meles Zenawi; it was as if the confines of the charities compound served as an oasis for the children and staff. His loss was marked by one or two posters in the main building, however I can-not recall any emotional outbursts, or emotionally charged conversations about his loss; again I feel that his death was acknowledged and marked, but in a more internalised way for the benefit of the children who entered the compound. On the approach to my travel date I made sure I regularly checked news reports and forums on Ethiopia in order to make sure I would be at no risk due to the heightened emotion of the country.

b) CRB Checks:

I was concerned that this research was ultimately happening in a school context with children ranging from kindergarten age to college leavers. I had already had a CRB check done on me during my working life with Bristol International Airport, however this was only valid for my time within the airport and so would not cover me or my research while conducting my work in Ethiopia. Although I knew I posed no threat, I felt it was best to enquire with my University, Trinity St David Lampeter; I also enquired with the funding charity Ethiopiaid as well as the charity itself, HOPE Enterprises, in Ethiopia. All bodies asked suggested that as CRB checks are not required in Ethiopia there was no severity in the need for me to obtain a CRB check for my research. Those I asked at my University suggested ways in which I could further safeguard my research and myself in the absence of a CRB check.

Following their advice I decided that I would exclude children from my interview process, and that I would restrict my interviews to only adults for example: guardians, teachers, and employees of the charity etc.

I also made the conscious decision to never be left alone with any of the children I came in to contact with during my time there, at all times I made sure that I had my chaperone with me, and where possible the child's guardian as well as my chaperone.

c) Misinterpretation:

In order to make sure that there was no room for miss interpretation during my analysis of the data gathered, I have made sure that I have maintained strong lines of communication between the funding charity and I, as well as the charity in Ethiopia and myself. Whenever I feel there has been a risk of miss interpretation due to the quality of my notes I have gone in search of clarification from the source. For example, when I found I had not noted down the reasoning behind the need for the charity to maintain the children's original medical birth certificates until graduation, I simply emailed Zenebe from the charity in Ethiopia to clarify and he replied:

“Dear Katrina,

Greetings

Thank you for your email and inquiry. It is good to clarify point not clear before finalizing your paper.

1. After the child is recruited and enrolled to HOPE school we will keep the original medical birth certificate (hospitals give certificate if the child is born there but most children don't have this certificate since they are born at home) For the children not born in the hospital we ask the mother and record the birth day .We keep the medical certificate until graduation to stop the family not to get additional support from other NGOs. The medical certificate is not an authentic birth certificate. If they need this they have to go to the municipality.”

(Appendix B)

I found that not only does this approach reinstall trust at all levels between all those involved, but it equally serves to illustrate the level of verifiable richness I want my work to maintain.

d) Loyalties:

There were many intense levels of accountability felt by me as a researcher that spanned several individuals and organisations. Throughout my research and the analysis of my data I have remained conscious of my accountability and my responsibilities to HOPE Enterprises, Ethiopiaid, my informants outside of the charity, The University of Wales Trinity St David, my family and ultimately myself. This has placed me under huge pressure and has led me to negotiate a balance between cultural, social and professional relativity and responsibility. I have a responsibility to safeguard my gatekeepers and informants at every stage for example: although the focus of my research has only recently ceased evolving, I knew that I had strong motivation to focus on an indigenous charity in one of three possible locations. However after repeatedly being faced with walls of silence it became apparent that there is a definite air of fear and scepticism felt by NGO's surrounding those who want to study the realities of international charity work. The work of Giles Bolton (2008) *Aid and Other Dirty Business*, and Dambisa Moyo's (2011) *Dead Aid: Why Aid is not working and how there is another way for Africa* to name a few perpetuate this *fear*; this perpetuation does not surprise me as there are many publications that have, and will continue to critically challenge the motivations and achievements of NGO'S and GO's internationally. I managed this *fear* through applying a method of transparency throughout my acquisition of data and my analysis; I also made sure there was an open flow of communication between all of my gatekeepers and informants in order for all parties, including myself, to gain clarification and reassurance at any stage.

Another area in which I had to remain aware of the constraints of maintaining loyalties lay in the providing of translators and chaperones by the charity itself; although I personally felt that any questions I asked were answered honestly. I had to factor in to my analysis of interviews with various members of staff, and those benefitting from the aid of the charity, that there would be an understandable level of loyalty and bias present in their answers and how they wanted to portray the charities image.

During the Home Visits I did however ask the charity if they would at all be offended if I invited another translator to accompany Mintesinot, Hannah and myself during the Home

Visits. I felt that it was necessary for me to gain the opinions and views of an *outsider* in order to get a fully neutral interpretation of the lives lived by those the charity supports, and how the charity interacts with the people it helps. To my surprise the translator I introduced to the charity, although being Ethiopian himself, and a trusted friend of my mothers' family, appeared to experience culture shock at the levels of poverty present in Ethiopia. I repeatedly made sure I monitored how he felt; it took him a day or two to appear to be 'over' the initial shock. It did cross my mind that the perception of poverty by those immersed, in but not suffering from, the condition of poverty could accommodate a full research project in itself.

e) Permission's:

I enquired about gaining approval from the Ethiopian Government; however the funding charities head office had stated that I should not need approval from the Ethiopian Government to conduct my research as my work does not have political motivations. Only if my work was seen to have political motivations would I need to pursue governmental permissions.

Being Half Ethiopian, on my mothers' side I obtained an Ethiopian ID so there was no need for a Visa.

During the Formal and Informal interviews I made a point of providing information disclosure forms (Appendix A).

f) Potential risks to Participants:

The children and their families:

- There could be potential social risks to these children's guardians if they are thought to have given me inappropriate information, or even for being seen speaking to me at all; this could either be felt by peers, other guardians, or local members of the charity.
- Potential psychological risks could include over contemplation about the social and economic situation they are in.
- Un-intentional Identity recognition when anonymity was requested in notes.

The members of the charity:

- There could be potential social and economic risks, as I will be interviewing these participants about their employers and apparent social trends.
- There could be potential political risks due to the current fragility of Ethiopian Governments relationship with the majority of charities located in Ethiopia; this risk if it came to for could be considered socially and economically threatening.
- The actions of Local managers being made vulnerable and exposed to international funders.
- The charity itself could view the data gathered as being negative for their image; in-turn leading to negative press; in what is an already hostile environment for charities.
- Miss interpretations, and miss understandings as a result of socio-linguistic differences.
- Un-intentional Identity recognition when anonymity was requested in notes.

Potential Risks to Me as a Researcher:

- Academic and ethical risks of being held responsible for the potential exposure of malpractice on the part of the local managers to that of the international managers.
- Health risks associated with disease, food, and water.
- Miss interpretation, and miss understandings as a result of language barrier.
- Kidnap or abuse as a result of being a young, mixed female, alone, and conducting research.

- Psychological risks of feeling helpless when faced with child poverty, high mortality rates and homelessness.

All the risks I have stated above I understood as being moderate, and not potentially high risk. I base this judgement on the supportive nature and trust felt by the funding charity to have my presence at project Hope Enterprises, Addis Ababa, Ethiopia, and my highly reflexive and thorough methodological approach.

Limitations

There were several limitations that I am aware will have had an impact on my research and my analysis of my research; for example the limited duration I was able to conduct research for placed a sense of urgency on any research I managed to conduct.

Myself:

Anxiety felt by myself as a direct result of being in a different culture, a different continent, a different time zone, and a language; It became apparent that regardless of my history with Ethiopia and my dual nationality, the most influential limitations had their foundations in my own fears, an over active imagination and an enduring sense of home sickness. During my first night there I found it hard to persuade myself to venture out of my room in search of phone *credit* and food; It equally took me time to ignore the intense feeling that I was not only out of my depth, but also very un-organised. For the first week I tried to manage these feelings; however the sense that I in some way lacked the experience and as a result lacked the *right* to conduct anthropological research was a more complex and challenging condition.

Comprehension of Poverty:

I was fervently ethically and morally over critical and reflexive with regards to my conduct while in the field collecting data; I in no way wanted to be viewed of creating a curiosity

show out of the poverty experienced and lived by some of my informants. I was more concerned about my informants, which in turn possibly led me to not ask certain questions or to not venture in to various conversational topics in order to not offend.

Members of the charity who were concerned with my wellbeing later informed me that they had purposefully shown me those family situations that were moderately impoverished. I was told that it was a unanimous decision that I was not thought to be old enough, experienced enough and emotionally strong enough to have visited those deemed to be HOPE's "poorest of the poor" (Mintesinot. 2012: a). They explained the need they felt to protect me by showing me just enough and I was grateful to them at the time. I was limited, in a sense for my own emotional and psychological health by the charity; it made the statement "how do you define poverty" by Ato Zenebe (2012: a) all the more poignant. It was then I fully grasped the relative nature of the concept of poverty and what it means for this charity and community to be the "poorest of the poor" (Mintesinot. 2012).

Location:



(HOPE.2006)

I decided to conduct my research within the Addis Ababa branch of Hope Enterprises primarily because it proved to be a more practical option for all of my gatekeepers and informants; this was also a good location for me to be based as I had family from my mothers' side, living less than an hour away. Established in the 1970's, HOPE Enterprises is an educational charity, that boasts over twenty projects spread over five states of Ethiopia; as a charity it focuses its efforts on a holistic approach to education in order to promote self-determination and self-sufficiency (HOPE. 2006). Although initially set up by the white, American Reverend Jack Smith, this charity is an indigenous NGO, run by Ethiopians for Ethiopians; it is this that separates HOPE Enterprises from other similar projects like Ethiopia Education Aid.

Ethiopia has had a lot of .negative press in the past with relation to not only its history with famine and civil war, but more recently Ethiopia's relationship with NGO's and other charitable organisations has come to a head. Following the 1973 to 1974 and the 1984 to 1985 famines in Ethiopia, under the Derg regime in 1991 there was a considerable influx of NGO's in Ethiopia for the purpose of providing short term emergency aid and support (ICNL). There has always been an understanding that through education futures can change and opportunities can be grasped. In 2007, during a series of talks hosted by TEDGlobal,

Andrew Mwenda (2007) considered the image presented of Africa in the international media; he suggested that Africa was ‘framed’: framed by concepts of depravity and helplessness.

This, he claimed has been an emotive attempt to appeal to “sympathy” of *Westerners* and their wallets, arguing that this vast and rich continent has been “stripped of self-incentive” as a result of being “wrongly framed”. The works of Adichie (2009) and Widmark (2002) have both clearly illustrated how through constant reaffirmation by international and local bodies of influence; those *framed* as being suppressed, lacking motivation and resources will soon believe and accept this as fact, themselves.

Ethiopia’s emperor, Haile Selassie saw the need for Ethiopia to regain control over its development and progress; for him as with the recently departed Meles Zenawi, education of their people was the key to a future. For Haile Selassie education was a chance to address gender divides, to encourage interfaith and interethnic relations and a chance for future generations to help “ease Ethiopias transmission in to modern governance” (Adejumebi. 2007:56). Joseph Lekuton (2007) during his talks for TED international stated how when, as the result of a series of unforeseen events, he gained an education outside of Africa; through the enchanting medium of a parable he explains that on his return to Africa elders told him that as a result of him gaining an education from America, and seeing the world outside, he could now be his communities *eyes*.

In an attempt to produce a conducive environment for Ethiopia’s internal and long term growth, in 2009, under the guidance of Meles Zenalwi Ethiopia changed its laws regarding NGO activities in Ethiopia (Ethiopia. 2013). These new regulations strive to ensure the majority of funding reaches those in need; from what I gathered during my time with HOPE Enterprises, although the new regulations were demanding and strict, they were ultimately in the best interests of those in need (Zenebe. 2012). HOPE Enterprises managed through sheer creativity and determination to maintain a 27% to 73% split of funding when regulations dictated that the maximum spending for admin was 30% and the minimum to reach those in need was 70%; I was incredibly impressed and proud of what HOPE and its employees had achieved. However while in Ethiopia I witnessed the impact on those smaller charities that could not maintain the requirements of the new NGO law; one mother of two mentioned how she worried for her daughter who was enrolled in a religious charitable school. This mothers’ son had been successfully enrolled in HOPE Enterprises and so his educational future

appeared secure; from what I had gathered the religious school that his sister was enrolled in had recently come to an end. (Appendix C: Family no.5).

Findings:

1: Related Reciprocity between the Charity and the Community:

a) Employment:

HOPE Enterprises, Addis Ababa, as a charity is principally run and maintained by Ethiopians from the local area: the cooks, grounds keepers, teachers, the Managing Director etc. The charity based in the capital of Ethiopia boasts that it employs around 200 individuals from the local communities; my observations suggest that it provides work opportunities for a higher number of local individuals (HOPE. 2006). The charity supports local tenders with regards to securing regular food supplies for their students; through gradually having built up good connections with local farmers, Mintesionot (2012) explained how the charity can get the best price for items because they purchase all the raw ingredients in bulk.

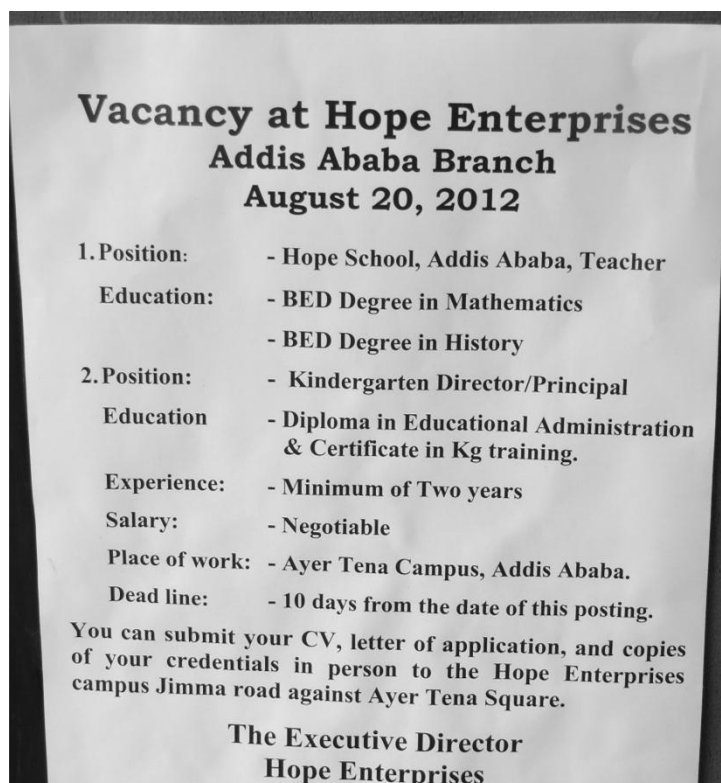


Figure 2: I noticed several vacancies put up on the charity notice board, clear for any passer-by to see and apply for. Where necessary the charity provides the children with highly qualified, local individuals eg: teachers, councillors, administrative staff etc.

b) Indigenous Knowledge:

The charity appears to employ a number of older females from the community as cooks; these women, benefit from this arrangement through seeing that their mothering skills and inherent skill base around food preparation are being appreciated.

c) Child Circulation:

Mintesinot introduced me to a very young girl who was clinging to the skirt of one of the female cooks in the kitchen. This young girl found herself being enrolled in the charity due to her mother having “psychological problems, and moved a lot” (Mintesinot. 2012). Mintesinot explained that she was primarily cared for by her father however as a young woman, the female cooks also felt the need to take turns in mothering her during and after the school day. When I commented how beautiful her hair was Mintesinot smiled and told me that the cooks each have their own favourite hair style that they take in turns to give her; so she has the most fashionable hair because of her many *mothers* (Mintesinot. 2012).

d) Collaborative approaches:

HOPE Enterprises works collaboratively with five of the ten local governments, as well as with the surrounding local community in order to locate and keep track of those deemed to be the “poorest of the poor” and thus eligible for possible enrolment (Mintesinot. 2012). Without the cooperation of the community in this vital stage, the charities attempts to address the poorest of the poor would be far from effective and viable. The charity holds meetings once a month with guardians, parents, and other members of the community in order to provide financial guidance, personal and social advice. The charity also branches out in the form of two extensive feeding centres for the poor in the city centre; I was privileged to be shown the fantastic work they do in these two locations; however as this report is specifically in relation to the holistic approach to education that HOPE maintains, I feel that further exploration in to the feeding centres could occupy a separate report; this would do better justice to the work they are doing in the two locations.

e) Inter-dependence with Local Businesses:

Those students that graduate from HOPE, said to be approximately 95% of students each year (Zenebe. 2012), provide the community with a well-educated and skilful workforce. During

my visits to meet several employers in the local community I found that generally the attitudes and work ethic of the students was admirable (Appendix F). Dan-Technology has a long history with HOPE enterprises and has regularly taken on graduates for employment; they were incredibly supportive and proud to be associated with HOPE Enterprises (Appendix D). They suggested that the students they take on for both their electronics and furniture departments bring a good skill level to the job role. The other employer of HOPE enterprises associated with the electronics and wood work was that of a prosthetics business; while they admired the work ethic and attitudes of the students they received, they explained that because of the delicate nature of the craftsmanship needed for these prosthetics, the students needed to have their skills further refined.

f) Related-ness:

The staff maintained a strong emotional connection to the community (Getu. 2012) as a result of themselves having lived the reality facing communities they help and support. During my informal interview with Mintesinot he revealed that he, himself began his working life as a teacher in the Desie region, he explained that he always had strong desires to work for a charity in order to try and make a difference; further stating that his key motivations centred on: God, philanthropy, and teaching (Mintesinot. 2012). During his formal interview, Getu (2012) further re-iterated how valuable and important an emotional connection with those you work with and those you work for is to the charities approach to helping.

g) Integration:

While with HOPE I found myself in a position where, as a charity, religion is viewed of as a personal and private practice, and something that should not get in the way of education or integration (Zenebe. 2012). I found that, education promoted interfaith relations; this was illustrated during my time with the charity. While sitting in Hannah and Mintesinot's office, a young man, who was a follower of Islam, over heard one of the charities pastures attempting to convert my agnosticism to theism. The young man asked if he could join the conversation, and it soon became apparent that this was not a case of I should be Christian or Muslim etc it was a case of the pasture and the young man fearing for me due to my lack of faith in *any* God. I couldn't help but feel happy to have seen two religious perspectives come together in order to encourage me to have faith.

h) Community Trends:

The charity is incredibly aware of the trends in high mobility within its community, for example during the home visits I was introduced to Wakjera's family; he is a 12 year old boy who, with his family, moved from the rural areas in Ethiopia to the urban in search of work (Wakjera. 2012). Mintesinot similarly mentioned that there is a reliance on the community to raise awareness of the poorer families' movements; he said that with the poor, it is common for them to regularly relocate within the community in search of lower rental costs (Mintesinot. 2012).

There is also an awareness of the tensions between those formal and informal modes of income; Wakjera's mother mentioned that she would love to work in petty trade instead of renting her premises for storage and announcing local deaths. However she noted that because of government workers living nearby, she knows she would not be afforded a licence to conduct petty trade from her more than ample premises.

2: Related Reciprocity between Charity workers and the children's guardians:

a) Parental Situation:

The charity utilises family based child care and home workers in order to keep track of what their students home lives are like, and the situation of their guardians. From the five home visits I accompanied the home workers on, 100% of the households lacked a male influence, all five homes were single parent units run by mothers and grandmothers.

Parents Situations during 2011 (sample of 20)

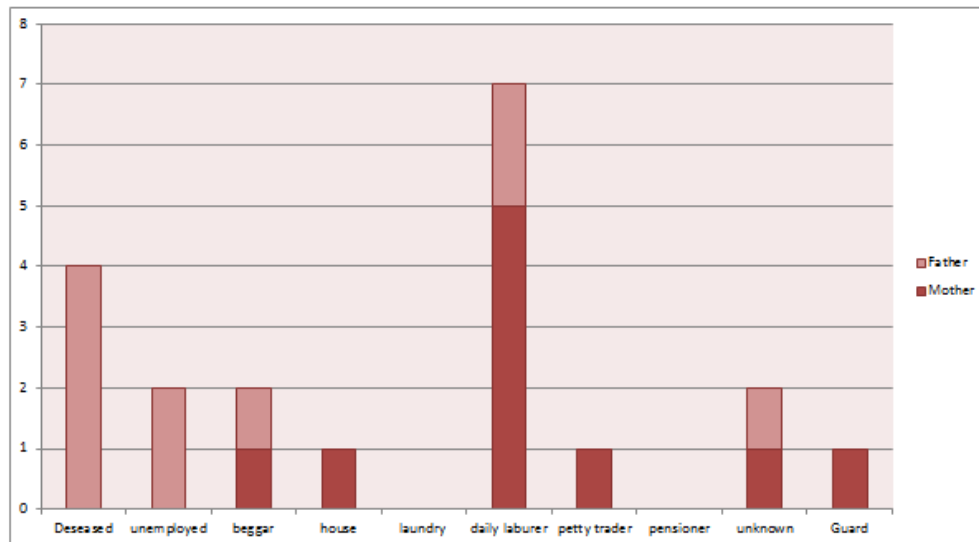


Figure 3: This chart is one of several lots of data provided to me (Appendix E), and is a sample of ten parent units in Addis Ababa; it illustrates the situation of ten fathers and ten mothers. From the chart you can see that four out of the ten fathers are noted as deceased, two as unemployed, and one is listed as unknown etc. I was informed that this data was gathered so that the staff could gain an overview of the shape of families during that year's fresh kindergarten enrollees. Although this data does not claim to be 100% accurate it directly mirrored my observations during the five home visits.

In addition to the absence of male figures in the family units, two out of the five mothers were coping with serious health conditions; while all had jobs that ranged from petty trade, 'death calling', and clothes washing.



A more in depth example of a family situation is that of Yabsari and her family (Yabsria. 2012; Figure 4 above, Figure 5 below).

Yabsira is a 7 year old girl suffering from a form of Strabismus or Tropia, where she has slight cross eyes and squint. She is currently in grade 1 and is one of three female siblings.



Her mother worries for Yabsria's siblings, primarily the youngest, because while Yabsira is attending school at HOPE; there is little manual labour available to occupy her youngest child for example: washing clothes, petty trade etc. As a result of human limitations: primarily funding, and the need to spread resources amongst the "poorest of the poor", HOPE is unable to accept more than one child per household, and a limited number of new enrollees in total

each year. Getu (2012) Mentioned how hard it was on everyone during the announcement of which children would be enrolled and which would not; he suggested that the poor almost compete with one another in order to show they are most deserving of this chance. This single parent family lives within a shared compound in a weather vulnerable "hut" (Mintesinot.2012). Her mother is divorced and survives with help from Hope (Figure 4).

The level of poverty this family faces is hard to comprehend, Mintesinot insisted I see where the family sleeps (Figure 5); the sight of the stones and logs that made up the shared bed saddened me greatly. However this did not seem to faze Mintesinot or Hannah, and the family seemed genuinely happy to welcome us to their home. It was clear to see a personal connection between those members of the charity and the children's mother; they were embraced in a heartfelt hug on arrival, everyone was smiling and I could feel no tension. The children were keen and excited to see Hannah and Mintesinot; there was a notable atmosphere of closeness and trust exuding between both the charity workers and the family.

b) Health:

With the case of Hawi an 8 year old girl in grade 2 at HOPE; both her, and her mother are HIV positive



(Figure 6 on the right). Her mother was the only income earner and Hawi's father had died before she was born as a result of unmanaged HIV; she is currently living with her mother, her sister and her grandparents in their one room home. Her mothers' main form of income is the trade of domestic goods eg plastic bowls, cups etc.

Hannah had mentioned during a formal interview that there are several children with HIV attending the school, some who know they suffer from HIV and some who don't know. Hawi's mother voluntarily counsels those students that are aware of their illness, providing those children with the real facts while supporting them emotionally and reassuring them of a potentially bright future regardless.

c) Collaborative Approach to child care:

When Mintesinot and Hannah explained the contract of enrolment guardians of the child are expected to abide by in order for their child to be enrolled; one thing that stuck in my mind was that where possible, the child's medical birth certificate had to be temporarily surrendered to the charity. The child's birth certificate would remain in the charities keeping until the child had graduated. As a direct result of my own failings at not asking enough questions at the time, and thus obtaining unsatisfactory notes explaining this requirement of the charity, I had to ask Zenebe to clarify this practice. He explained that on the charities side, this is purely practiced where possible to ensure that the child is being solely supported by HOPE enterprises; this is again a system that strives to distribute aid to as many individuals in need as possible (Appendix B).

I witnessed a mother knock on the door of Hannah and Mintesinot's shared office asking for help attending to her sons injury (Figure 7) as Hannah is trained in first aid she assisted the child; she was empathetic, genuinely concerned and efficient while maintaining a level of professionalism. On completion of attending the child's cut, both the child and Hannah shared a cuddle, at which point I noticed the mother of the child smile and exhibit a level of gratitude to Hannah and Mintesinot for the treatment of her child both medically and socially.

I witnessed the allocation of clothing, payment for medical bills, sanitary allowances etc by Hannah and Mintesinot. Hannah and Mintesinot mentioned how they along with one other individual spend in the region of 70% of their time conducting visits in order to provide free counselling when conflicts arise between the children and their guardians.

3: Related Reciprocity between Charity Workers and the Children:

a) Charity and Child Interaction:

Hannah is the on campus councillor for HOPE Enterprises; she spends in the most her time conducting one to one sessions with students who need support, advice and health guidance (Hannah. 2012).



Figure 7 on left, and Figure 8 below:
In this image Hannah is addressing an injury this little boy had sustained through playing outside.

During Hannah's interview that mainly focussed on her role as a councillor, Hannah noted that generally her office is open from 9:30am for around an hour every school day. Hannah mentioned

that during the children's morning tutorials the teacher will notify Hannah if specific children are acting unusually or appear to need support while being too shy to ask; in Hannah's own words "the majority of children speak openly during their sessions with her. The minority are however cared for more carefully" (Hannah. 2012). When I enquired how the teachers and Hannah address the more timid students Hannah mentioned that she plays games, and jokes with the children to get to their level and "to break down [communicative] barriers" (Hannah. 2012).

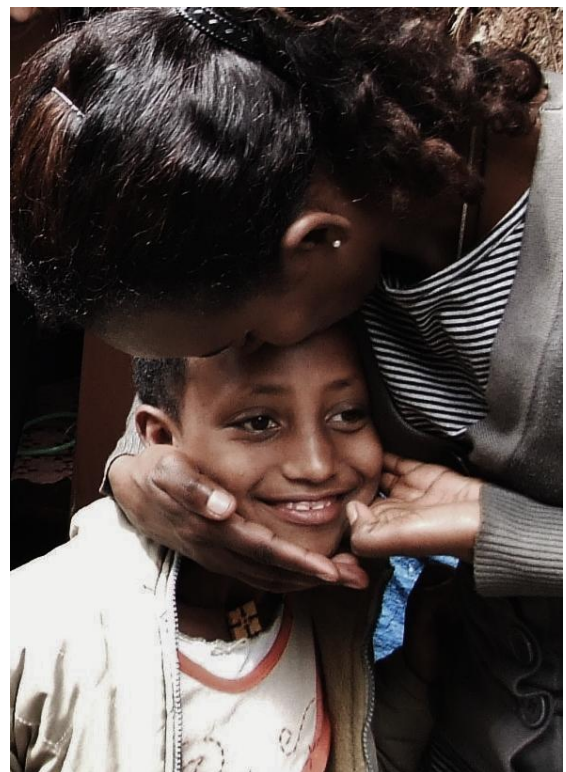


Figure 8 Above: Specifically with Hannah I noticed a great value in observing her body language with the children of HOPE; during the home visits (Figure 8; Figure 9), lessons and



generally in her office I found that her approach was to be very tactile and maternal in how she approached the children she helped. During the Home visits I was impressed to see Hannah kneel in front of Hawi (Figure 6) and suggest that she go outside to play with her sister while the adults talk about “grown up things” (Hannah. 2012). It was obvious of the observer to note that this great level of trust and care was mutually felt by the children she helped; to best illustrate what I observed I made a point of collecting images that best illustrated Hannah’s invaluable approach to HOPE’s holistic approach to teaching. She held hands, hugged, played, sometimes kissed on the cheek those

children she cared for in the charity (Figures 8).

Honesty amongst staff and children became of paramount importance during my research; as Hannah stated “It is important to show students their strengths and weaknesses; it helps them decide for themselves, it makes them free from stress...it also helps solve problems” (Hannah. 2012).

During an informal interview in a local coffee shop, chosen by Mintesinot and Hannah, I asked open ended questions to prompt a relaxed and calm flow of conversation. After a few minutes of what I felt to be very self-conscious and self-aware answers, Mintesinot and Hannah began to relax and open up to me; Mintesinot explained what the most important experience he had had within HOPE Enterprises was. For him, the most influential moment was when he fought for a child to be awarded a place at HOPE during enrolment a year or two ago; he explained that this child was “on deaths door due to serious malnutrition”, and as a result of his efforts to make sure this child was not only considered but actually awarded a place, he believes that this child survived.

b) Breakfast and Lunch:

The charity ensures that its students get at least two good meals a day, elevating the pressure on their guardian to provide three full meals a day, to just one meal a day. HOPE has a fascinating approach to how it organises feeding the children, because while providing its students with nutrition; it also serves to further educate these children. The children are actively involved in the range of meals available;



Mintesinot explained that children and students from the catering courses are able to join the food committee who choose the meals they feel their peers will most enjoy. These students are equally involved in keeping the food halls clean and tidy for their fellow students and themselves as illustrated in Figure 10, above right and Figure 11, below.



Figure 12: This photograph depicts the Kindergarten students gathering for breakfast.



The charity in a sense provides the children who attend, the chance of two sit down meals with other children who are experiencing a related version of life: its trials, its joys and its possibilities. It was obvious that there was a form of family atmosphere present in the dining halls. The children took this opportunity to catch up, joke, enjoy their food and talk to their cooks, in a safe and comfortable environment.

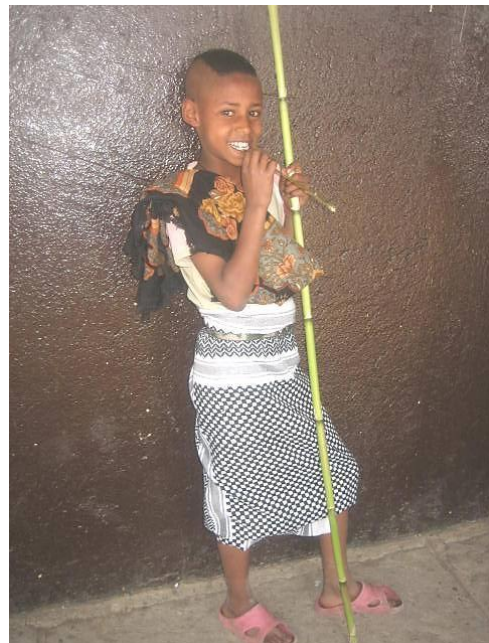
c) National and Nationality Day:

Those that work for HOPE reach out to the children in many different ways building bonds between the charity workers and the children; the two activities that really grabbed my attention were football and HOPE's National and Nationality days.



Figure 13 (above) and Figure 14 (below): These two photographs were taken by Mintesinot in 2012 during HOPE's National and Nationality days; during this day students are given an allowance to acquire their national dress and teach, or learn, from their fellow students about the cultural and social backgrounds. Students perform plays, prepare speeches, sing and cook according to their regional traditions.

The teachers join in with the students and provide a conducive and supportive environment for the students to exhibit their regional identity.



d) Football:

Throughout the year HOPE encourages football matches between students as well as students and staff; Mintesinot was delighted to explain how important football is to the students at HOPE and how this allowed the staff and students to get along as friends and team mates, not just as teachers and students.



Figure 15: Mintesinot, pictured here, first row and first from the left frequently gets involved in football games with the School or when representing the school. He takes great pride in his shirt number, number 10, and further explained that all of the students who play football love the Arsenal football team for their skill and fair approach to the game.

e) Practically Applied Education:

Older students learning wood work, metal work, catering etc would ultimately hone their skills in while in the school, through building, creating items and performing tasks valuable for the charity.



Figure 16: This image illustrates how the young men attending HOPE practice their skills by creating school furniture, and house hold furniture to be sold in the local community, thus enabling those students to grasp an understanding of the workings of a business while equally supporting their school. The young man in the image had been creating classroom benches and tables and exuded pride when I showed my appreciation of his work.

Those like Abraham see the value in vocational training and work experience; Abraham is HOPE's JBS Manager for vocational training and job allocation, I was lucky enough to have been invited on two separate sets of graduate interviews. The first interview I observed was for two boys who were both hoping for a placement within a prosthetics company; those present during the interview totalled 5. Abraham, accompanied the boys throughout the whole interview process in order to support and guide the boys; however I did notice that, contrary to their personalities during the car ride, the two boys hardly spoke during the

interview. One refused a seat when offered by the prospective employer and the other seemed too shy to speak to the employer. I found it frustrating that the prospective employer, Abraham, and I could see that these boys had so much potential; and yet they seemed to lack the ‘finishing off’ and refining needed when attending an conducting themselves in an interview setting.

During the second set of interviews I found myself seeing first-hand how difficult it is for young women to get in to the professional working world as a result of their gender. Abraham explained that Ethiopia is still a gendered world where if a shop or a restaurant has the option of a girl or a boy, they will pick the boy because of his assumed strength for manual labour and efficiency. In order to try and tackle this social trend Abraham explained that HOPE will only train up young girls in the hospitality trade; out of the three young girls, who had all gained a substantial amount of vocational training at various international hotels, only one was offered the job in the restaurant. From what I observed, and knowing the engendered situation of Ethiopia it seemed that the restaurant owner picked the one girl because she could speak English fluently and was very well presented.

Abraham impressed me no end with his dedication and drive to place every graduate in a vocational position or a permanent job; his door, as with it seemed all members of staff was always open. His office was constantly full of newspapers, business cards, phone numbers etc. He explained that he actively and personally reaches out to local businesses in order to make these graduates successful; to date they seem to be maintaining a success rate of 87-95% of all graduates each year.

Discussion:

Several key areas of discussion can be drawn from the data above; below I have specifically drawn on two visible themes: Relatedness and Reciprocity.

Relatedness:

The study of kinship and *what it means* to be connected to others has been central to anthropology, and to some extent equally embodies the transformative nature of anthropology as a discipline. Traditionally embedded with Euro-American biases during anthropologies more ethnocentric past, the study of kinship was understood as having a European understanding of reproduction at its foundation. Schnider's (1984) highly critical analysis of the study of kinship appears to adopt the more definitive view that kinship as a tool for cross cultural analysis was fundamentally flawed as a result of its ethnocentric core; as Carsten (2001) notes in her collection of ethnographic case studies, the study of kinship lost its soul during the 1970's, being a study "purged from formalism... [and] ethnocentric biases" (Carsten. 2001:3). This restriction of kinship as being wholly dependent on biology has become a central theme and problem for the *post-modernist*, or as Carsten (2001) notes *post-Shniderian* approaches to the re-invention of Kinship studies (Carsten. 2001:3). As illustrated in my data and supported by research done by Carsten (1991) on the Langkawi, what constitutes a connection of relatedness is relative; the act of sitting down and sharing food for the Langkawi with others can create a bond of relatedness (Carsten. 1991), the apparent creation of similar bonds seemed apparent during the students two sit down meals a day (Findings 3: b).

Following the same line of thought as Marcus M Padalchick (2004), who states that it is in fact the "human experience that binds us" (Padalchick. 2004:ix).; an "amorphous polythetic concept" (Good. 1996:311) in which a single definition is ambitious at best (Carsten. 2000, 2001, 2004; Good. 1996; Hannerz. 1992; Stone. 2001). I myself did not initially recognise that my data appeared to repeatedly centre on spheres of kinship, or the diverse and seemingly all-encompassing definition of *relatedness* (Carsten. 2000:3). For Schnider (1984) the boundaries between the relevance of the biological and the social have always been blurred, with levels of assigned importance between the two being highly relative to the cultural, social and temporal context. Through this blurring of boundaries from privileging

the biological to that of the social, Carsten (2004) illustrates that we are a “generation of cultural meaning” (Carsten. 2004:3); where the study of kinship has become that of relatedness; where cross cultural analysis is plausible, and where biology is no longer at the core, but where “choice, agency, and everyday practice” are (Stone. 2001).

When you work from Carsten’s (2000, 2001, 2004) position, adopting concept relatedness over that of kinship; the value in the human experience as a binding force, in its seemingly infinite levels of variation, becomes intensely exciting and magnetic as an area of research. When applying this approach, specifically to my research data, Carsten’s (2000) questioning of “what being related does for particular people living in specific localities in Africa”, becomes central and extremely relevant (Carsten. 2000:1).

HOPE is an indigenous NGO that strives to provide a holistic approach to education; when considering the apparent threads of relatedness I feel that it being an indigenous charity, *run by Ethiopians for Ethiopians* serves a pivotal role. There are those who would state that ethical and moral considerations become all the more critical when projects in development are not guided and run by indigenous knowledge; for Andy Sumner and Tribe (2008), and Philip Goodwin (1998) local knowledge privileges the project (Summer and Tribe. 2008:3). As illustrated throughout the research findings, the staff and structure of the charity illustrate an innate understanding and comprehension of the realities faced and lived by the students, guardians and community itself, for example: high mortality rates (Figure 3), high residential mobility (Findings 1: h), political and social tension (Consideration: a), single-parent units (Findings 2: a), tensions between formal and informal economies (Findings 1: h) etc.

Those that work for the charity appear to have utilised this innate understanding through creating various schemes and incentives that strive to counter the potential impacts such life realities on these children’s educational progress; examples of which lie in the role and value of counselling within the charity (Findings 3: a). Hannah’s job can-not be underestimated as it holds a pivotal role within the charity; Hannah applies an open and resourceful communicative approach to the children she helps. Figure 8 and Figure 9, for example, illustrate how body language and the physical expression of empathy, care, affection and trust is an appreciated and valuable approach taken by Hannah (Findings 3: a). During my time with Hannah and Mintesinot I observed the many ways in which staff and the children reaffirmed and strengthened their connection to one another.

Another thread of relatedness shared between the charity and the community lies in a shared goal, that of the support and increasing of the communities children's future opportunities. The data further suggests that support is extended to not only the children but also their guardians; this could be illustrative of the charities awareness that home life impacts greatly on school life, while also suggesting that although, where possible, the guardian is expected to surrender the child's medical birth certificate, the charity strives to maintain and nurture the child's relationship with the guardian (Findings 2: C). Trust seems to be central to HOPE's survival within the community, and for the potential benefit the community could reap from an NGO like HOPE Enterprises. Although the acquisition of the child's medical birth certificate where possible is a useful practice for the charity and ultimately the community as a whole; on the part of the guardian, or biological guardian the surrender of their child's medical birth certificate could be interpreted as a highly symbolic act of trust, but equally symbolic of temporarily relinquished responsibility and *ownership* of the child. The charity appears to assume a similar level of responsibility and involvement in the children's lives as their guardians for example: the charity providing breakfast and lunch (Findings 3: b), access to indigenous knowledge (Findings 2: a-b), care for physical and mental health (Findings 2: c, 3: a-e), clothing, hygiene information and maintenance allowances etc. The charity compound equally seemed to provide, as noted earlier (Considerations: a), a form of oasis from the conflicts, and upsets of events out of the charities control; like that of the hysteria surrounding the death of the Prime Minister. It could also be drawn from the data that there is a mutual level of appreciation regarding a collaborative approach when caring for and educating the communities' children; this mutual appreciation could be argued to centre on a sense of relatedness due to shared goals in relation to the children's futures (Findings 2:c; 3:a).

National and Nationality days and regular football matches further strive to highlight relatedness as the result of shared life experience and pride in identity; however these days also serve to equally highlight while embracing such regional differences as dress, food, practices, music etc (Findings 3:c-d). Ethiopia is made up of 77 very individual regions, each with its own language, dress, tradition, and in a sense its own micro culture within the macro culture of Ethiopia as a whole (Mintesinot. 2012; Selas. 2013; Michael. 2013).

In general the charity seems to immerse itself in, while drawing on, the experiences of those it helps and those that equally support it as an organisation; I found that while supporting and nurturing ethnic-integration, the charity equally supports and nurtures religious-integration (Findings 3: c-d). Religion has always held a central role in Ethiopia, however those NGO's and schools that primarily support and preach one specific religion can ultimately isolate and in a sense discriminate against students of other faiths. As stated within Adejumebi's (2007) work, education creates a path along which interfaith and ethnic integration is possible; HOPE as an organisation appears to place great importance on such social advancements in order for it to assign vital funding to these Nationality days (Findings 3: c). This reveals the extent to which interfaith relations are nurtured within this charity.

Reciprocity:

Traditionally based on exchange theory and steeped in moral theology and philosophy (Burke.2006; Becker.1986); the study and understanding of reciprocity has morphed and grown around those that apply and think about it. Contemporary analysis of reciprocity has settled on the concept of negotiated transactions (Burke. 2006:29), somewhat limiting the value of reciprocity to that of the economic world; while equally surfacing the contrapositions of gift versus contract, market and civil society versus community and society (Bruni. 2008:ix). Throughout his work, Bruni (2008) attempts to overcome such contrapositions, concisely arguing that the study of reciprocity is "at the same time, one and many...civil society flourishes if and when the different forms of reciprocity are seen as complimentary instead of competitive or substitute one another" (Bruni. 2008:ix). Much like Carstens (2000) interpretation of relatedness, apparent trends in reciprocity within the data signify the multidimensional properties of reciprocal exchanges; especially when intertwined with spheres of experiential relatedness.

I have applied Bruni's (2008) interpretation of reciprocity to my analysis in to the functional role of related reciprocity within HOPE Enterprises Addis Ababa, Ethiopia. Bruni's (2008) view that reciprocity potentially serves as a societal bond, and something multidimensional by nature I feel will best enable me to address reciprocity in the macro as well as the micro spheres of relatedness present. Peter Burke's (2006) theory of *reciprocal exchange* and

Richard Daft's (2010) theory of *reciprocal interdependence*, I feel will equally have great relevance to what I observed during my time with HOPE Enterprises.

Working from the stance adopted above, reciprocity, or webs of reciprocal exchange, I feel are visible within the workings of the charity, for example: education in return for charity maintenance, counselling in return for indigenous knowledge, involvement for a sense of ownership and agency etc. An example of where a reciprocal relationship of trust between the guardian and the charity is valuable lies in the surrender of the child's medical birth certificate where available.

It cannot be underestimated the immense level of mutual trust that is reciprocally shared between those who work within the charity, and the guardian of the child; guardians provide their only proof of biological *rights* to the child, and the charity honours that trust through, in extreme cases, saving the lives of the communities children. This could be interpreted as a highly symbolic exchange; the conceding of the symbolic rights to a child, in return for a belief and trust in that the charity will care for and partially provide for said child. As explored in the works of Ostrom and Walker (2003), when conducting experiments in order to analyse the relationship between decision making and potential reciprocal gain; data suggested that in a study of 188 international individuals, "Trusters prosper[ed]" in reciprocal relationships (Buchan, Croson, and Johnson.1999 cited in Ostrom and Walker. 2003:4).

Those who hold a more cynical understanding of reciprocity, could interpret this particular reciprocal exchange as potentially serving as a strategic contract of enforcement (Gachter and Falk. 2002:2); in a sense this could actually be partially true, as the surrender of the medical birth certificate provides the charity with proof and insurance that the child is not sourcing additional support from other organisations (Zenebe. 2013; Findings 2: c).

Burke's (2006) theory of reciprocity seems more tailored towards the personal exchange and the individual actor; whereas Daft's (2010) theory of reciprocal interdependence is more applicable to that of the macro organizational structure of a business and internal spheres of reciprocity. Almost '*equibrial*' and '*symbiotic*' in essence, the product of A directly enables B to produce the product that A requires to function. While both theoretical approaches illustrate the value of reciprocity being a natural structure of interdependence; Bruni's (2008) theory of reciprocal exchange best serves the symbolically charged act as a societal bond. The actors within this particular realm of reciprocal exchange could be argued to strengthen

trust bonds between one another; thus re-enforcing a sense of community, security and structure.

Whereas Daft's (2010) and Burke's (2006) theory best serves the maintenance of organisational structures; for example his study centres on the role of strategies in organisational structures, specifically referring to the Great Ormond Hospital. Here he argued that reciprocal interdependence is one of the most complex forms of reciprocity within organisations; requiring the highest quality of management and for departments within the organisation to "work intimately...tightly...[and be] co-ordinated" (Daft. 2010:279).

This form of reciprocal interdependence can be seen within the workings of HOPE Enterprises; the findings appear to illustrate a reciprocal relationship between the charity and its' community that relies on the longevity of its relationships with local businesses; in this instance the charity relies on its rapport and history with businesses in order to secure employment for its graduates (Findings 1: a) , and to supply the charity with raw foods for its students at a reasonable price (Findings. 1: a).

Working from Daft's (2010) understanding of reciprocal interdependence; the "co-ordinated" and "intimate" *departments* within HOPE appear capable of transcending that of the macro of local businesses to that of the micro, individual student or guardian.

For example, the older children of HOPE producing items that cater for and contribute to the charity, for example: the selling and producing furniture (Figure 16) for the community, and the students involvement in the food committee (figure 11) etc.

Activities like these can serve to reaffirm identity, confidence, and a sense of control over the workings of the charity that equally supports them; in a sense through these *departments* contributing to the running and success of the charity, the charity enables the students of wood work, metal work, catering etc, through performing these tasks, to better themselves and gain an applied skill base.

As further explored by Daft (2010) the existence of reciprocal interdependence equally demands "team work...[and] face to face co-ordination...[in] decision making"; thus it could be hypothesised that each department within HOPE, through maintaining a role within, and level of dependence on the Organisation, achieves a sense of collective ownership over the organisation (Daft. 2010: 280).

This sense of ownership seems to transcend the school compound walls, merging with the general community on varying planes of inter dependence; Hawi's mother, for example volunteers for the charity that supports her daughter Hawi (Findings 2:b). It could be argued that this collective sense of ownership is serves as further motivation to maintain and preserve interdependent reciprocal relationships.

This in no way is a direct structure of reciprocal exchange, but a more complex web of reciprocity where Hawi's mother supports her communities' children through the charity. This not only serves to reciprocate the support given by the charity to her daughter; but is also in return for the potential and opportunity to create and strengthening bonds of relatedness with others suffering with HIV in the community. The role of the older women within the school kitchens could also be understood as a similar vessel through which indigenous knowledge could be passed to students in the form of a complex interdependent reciprocal exchange. In return for providing these women an active role within their community and the charity (Findings 1:b); these women cook, support and *mother* (Findings 1: b-c). The reasoning for the use of the term *mother* in this context refers to the potential trends in temporary child circulation (Findings 1: c), and the apparent willingness of charity workers to partake in what Fonseca (1986) argues to be a historical practice. Through sharing responsibility of child care, HOPE stands a chance in countering the potential impacts of high residential mobility; something that Becky Pettit (2004), Briggs (1998) and Boisjoly et al (1995) consider to threaten the strength and stability of bonds between the child and community. The effort made by Hawi's mother and the *cooks* could further be interpreted as illustrating an invaluable collaborative approach to education; where lived experience and indigenous knowledge is utilised by the charity in order to further enrich the students learning experience and knowledge base in the midst of such harsh cultural and social realities.

As an indigenous NGO, HOPE appears to promote equal opportunities through providing employment, while providing the surrounding community with a highly qualified and practically applied workforce inform of graduates (Appendix F). The charity equally appears to be reliant on the community for several key functional roles; that of locating those deemed to be the "poorest of the poor" and that of keeping track of high residentially mobile family units.

As illustrated above, the diverse and potentially complex nature of reciprocity comes to fore when the direct exchange of tangible objects and monetary gains are replaced with symbolism, relatedness, interdependence and trust (Bruni.2008:ix; Becker.1986:4).

Conclusion

Related Reciprocity: To What Extent is this Central to HOPE Enterprises Holistic Approach to Education

The data suggests that my hypothesis to a greater extent is right:

“I hypothesis that webs of related reciprocity are central to HOPE Enterprises Holistic approach to education”

On completion of my research and data analysis, it seems clear that webs of related reciprocity are present, and highly influential to HOPE’s holistic approach to education.

The charity draws on these multidimensional spheres of experiential relatedness, and interdependent reciprocal exchanges in order to secure and enforce a unique approach to education. This approach transcends the school gates while acknowledging and tackling societal and cultural challenges that threaten the children’s educational experience. While the limitations mentioned could have had a significant impact on my data and thus my interpretation of my findings; I feel that my consciousness of a *need* to remain reflexive throughout this project has addressed any impact the mentioned limitations could have had. During the course of this project it has become clear that one needs to understand the endless emic perspectives, indigenous terms, and understandings of an organisation like that of HOPE Enterprises in order to fully grasp, and comprehend the role and value of relatedness and reciprocity.

Recommendations:

If time allowed, further research could be done in to the following:

- “The sense of collective ownership felt by those who partake in interdependent spheres of related reciprocity”,
- “The perception of poverty by those immersed in, but not suffering from, the condition of poverty” (Considerations: d),
- “The potential for competition amongst the poor in order to secure a place within HOPE Enterprises” (Findings 2: a).

Appendix: A

Information disclosure Forms.

Zeube

Contract of information Use

I understand that Katrina Annabel Russell, is an Anthropology student attending Trinity St David University, Lampeter, Wales, United kingdom.

☒ Yes/ ☐ No

I understand that she is doing a study in to the positive and not so positive consequences of aid given by charities; as well as how this help is viewed and understood by those receiving it.

☒ Yes/ ☐ No

She has fully explained, and I understand what the role of an anthropologist entails, what her goals are and the structure her report will adopt.

☒ Yes/ ☐ No

I knowingly give her permission to quote me in her report in reference to this report/ project.

☒ Yes/ ☐ No

She has permission to use the information I have provided.

☒ Yes/ ☐ No

I would prefer to remain anonymous.

Yes/ ☒ No

(If the answer above is No, please fill in the following information)

My role within the community/ in reference to Hope Enterprises is:

..... Director
.....
.....

Date: Sep 13, 2012

Anthropologist Sign: [Signature]

Informant Sign (Sign only if you are happy with the possible application of any information you provide me): [Signature]

Adapted from: S:ethicsUW TSD ethics form Feb 2011

minutes

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Yes/ No

She has permission to use the information I have provided.

Yes/ No

I would prefer to remain anonymous.

Yes/ No

(If the answer above is No, please fill in the following information)

My role within the community/ in reference to Hope Enterprises is:

..... *Basic needs and childcare officer*
.....
.....

Date: *5th of september 2012*

Anthropologist Sign: *[Signature]*

Informant Sign (Sign only if you are happy with the possible application of any information you provide me): *[Signature]*

Adapted from: S:ethicsUW TSD ethics form Feb 2011

Contract of information Use

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Yes/ No

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Yes/ No

I knowingly give her permission to quote me in her report in reference to this report/ project.

Yes/ No

She has permission to use the information I have provided.

Yes/ No

I would prefer to remain anonymous.

Yes/ No

(If the answer above is No, please fill in the following information)

My role within the community/ in reference to Hope Enterprises is:

..... Begashaw → head of finance

Date: 12/09/2012

Anthropologist Sign:

Informant Sign (Sign only if you are happy with the possible application of any information you provide me):

Adapted from: S:ethicsUW TSD ethics form Feb 2011

Begashaw Melling

Abraham

Contract of information Use

I understand that Katrina Annabel Russell, is an Anthropology student attending Trinity St David University, Lampeter, Wales, United kingdom.

Yes / No

I understand that she is doing a study in to the positive and not so positive consequences of aid given by charities; as well as how this help is viewed and understood by those receiving it.

Yes/ No

She has fully explained, and I understand what the role of an anthropologist entails, what her goals are and the structure her report will adopt.

Yes/ No

I knowingly give her permission to quote me in her report in reference to this report/ project.

Yes/ No

She has permission to use the information I have provided.

Yes/ No

I would prefer to remain anonymous.

Yes/No

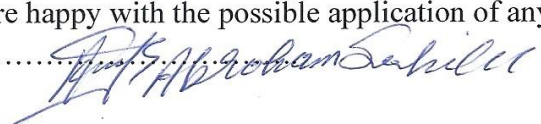
(If the answer above is No, please fill in the following information)

My role within the community/ in reference to Hope Enterprises is:

I am J.B.S. manager of Hope Enterprises

Date: 17/09/12

Anthropologist Sign: 

Informant Sign (Sign only if you are happy with the possible application of any information you provide me): 

Adapted from: S:ethicsUW TSD ethics form Feb 2011

Geta

Contract of information Use

I understand that Katrina Annabel Russell, is an Anthropology student attending Trinity St David University, Lampeter, Wales, United kingdom.

Yes / No

I understand that she is doing a study in to the positive and not so positive consequences of aid given by charities; as well as how this help is viewed and understood by those receiving it.

Yes/ No

She has fully explained, and I understand what the role of an anthropologist entails, what her goals are and the structure her report will adopt.

Yes/ No

I knowingly give her permission to quote me in her report in reference to this report/ project.

Yes/ No

She has permission to use the information I have provided.

Yes/ No

I would prefer to remain anonymous.

Yes/ No

(If the answer above is No, please fill in the following information)

My role within the community/ in reference to Hope Enterprises is:

... Basic needs and rift valley project officer

Date: 12/09/2012

Anthropologist Sign: [Signature]

Informant Sign (Sign only if you are happy with the possible application of any information you provide me): [Signature] Geta Ababa

Adapted from: S:ethicsUW TSD ethics form Feb 2011

Contract of information Use

I understand that Katrina Annabel Russell, is an Anthropology student attending Trinity St David University, Lampeter, Wales, United kingdom.

Yes / No

I understand that she is doing a study in to the positive and not so positive consequences of aid given by charities; as well as how this help is viewed and understood by those receiving it.

Yes / No

She has fully explained, and I understand what the role of an anthropologist entails, what her goals are and the structure her report will adopt.

Yes / No

I knowingly give her permission to quote me in her report in reference to this report/ project.

Yes / No

She has permission to use the information I have provided.

Yes / No

I would prefer to remain anonymous.

Yes / No

(If the answer above is No, please fill in the following information)

My role within the community/ in reference to Hope Enterprises is:

I am a social worker and a counselor
.....
.....

Date: 5th September 2012

Anthropologist Sign: [Signature]

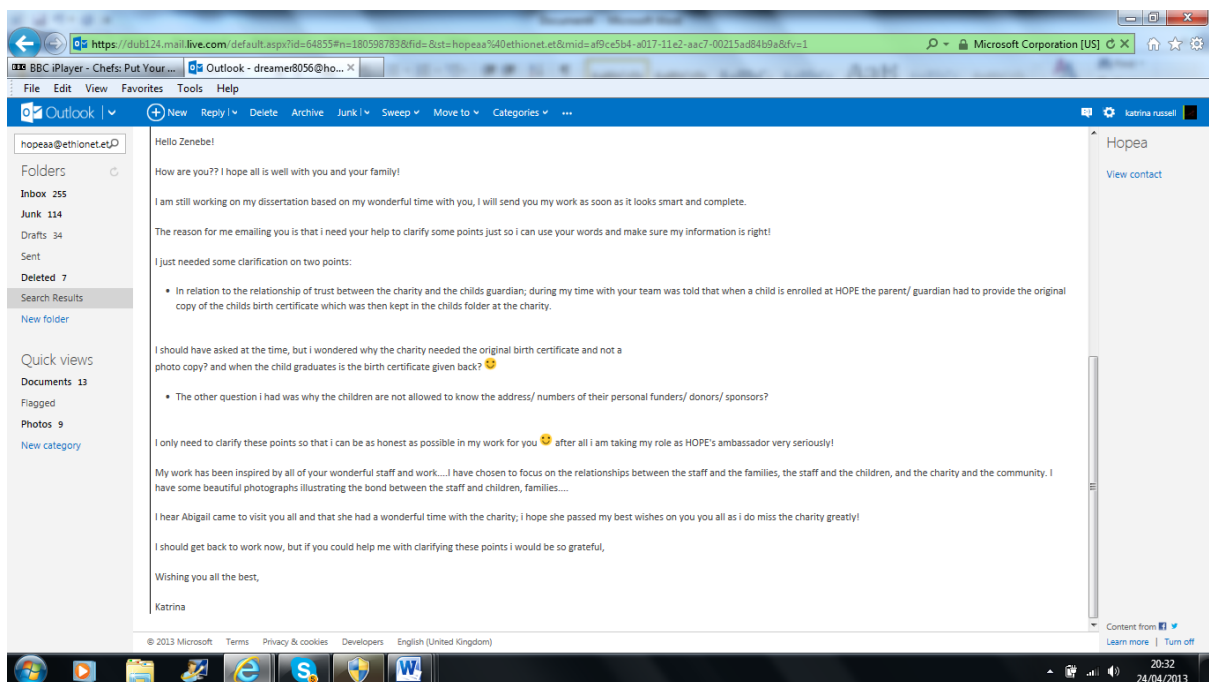
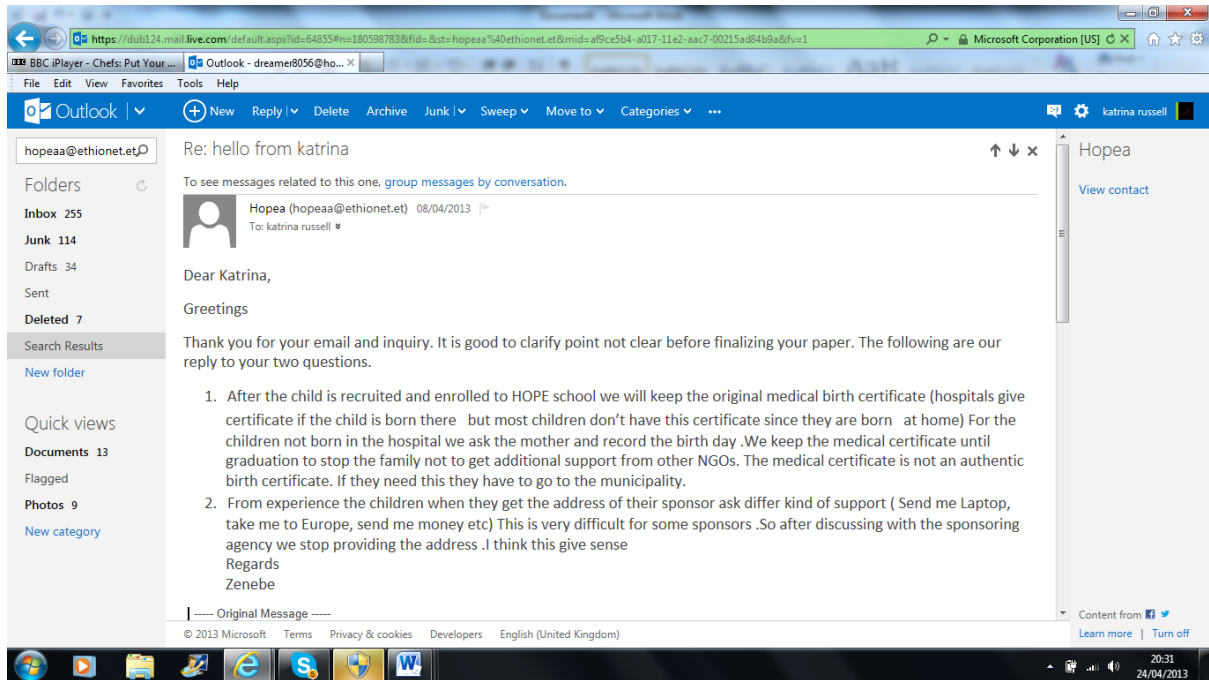
Informant Sign (Sign only if you are happy with the possible application of any information you provide me): [Signature]

Adapted from: S:ethicsUW TSD ethics form Feb 2011

Appendix: B

Communication between Zenebe and I:Zenebe. hopeaa@ethionet.et.08/04/2013.
Birth Certificates.[email]Russell, K. dreamer8056@hotmail.co.uk. [Available
from:

<https://dub124.mail.live.com/default.aspx?id=64855#n=180598783&fid=&st=hopeaa%40ethionet.et&mid=af9ce5b4-a017-11e2-aac7-00215ad84b9a&fv=1>]



Appendix : C

My Journal Divided in to three sections: Cultural and Social Influences, What They Thought They Were Doing, What I Thought I Was Doing.

Cultural and social Influences:

31st page 2

Sense from tourists that there is some conflict between them and Ethiopians; I cant think why, other than the sudden and heart breaking death of their president...although tensions between people, the landscape and geography?

2nd of September page 7

Melis's Funeral:

After 18 days of mourning his loss via billboards, the television, news, and the general word on the street; Melis is finally laid to rest.

The amount of heart ache and loss Ethiopia feels as a result of his loss is more than evident. (while I sat and ate my breakfast, my aunt wept over her food).

The funerary procession was beautiful and conducted with grace, poise and passion.

Diplomats and presidents from the majority of countries had joined to say good bye; using Arabic, English, and Amharric.

However the sun did not last; and by 1:52pm the heavens opened and torrential rain and winds ravaged the funerary procession. It seems that even the heavens are weeping at the loss of such an influential man; a man who made it clear that Africa (page 8) would only benefit from the aid given by its own people for its own people.

Melis seemed to view Ethiopia as the peace keeper of Africa. Speakers from all around the world voiced their admiration of him; phrases like "visionary" , "friend", "leader" were used in abundance.

The Ugandan prime minister stated the aid that with Melise's leadership; Ethiopia had given in the immediate aftermath of the genocide....

Melis Believed that electricity held the power in developing Ethiopia and Africa.

South and North Sudan would only accept Ethiopian troops, led by Melis; to maintain the peace along their borders (Uncle, reff ETV. 2nd sept)

"in the eyes of his children, and in all children he saw the lord and hope" (American speaker ETV. 2nd sept)

4th of Sept Page 16:

An air rifle or a blown out tire went off. . .scared the life out of me

6th of Sept page 24: Home Visits

Yabsira-7-grade 1-female-1 of 3 children:

Her mother worries for her siblings; primarily the youngest because While Yabsira is attending school; there is little manual labour available for her youngest eg washing clothes.

She lives in a shared compound in a weather vulnerable hut (reff image); her mother is divorced and survives with help from Hope.

Tison-8-grade 2-female- only children:

Her mother is recently divorced, and currently recovering from serious surgery and is bed ridden (ref pics); her daughter is the only child and is “destined for great things”... Hannah seems to have great communication with Tison and was very comforting and tactile. Tison hopes to become a doctor.

Hawi-8-grade 2-female-1 of 2 children:

Both her, and her mother were HIV positive; her mother was the bread winner and her husband had died; she now lives with her parents and her sister in their one room home. Her main form of income is the trade of domestic goods eg plastic bowls, cups...

Her mother said that they are “happy on the surface”; she was a very strong woman, who I found to be inspirational, she also counsels at the charity for HIV positive students.

Eyerus- 13-grade 7-female:

Her mother is from Tigray Like my mother! They were very welcoming; when HOPE first helped them they lived in a small shanty town, and with help from HOPE have since moved to a weather proof, larger home. By grace of God she wishes to be able to provide her children with secure futures and a bigger home. . .Eyerus wishes to become a doctor; her oldest brother has graduated off his own back as an IT specialist, but his mother suggested that the work market was saturated so he is still looking for good work.

Wakjera-12- grade 6- male- 1 of 2 Children:

This was an Aromia family who had re-located to Addis in the hope of better prospects; the grandmother could only speak Aromia. . but we still understood each other. She kissed my hand on entering their home and when leaving. He loves football, his mother is the main breadwinner, she calls the deaths out and stores peoples’ belongings to earn money for her family. She wishes she was allowed to sell like the other non-government workers who live in the area. However with her wages she managed to buy her home a small television. Wakjera’s favourite programs are Tom and Jerry. One of her children is helped by a protestant charity run by a ‘white man’; which has sadly had to close recently due to the new laws on aid in Ethiopia.

7th of Sept Page 31:

Councillor interview:

Main concerns from children centre on HIV, tablets, parents. If a HIV+ child asks about the illness a meeting is called with the child's parents or carers to discuss.

Mainly girls come to see the councillor due to a lack of awareness and advice/ knowledge at home.

8th of Sept page 43:

I think death and hardships are accepted as the norm in Ethiopia; the sight of the dead puppy seemed to cause giggles. Either nervous giggles or genuine laughs. The people in the car jest that the puppy is asleep.

Feeding centre 2: Page 44: the men are less willing to have their photos taken, and seem to have more injuries than the women eg blind, crutches, missing limbs.

14th of Sept page 61:

Work placement visits

Older graduates:

They enjoy helping and the skills they pick up,

Although the pay isn't attractive; they don't work for just the money, they work for the good feeling and philanthropy.

Curriculum changes constantly, they are competing in a saturated market of qualified people, diploma verses degree's

15th of Sept page 68:

Visits to the restaurants

There seems to still be a stigma with regards to girls in the work place (manual labour); out of the 3 girls, 1 speaks English due to her work in the Sheraton.

The Piasa restaurant caters for westerners normally, however the market has cooled down since the presidents death. Actual work discussed with girls alone, we left the room, there is a 45 day trial period, changed from 3 month trial period.

He spoke of the experiences he has had with Arab states passionately; stating that they use Ethiopians, murder, abuse, marry and abuse Ethiopians. . . Chinese too,

16th of Sept page 69:

Visit to Collage

I met a young girl who has lost both parents, and had been introduced to an external schooling system by her Aunt who died three years later. Hope is now helping her peruse higher education.

16th of Sept page 71:

Science class

Question time: what are my future plans, are my parents still together, what am I studying now, what is my age

What they think they are doing?

1st of September page 4-5:

The main people I will be cared for by are:

Mintesinot =child welfare officer

Zenebe= managing director

Hannah= Councillor

Getu= ground manager and communications officer

I was faced with the options to possibly conduce home visits, interviews with the families and the employees, chance to observe the daily running and workings of the charity. The fact that they have become so welcoming and so open to me has set me at ease totally; I am now excited to get to work!

What I learnt today:

There are around 600 students in that branch alone,

Vocational training happened on site,

The land dedicated by the government is huge,

They have paid teachers,

There is a system of recruitment and enrolment: location of the child, local government permission asked, assessment of the child's situation, only selecting the "poorest of the poor" (Mintesinot).

Great attention is paid to creating a good, positive, and calm learning environment through the promotion of trees, park areas, greenery, football, basketball. . .

Students make items to sell and to support/ kit out the charity and school.

Possible employers are the Hilton hotel Addis, and others like..

The staff are actively involved eg Mintesinot is no.1 on the football team,

The school foundation was set up in 1970'ish, and provides a holistic approach to education and care..

(Page 6) their main benefactors are Ethiopiaid, the Ethiopian government and Woord en Daad.

4th of Sept page 14:

Mintesinot and I went through my proposed goals and interests, It has amazed me how seemingly welcoming and open they have been; not only with their data, but with their persona in general. Mintesinot eagerly took me shopping, the rain hammered down; and soon my flip flops were covered in mud. I found the whole experience oddly liberating.

5th of Sept page 17:

Family based child care

Partial family based child care,

Vocational training after grades 10-12,

Feeding centres,

Home workers, scholarships,

Jobs and bursaries mediation

(Page 18)

The committees:

There are two, the local government and that of HOPEs.

HOPE sends a letter to the local government, with an attached registration form discussing the parent situation, address of the child, occupation of the parents.

The local government's committee consisting of the child and women youth officer (1) and well informed volunteers (2) consider this information for a month or so.

HOPE's committee consists of the child care officer, social workers, the branch manager, the school principal, and a teacher.

Both committee's conduct home visits to evaluate the reality of the situation,

HOPE is currently working with 5 out of the 10 local governments; 5 of the local governments submit approximately 35 of the most 'needy' cases, (page 19) approximately 200 in total. This includes a maximum of 8 non-registered children.

A letter is sent of the approved children to the local government...those who are lucky are revealed on a noticeboard; however I was assured that the charity remained transparent and answered the questions of the parents whose children did not make the cut.

A child identity form is produced for each child based on information from home visits, a photograph is needed; and all of this information is then forwarded to the potential sponsors and or donors.

Sponsors are global and individual; 602 children this year and 652 next year will be sponsored.

The government tries to help via tax free subsidies; HOPES work is noticed by all governments.

Page 20:

Vocational training is open to all students that achieve well in government examinations; priority is given to hope students however and the same goes for university opportunities.

Every year the sponsors get a student progress report on the full social setting, growth and developments. 3 x a year students write to sponsors, 1x Christmas letter, and 2 x greeting letters in 6 months. Every 22 months they get a new photograph, and sponsors will get an immediate response via email...this is the service the sponsors get

5th of Sept

Page 21:

Service for students: free education, "everything is free here" (Mintesinot), lunch and breakfast, stationary, uniforms, shoes, medical services, monthly sponsorship/ loans. . during term time they get 10-40 birr per month, during summer they get two months to tide them over until term time of 65 birr.

Parent relationships, home visits conducted twice a year, during enrolment every child must have one person who takes responsibility for them either parent, carer, guardian..

It Seems that the realisation of why I am here has just sunk in, I thought that for a charity they were very willing to be 100% transparent; which from my experience is rare. Initially I set out to gather some photographs; however thanks to my camera playing up I couldn't. Mintesinot offered to take it to a friend of his to be fixed; I was apprehensive but I thought that as I've trusted them with my life I may as well trust them with my camera.....his friend fixed it wonderfully! I was amazed!

I bumped in to a group of older wood work students; all three were male and here during non term time, and all of whom were very polite and considerate.

A mother was playing with her children in the kindergarten playground; both of her boys were very polite as well (reffer pics).

Page 22:

Personal stories:

Hannah: one student mentioned that another has stolen school property; when she confronted the child accused emptied his pockets and a small bird flew out!

Mintesinot: he always wanted to help in charities; he used to be a teacher in Desie. He supported two children who have graduated now and he feels great pride at this.

Interviews at 2pm page 22:

With both Hannah and Mintesinot; a worried and apprehensive expression crept across their faces, however they did sign and we proceeded to the coffee shop of their choice (sami), my treat for the informal interview.

Once drinks were ordered It was as though I was sitting with two strangers, who were scared to speak to me (this could have been due to the language barrier or a lack of experience when being asked questions by someone like me.

Mintesinot provided me with many professional answers but only a few expressions of his personal feelings/ views. . . his story said a lot about him and his driving force; God, religion, philanthropy and teaching.

Page 23:

I could sense a slight tension and so stopped enquiring about personal feelings; at this point both launched in to a detailed “pre-rehearsed” explanation in to what / how HOPE as a charity functioned. . . .

Sadly the “filtration system” touched a nerve with me; 1000 max capacity for the feeding centre, the lack of financial support from the government (note that Mintesinots initial expression and honesty regarding the lack of financial support from the government; and quickly followed by a request that I check that with Zenebe and that government provides them with a level of tax immunity).

Page 25:

The Visits

HOPE can only accept one child per family,

Two families reported a program by the church had stopped recently due to fund issues,

(both are potentially protestant)

Other than the Church all families had apparently heard of no other charity (could have been due to the company I was with)

All children’s goals were centred on becoming doctors; the parents on the other hand mainly wished for properties and a better form of income for both them and their children (via Gods will).

Visit Number 4: Mother said that she hoped that her children would never live the life she had lived.

Mintesinot suggested that the majority of the families move around depending on where the cheapest accommodation. . .

Page 26:

1: Either the families were pre-warned or were used un-announced home visits,

Family were very welcoming and easy going,

Mintesinot made true to his exclamation that photography was his Hobby; positioning the family in front of their home. Ready for me to capture the shot.

2: Mintesinot liked to answer on her behalf again; however she seemed to sing the praises of HOPE, ALEX agreed. Again I felt so awkward taking photographs

3: Mintesinot suggested that she was treated with milk to keep her strength up, Mintesinot was his usual self, happy, uplifting, totally devout to HOPE . Continuously showed reluctance to discuss other charities. Hannah was more sympathetic and empathetic to the situation and perfectly suggested the child leave the home during the interview; before more serious matters of health were disclosed.

Page 27-28: 4: one child is helped by HOPE and the other child is helped by a protestant charity run by a 'white man'. Mintesinot again was quick to enter their home; while I waited and aske their permission.

Counselling page 29 7th of Sept:

Opening times: 10-10:30 every school day,

9:30-10:30 Tues and Thurs,

During tutorials from Monday, weds and Friday; through observation and some children are sent Hannah. The majority speak openly; the minority are however cared for more carefully eg she plays games, jokes with them to break down barriers. Hannah would feel guilt only if she knew she hadn't done everything she could do. Many issues are discussed, primarily educational issues.

"Its important to show the students their strengths and weaknesses; it helps them decide for themselves, it makes them free from stress, it also helps solve problems" (Hannah)

Sanitary items are provided to the female students, gender and age seminars are given too

"study advice, friendly play, peacefully, not disturb in the classroom, appropriate use of School materials, respect each other and others; not spend more time on play; but also to study hard and be on time to lessons" (Hannah)

70% of her time was based on social work, Mintesinot, Hannah, Tizazu conduct home counselling when conflicts arise between parents and children.

Absences for more than three days requires a home visit or home call to check for illness

Kidanemehiret school= 1 person looking after 40 children, supporting them in school, but has sadly had to give up their work due to sponsorship costs.

GREAT fund keeps children from losing their education in the absence of a sponsor. .

“Medical, education, food for the poorest of the poor” all stationaries, shoes, everything. . . Tries to support the students family through organisation and self help groups. . .

Every month the organisers meet with different groups to provide guidance and advice on expenditure.

HIV:

Charity relies on the honesty of students and parents, as well as medical records..

There is one boy who “knows not to use sharp things when around others”.

While discussing HIV, Hannah expressed anxiety and slight helplessness through physical facial expression.

10th of sept:

Soft and hard copy of data

Use student number from soft copy to find hard copy file

(soft) 595 children in total, the first recorded is in 1998 for the Addis Ababa Branch,

592 children sponsored,

0 group adoption,

3 no adoption,

595 day schoolers,

0 residential,

Feeding centre no. 1:

Gender separation necessary for organisation,

Government helps where it can,

Uses a separate funding origin,

The staff state how hard it is to work/ help there,

100 staff, 1000 people,

They try to help them help themselves,

Two Japanese helpers were present while I was there,

Young mothers and children

One organiser was using a big stick to order the women around, himself having grown up and benefitted from this feeding centre himself.

Feeding centre no. 2:

1000, new year free of cost...

“no need to ask permission”

On the drive away, once laden with crippled, and the homeless. . . the streets were now clear because of the feeding centres.

Filling system:

121 =Ethiopia

81= Addis Ababa

Student code, birth certificate, signed contract, address, photograph of the child

The contract for parents/ guardian:

Make sure they feed the child properly at home,

Keep personal Hygiene of child to a high standard,

Keep the child’s uniform properly,

Keep time,

The parents should send child with all stationary,

Parents have a great responsibility to collect their child at 3:00pm

When a child is sick at home, parents should send child to hospital and submit receipt for this office for re-imbursement,

When a child is absent, parents should announce for the child care office and school teachers,

Parents are responsible to ask for information on their child’s progress and ask for all information,

When the organisation calls them every month or before, they should attend on time.

Illegal actions are forbidden here,

Keep the property of the school eg books, other and loaned objects safe,

Note

Without birth certificate students can’t enrol,

The charity keeps the original birth certificate,

Mintesinot was very eager to show me his filling system,

Reff Woord en Daad financial funding documents for guidelines. . .

Interview with Zenebe:

(External funding)

Ethiopiaid from Ireland, Canada, and the UK (London); they support all projects except for the school project. HOPE provides a different report for each one.

Woord en Daad (a swiss based organisation) is Ladders of HOPE's primary funder for Dessie, the Rift Valley, Addis and Gambella.

Dorcas International partially supports the feeding centre

(internal funding)

Through the creation of furniture,

Job placement after vocational training,

95% plus level of success,

Graduates ambassador for HOPE,

Self Help groups,

Business planning,

Entrepreneur skill training and support,

Micro finance institution,

Separate charity and Business (Hope is responsible for the charity and schooling, the students are responsible for their business).

A sense of community Ownership is very important with HOPE,

30% admin, 70% implementation. . Hope maintains a 27% vs 73% split.

The need for reports, financial and compliance,

Note:

He began very professional, but soon relaxed; he initially requested the presence of the head of finance, however he hardly said a thing once there.

He was very emotive about the integration of the school with the community,

The theme of ownership,

He seemed impressed and subtly discussed the impacts of the new Ethiopian laws on charity suggesting that they had made life hard

Suggested that the kids reveal the real truth,

He has cried before..he had days where he wasn't able to speak after what he had observed,

There seems to be a notion that those in the west cannot comprehend poverty...what they face in inexplicable. ..

(over dinner)

There is a friend of his that writes on the topic of poverty...he asked Zenebe "how do you define poverty"

After my experience with the pasture and the Islamic boy/ zenebe told me that religion should be something personal , and that although it is a faith run school/ an origin/ they teach to have faith...any faith...

Getu interview:

"I know some day there will be change"

15 years working in Mintesinot's role but he is "free of that burden" now in his new role,

Hope and change, improve chances and hope felt by people,

Mentioned how families crying at the site of the information board outside of the compound made him feel,

Almost creates a competition between the poor;

You have to use your personal judgement,

Aug-July are a busy recruitment time for all 6 regions,

Share of information helps all involved, the whole in general agrees,

His office deals with the donors and bio data,

Wood en daad, he searches for individual sponsors in the Nether Lands; it collects individual contributions

Communications, the value of communication; communication, primarily via the phone is valuable to track down the Bio data,

The back up to fund children who lack a sponsor,

You need to have a maintained emotional connection with the child, (M and H)

These charity organisations are reducing poverty, “I can be a witness; I have seen several changes, people can change, especially in education”

As weith Zenebe and mintesinot, Getu was a gentleman to me; he expressed the emotion that he went through every year while he was in Mintesinots position during enrolment.

He was very emotive shaking head, hands on face, eyes closed,

Although he enjoys the new role he reiterated that the pain and stress felt when choosing who are the poorest of the poor.. . transcends all roles within the charity.

His interview was the most emotional and honest. . .

13th of Sept children start back at school:

They had their opening ceremony and sung the national anthem (ref Vid)

This is the first time I had seen Mintesinot stressed and obviously under pressure

The visits to work places and vocational training:

Two of the original graduates, one from Wolo and Addis. Hope sent a medical and recruitment team out during 1988 and 1981. . at this stage HOPE had an orphanage, and they stayed there. They learnt up to the grades of 8th, HOPE supported them in higher education, 8+3 was a system in which during the day they had vocational training and during the night they had education. During summer they were supplied with small funds for family visits 2-3 months.

At the same time vocational training didn't compete well with government trained graduates; they pursued their higher education alone, funding themselves. Certificates pf authenticity weren't provided by the charity back then. . .

Hope now has its own collage, If HOPE helped/provided them with further educational support? (everyone laughed/ possibly?)

In the boys spare time Church every Sunday, liked to be social with friends, when they see their work being used for good it makes them happy.

The new graduates with us during interviews showed severe nerves, and didn't really speak to either of the employers, even to the extent of refusing to sit down during the interview, Abraham himself did most of the speaking and questioning.

When speaking to the owner and manager of the prosthetic factory/ company, he suggested that the technical skills they graduates had were not up to their standard and that they have to re-train the graduates.

It could be seen from how the graduates presented them selves that guidance, and a finishing off service had not been provided to them; and so it seemed that they had fallen at the last hurdle saddle.

Ato Abraham is the career planning and job placement officer, he said that he uses all forms of media to advertise eligible graduates to prospective employers. . even placing his personal mobile number on adverts incase. . . he used to work for the ministry of agriculture.

Abraham: “the girls are strong, its an old view that they are not” much of the discussion was about my ethnicity, the girls discussed the final parts of their possible placements in private with the restaurant manager; the girl who could speak the best English seem to be received better. This restaurant primarily served travellers . The girls had all done some vocational training at hotels in Addis.

Discussions about races on the car from a female perspective; the English were ok,

The Americans are interesting and the Chinese and Arab are rude and un-welcomed. . .

Abraham wont send the girls to work in bars/ only resturants and cafes, hotels for their own safety.

Dan tech:

Two areas that employ graduates; furniture and electrical, the former has a long history of employing graduates; they showed me their paper trail also, they seem to be very organised, adopting a western computer admin system. They printed me off a sample of the HOPE graduates to illustrate how many students were successfully in their systems. The electrical side of it offered a more recent relationship of 2 years.

Class observations:

The children seem very enthusiastic and eager to learn; the teacher himself was very interactive and fun! Starting the class off with quizzes such as what are the necessities of life, where in the world is Ethiopia. He allowed the students to get to know me as well; holding a question time.

The allocation of materials needed for school was prompted by the appearance of the pasture; I could sense tension between the pasture and the science teacher.

Food hall:

The food hall fro breakfast, they have their own honey hives with plans to expand. . creates a form of income fro eth charity,

The cooks make their own bread,

They have children on tehri food committee to decide what are the best kinds of meals to offer,

For breakfast they have bread, bananas, and tea,

The cooks work very closely with the children,

There is a water filter to make sure the spring water is safe for the children,

Not much seems to have changed when comparing this and last years recruits parental situations,

One girls mother had psychological problems, and moved around a lot; she is cared for by her father and the cooks who take it in turns to mother her,

Mintesinot introduced me to the boy who he had literally saved the life of,

One student who plays football has now become an accountant who helps with the charities finances,

Mintesinot mentioned that the children are not allowed to know the address of their sponsors, this saddened me,

Every morning the get “moral teachings” from one of the two pastures, Mintesinot suggested that the Muslim students are in the minority here and don’t mind getting Christian teachings every morning?

What I thought I was doing:

31st of August: Page 1

The security given by my mother was missed terribly on this trip to Ethiopia,

I have ventured out of my room once so far, primarily in search of food “fir fir”; however I also needed help getting credit for my phone, so I asked expecting for some reason to not get any help. And It worked! I was helped by a lovely man from the hotel.

Feeling scared, tired, worried about money; and am craving being around other fluent English speakers for some reason? I feel scatty and as if I am unbelievably out of my depth. Why?

Forcing me to grow up and rely (partly) on my own judgement which is scary but good.

Being in the Hilton has increased my confidence, meeting the staff I used to know has made me so happy!

Page 2:

I seem to be a rarity here; starting to understand the issues associated with being mixed female in this line of work.

However I am getting a real sense of excitement and achievement now; I don’t know if that was motivation given by the teacher or my rose martini with ice and lime.

I seem to have a problem in practicing my amharic in front of friends of the family and family. They seem to gain too much amusement from seeing me struggle...all in light hearted jest of course.

1st of September Page 4:

I was so so impressed with the setup of Hope enterprises. I couldn’t believe how well organised and how warm the individuals were.

4th of September page 13:

I have had to face that my age and gender would impact on my research. As a result of having to stay alone all night at the charity compound; my family here wish to inspect my room to assess the security. I assume that I will arrive at 2pm; and will be able to start my work at around 3pm...depending on how safe my accommodation seems I will either stay on; or arrange to go home at half 6pm.

Page 15:

Do I ask Alex to be a translator?

5th of September: page 17:

I didn't sleep well last night sadly; I was scared and decided to keep my room lit. I potentially could be out of my depth here.

6th of September: page 22:

I did the protocol and showed my Ethiopian ID, Passport, and Student ID prior to handing over and explaining the disclosure contract.

Page 23:

Worryingly I had placed HOPE on a pedestal, believing it to be somehow could clothe, feed, educate and save African children and futures...

I decided it was best to bring Alex during the home visits

7th of September: page 27:

I felt sorry, awkward, intrusive and helpless during the home visits. I bearly asked a question and the few I did Mintesinot answered himself; I was glad that I had invited Alex; Hannah was very maternal and tactile with the children.

Page 28-29:

I felt very aware of my presence; I felt that I was subjecting them to being an attraction for sight seeing.

I expected to be "warned" that HIV was present, I felt helpless

Hawi is a very fragile and beautiful young girl.

32:

Grandmother was so welcoming and had such a calm ora,

35: all in all a very successful interview; Hannah was a delight!

44:

Feeding centre number 1 (women and children's centre)

The organiser using a stick to guide the women and children worried me and shocked me a tad;

He himself had been supported by the feeding centre.

The sight of a dead puppy again shocked me but equally highlighted the acceptance and acquaintance to death that the Ethiopian people have (Mintesinot Joked that the puppy was just sleeping).

45:

Felt very uncomfortable in the men's feeding centre.. the atmosphere was more hostile;

each department has a different means of funding.

49:

Filling system: reluctance to introduce me to a graduate (could be due to language barrier)

Mintesinot loves photography,

Looking forward to weds, need to plan and write down questions for Zenebe; Mintesinot seems very curious about what Hannah said during her interview. She had today off of work for rest and relaxation.

Very willing to show me the soft copy of student enrolment data; data was in complete however, if there are so few on the soft cope, when there are meant to be 50 recruits per year, the majority must reside in hard copies.

57: Getu: value of communication via phone to track people down eg bio data,

58: Zenebe began very professionally; requested the presence of the head of finance, even though Zenebe was infact the one who lead the conversation.

Our interview became very emotive, especially regarding the intergration of the school with the community

Ownership was the main theme and focus for Zenebe; both ownership for the students but also the parents. . he seemed impressed when I commented on the current move by Ethiopian Government regarding charity and aid projects.

13th of September, Page 60:

Children back at school; so many confident, healthy looking kids; I also saw several grateful parents collecting supplies (stationary and money) from Mintesinot. The kids loved to have their photos taken in KG (kindergarten).

I also noticed some upset and aggravated older children waiting to speak to Mintesinot in a harsh tone; all I could make out was "internet".

Hannah and Mintesinot's office was usually busy during non term time but now it was unreal how busy it was!

62: placement visits:

Eskender Man in white coat in prosthetics hospital

Takes on 10 students from HOPE; when speaking to Abraham he mentioned "quality over quantity" repeatedly; when I asked Abraham he mentioned the value of experience to the boys instead of going straight in to work for money.

When speaking to him he explained that although their personalities are admirable; the skill level and training is not up to their standards quite yet. He suggested that he would not be taking on any more kids from HOPE unless he saw an improvement.

Page 63: during the interview Abraham was translating; but as per usual the translations took a considerably shorter amount of time than the original answer.

During the interviews the boys posture and form was the total opposite to mine..I made eye contact, I sat up straight, and listened to the boss. Both boys slouched, one distracted himself with a flag while the other chose not to make eye contact or sit down when offered a chair. Neither smiled or shook the hand of the prospective boss.

Suggests a need for a greater finishing and a re-evaluation of craftsmanship...neither boy was nervous which confused me further....

Page 64:

Zenebe: during lunch:

Suggested that exploration in to rural Africa had always been done so many times; suggested became a diplomat! I've been labelled the "Ambassador of HOPE".

I chose not to ask the boys too many questions on the way to the interviews as I didn't want to get in the way of their big day!

Page 70:

Visit to the college; first impression was shock and awe! The shape and layout of the college/ University was wonderful.. A student worked as the receptionist (doing her 2nd degree in accountancy).

She was eager to show me a vegetable patch she and some other students had petitioned for; for the scholarship students to generate a small income while they study.

I met a young girl who had lost both parents; and had been introduced to an external school by her aunty (who had died three years after). She was supporting herself but couldn't afford to enrol in higher education.

Page 71: the main HR secretary was very very positive about the standards of the Workmanship and attitude among the HOPE graduates (conflicting with the opinion of the prosthetics company).

This Particular branch of the company focussed on lift manufacture and electrical systems.

Page 72:

They offered to introduce me to some workers; but I chose to leave them alone.

75: the science teacher was a half cast like me;

76:

One little girl said that she liked my hair; it made me want to keep her with me. .

The approach of each pasture is very different, one is relentless the other hasn't even tried to convert me

Appendix: D

Sample of Graduates that are currently working for Dan-Technologies; this data was provided to me by Dan-technologies, Addis Ababa.

		DAN LIFT TECHNOLOGY P.L.C EMPLOYEE DATA				FORM NO.	
DATE						NO	
S.NO	EMP. PHOTO	EMP. NO.	EMP. NAME	HAIDATE	DEPARTMENT	SECTION	JOB TITLE
1		1183	GENET DERBAW WOLDE	11/18/2011	MECHANICAL PRODUCTION	WELDING	ASS.WELDER
2		1190	SHIMELES ESHETU MOHOMED	11/18/2011	MECHANICAL PRODUCTION	MACHINE SHOP	MACHINIST I
3		1219	YAFET GIRAMA	3/23/2012	MECHANICAL PRODUCTION	Assembling	ASS. WELDER

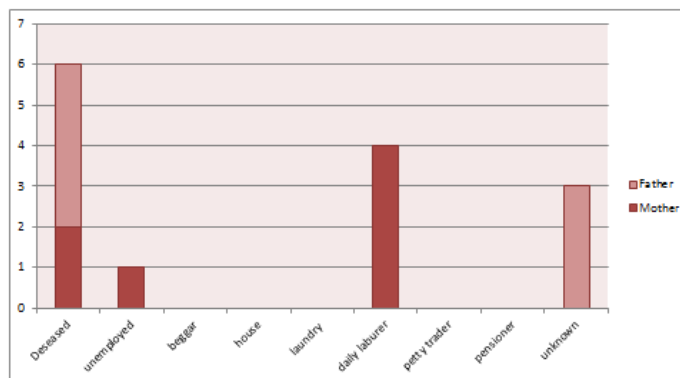
		DAN LIFT TECHNOLOGY P.L.C EMPLOYEE DATA				FORM NO.	
DATE						NO	
S.NO	EMP. PHOTO	EMP. NO.	EMP. NAME	HAIDATE	DEPARTMENT	SECTION	JOB TITLE
1		1186	ALEMTSHEY WORKU MENGIST	11/18/2011	ELECTROCRRAFT	MAINTANANCE	ASS.TECHNICIAN
2		1187	ATSEDE KORICHO GEDA	11/18/2011	ELECTROCRRAFT	Position Lop, Cop	ASS.TECHNICIAN

		DAN LIFT TECHNOLOGY P.L.C EMPLOYEE DATA				FORM NO.	
DATE						NO	
S.NO	EMP. PHOTO	EMP. NO.	EMP. NAME	HAIDATE	DEPARTMENT	SECTION	JOB TITLE
1		1180	ALEHEGN GETASEW	11/18/2011	LIFT MAINTENANCE	MAINTENANCE	ASS. TECHNICIAN
2		1181	YARED TEKESTE	11/18/2011	LIFT MAINTENANCE	MAINTENANCE	ASS. TECHNICIAN
3		1182	FIKADU GEBEYEHU	11/18/2011	LIFT MAINTENANCE	MAINTENANCE	ASS. TECHNICIAN
4		1184	SURAFEL KEBEDE HAILEMARYAM	11/18/2011	LIFT MAINTENANCE	MAINTENANCE	Ass. Technician
5		1188	BETEMARIYAM SEIFU	11/18/2011	LIFT MAINTENANCE	MAINTENANCE	Ass. Technician

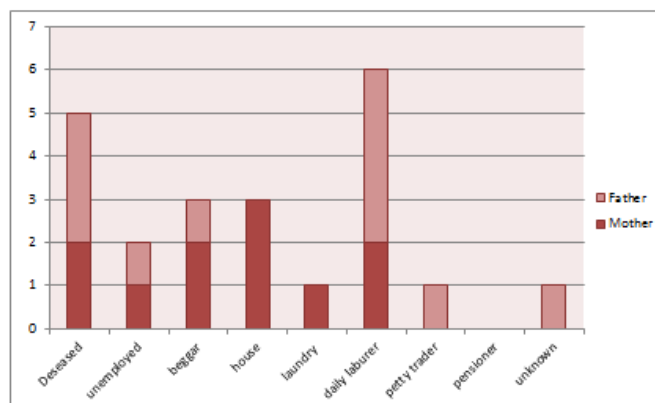
Appendix: E

This relatively small data sample from 2011 was provided to me under the strict understanding that the data was general, and not 100% accurate.

Parent Situation during 2000
(sample of 22)

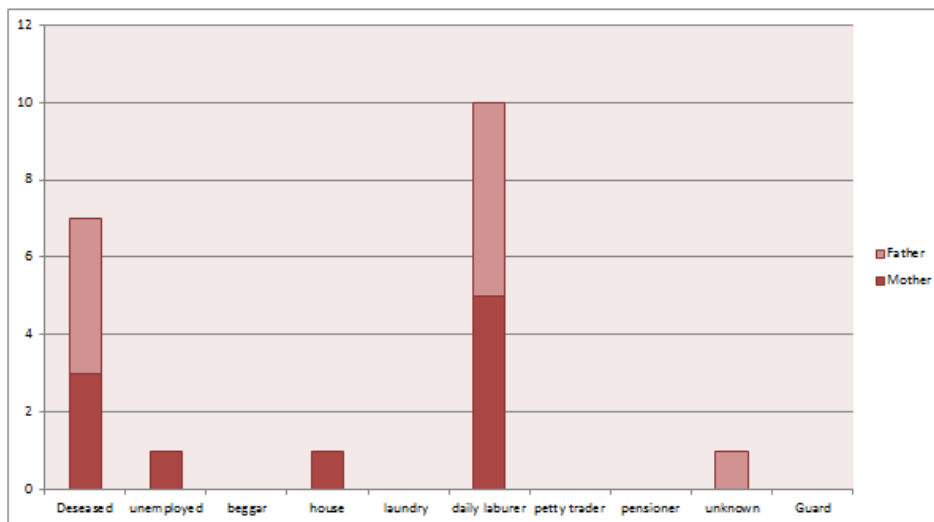


Parent situation during 2001

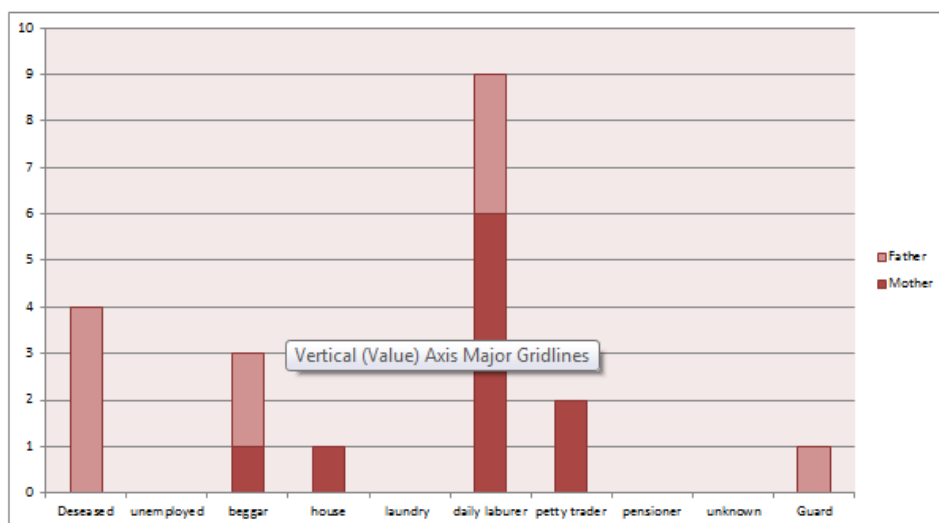


- From a sample of 10 mothers and 10 fathers of children enrolled in ladders of HOPE during 2001.

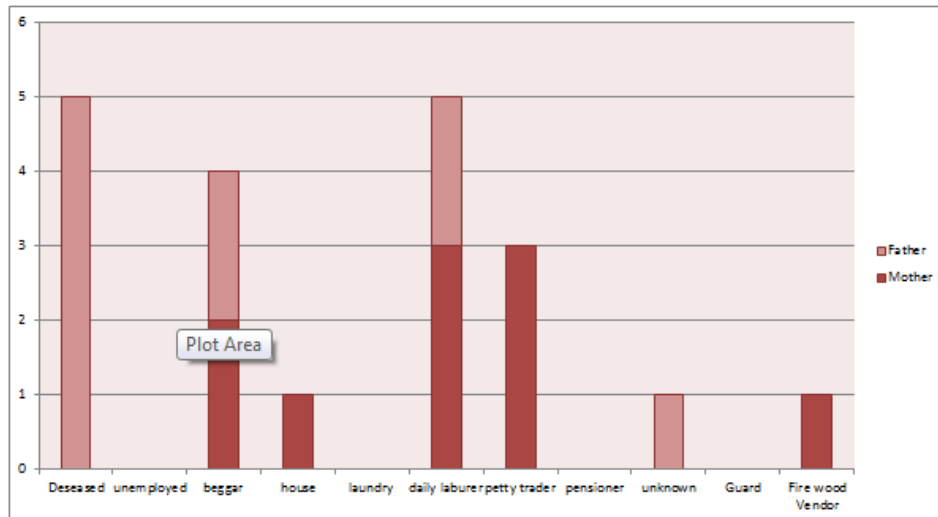
Parents Situation during 2002 (sample of 20)



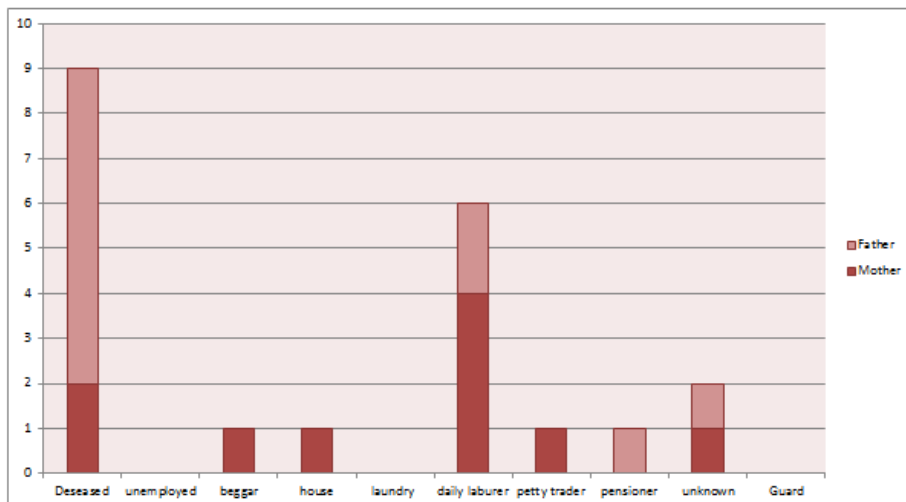
Parents Situation during 2003 (sample of 20)



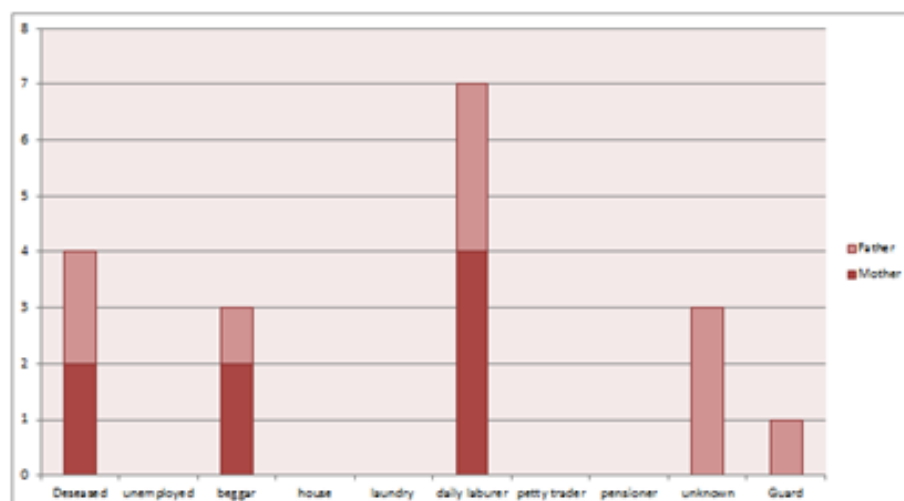
Parents Situation during 2004 (sample of 20)



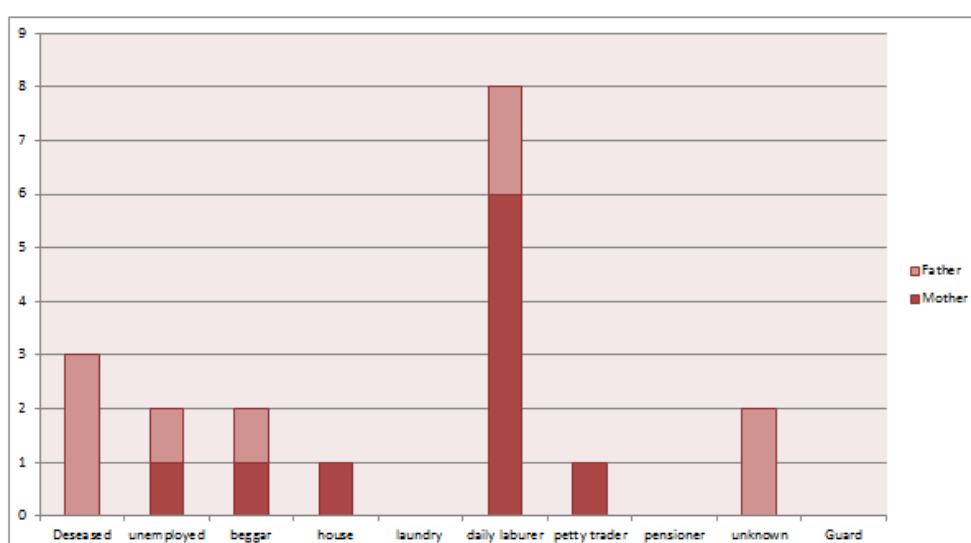
Parents Situation during 2005 (sample of 22)



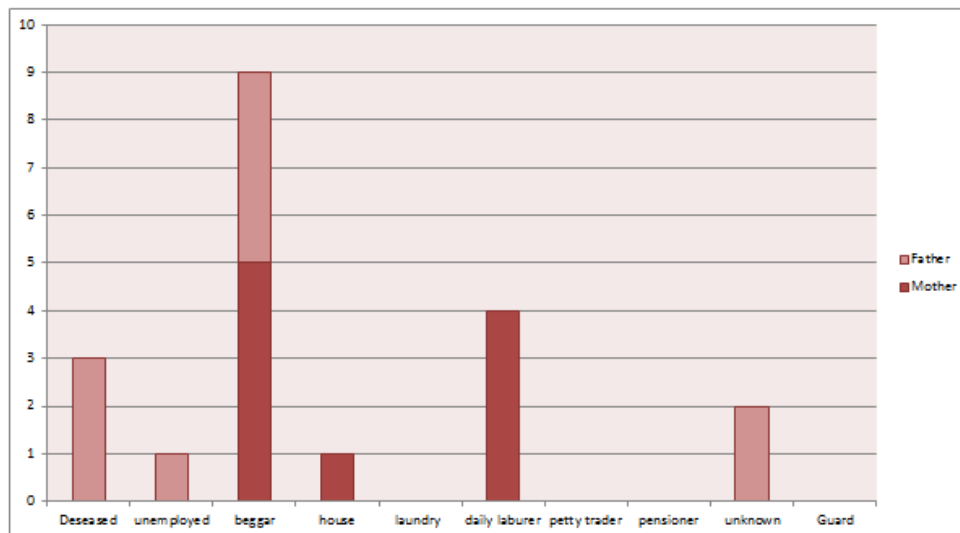
Parents Situation during 2006 (sample of 20)



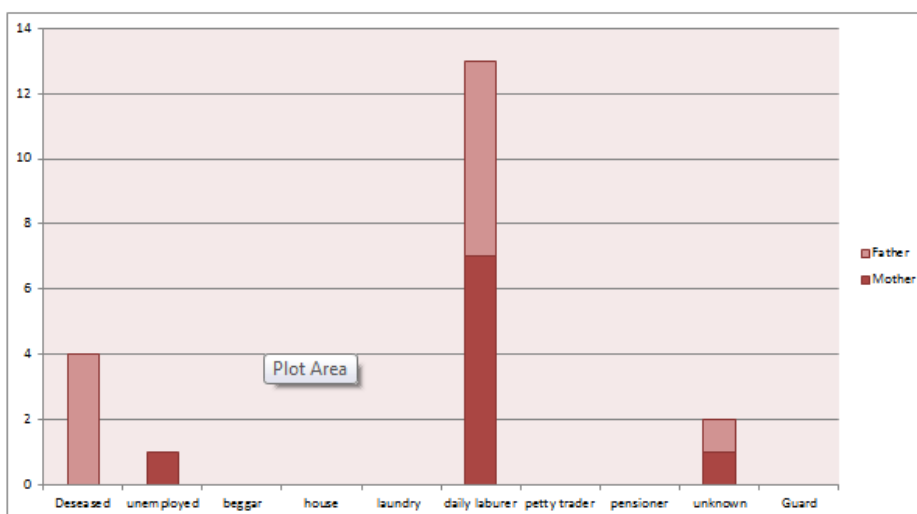
Parents Situation during 2007 (sample of 20)



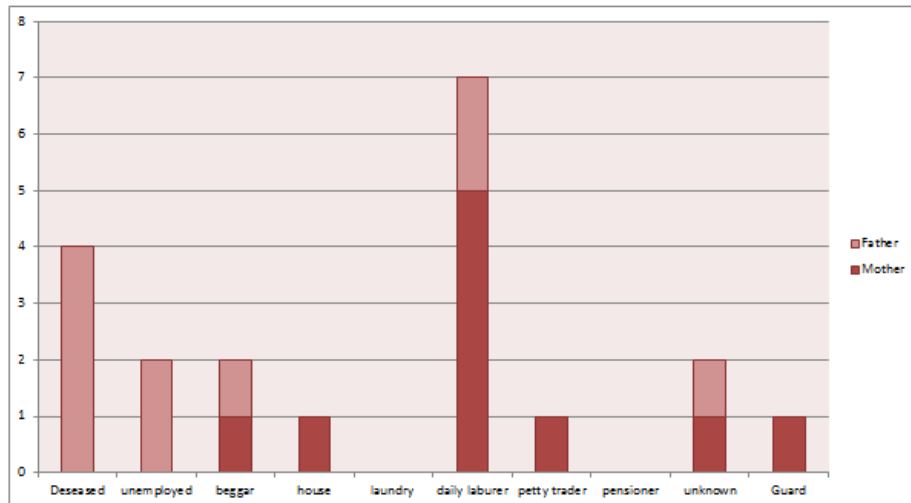
Parents Situations during 2009 (sample of 20)



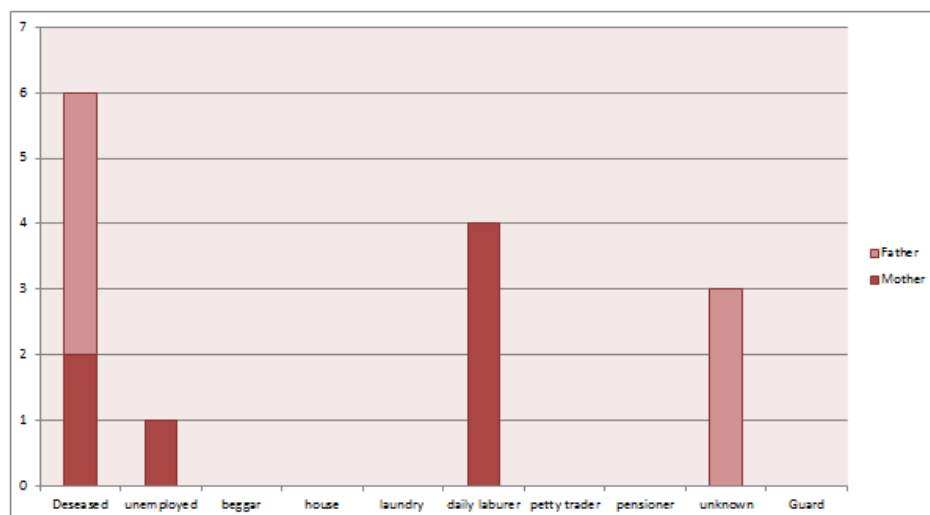
Parents Situations during 2010 (sample of 20)



Parents Situations during 2011 (sample of 20)



Parents Situation 2012 (sample of 14)



Appendix: F

Graduates from 2012, order of service from the graduation ceremony:

ተስፋ ድርጅት አዲስ አበባ ቅርንጫፍ የቴክኒክና ሙያ ስልጠና ተቋም የምረቃ ፕሮግራም	
2:30-3:00	እንግሊዝኛ ቦታቸውን ይደክሱ
3:00-3:05	Guests take their places
3:05-3:10	የፕሮግራም ንውውቅ በምረቃ አስተባባሪ
3:10-3:25	Introduction to program
3:25-3:40	የመግቢያ ጸሎት በፓስተር ማቴዎስ ሃምቤሰ
3:40-3:55	Opening pray
3:55-4:10	መልእክት በሉቃ ዘንድ (ዋና ስራ አስኪያጅ)
4:10-4:20	Message from executive director
4:20-4:30	የአርቲስቶች አስጣጥ ስነስርዓት በሉቃ ዘንድ (ዋና ስራ አስኪያጅ)
4:30-4:50	Message from Kolfe Keraneo sub city executive
4:50-5:30	የተጋባዥ እንግሊዝኛ መልእክት
	Key note speaker
	የተመራቂ ተማሪዎች ተወካይ መልእክት
	Message from graduates' representative
	የክልሉ ስልጣን አስጣጥ ስነስርዓት
	Presentation of awards
	የመዝገያ መልእክትና ጸሎት በበርድ ተወካይ
	Closing message and pray
	የተመራቂ ስልጣኞች ስራዎች ጉብኝት፣ ሽንጽ የፎቶግራፍ ገዢ
	Graduates' project exhibition, tea break and photograph
የ 2004 አም ተመራቂዎች እንኳን ደስ አላችሁ CONGRADULATION.....	
	
የ 2004 አም ተመራቂዎች ስም ዝርዝር GRADUATES LIST OF 2012 G.C	
INDUSTRIAL ELECTRICAL MACHINES AND DRIVE TECHNOLOGY	
1. Simenesh Kassahun	1. Bereket Wendu
2. Tizita Nigusse (F)	2. Dereje Gudeta
3. Yeshihareg Fanaeye (F)	3. Eyob Ashenafi
4. Ephrem Yoseph	4. Maregn Kebede
5. Mideksa Legesse	5. Tariku Atnafu
6. W/ Semayat Kasshun	6. Endawek Girma
7. Lomi Nugusie (F)	7. Wendimu Getachew
8. Mahlet Meseret (F)	8. Estifanos Tadesse
9. Melke Yetayew	9. Tewodros Akiliu
10. Tujube Solomon (F)	10. Demis Tirga
11. Zemen Yohannes	11. Daniel Endris
12. Ligalem Demisse	12. Mesfin Mamo
13. Selamawit Kassu (F)	13. Kelemework Melkamu
14. Eftem Simon	14. Samuel Alemayehu
INTERNATIONAL HOTEL AND CATERING	
1. Rahel Getachew (F)	15. Yideg Mintesnot
2. Muluwork Tewabde (F)	21. Fikrite Kuma (F)
3. Mekdes Tsegaye (F)	22. Aster Hailu (F)
4. Selam Alemu (F)	23. Rahel Bahiru (F)
5. Selam Kidanemariam (F)	24. Netsanet Tadele (F)
6. Lemlem Nega (F)	25. Yeshialem Ayele (F)
7. Embet Getaneh (F)	26. Aynalem Fikre (F)
8. Aynalish Mamo (F)	27. Aynalem Fikadu (F)
9. Beletu Abesha (F)	28. Yemisirach Berhe (F)
10. Bertukan Abera (F)	29. Yehuwalawork Werkishet (F)
11. Rediet Birhanu (F)	30. Tizita Sisay (F)
12. Rosa Tadesse (F)	
13. Meaza Wendimu (F)	
14. Aster Bekre (F)	
15. Bethelhem Guta (F)	
16. Mulu Tolosa (F)	
17. Tirunesh Asaye (F)	
18. Tigist Gebre (F)	
19. Sindu Yosef (F)	
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1. Ermias Mesele	
2. Tsegaye W/tsadik	
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