**Case Study: Landia**

Landia has a population of five million, and is a land locked country with a long history of natural disasters. As a poor country, Landia has extremely limited basic services and poor road infrastructure. Landia primarily relies on agriculture, with the majority of the population outside of the capital city engaging in small plot farming. The Landian population faces food insecurity whenever harvests are poor due to lack of rainfall, and there have been international appeals for assistance to address food insecurity during seven of the last ten years. A devastating earthquake has recently killed or displaced thousands of people.

The population of Landia includes at least seven distinct ethnic groups, each with a different language. All of these ethnic groups are represented in the capital city, Nama. Traditionally those with lighter skin are higher on the socio-political hierarchy within the Landia culture. The Chi, who speak Chinen, is the largest ethnic group, constituting 50% of the population; most Chi are light skinned and well educated. The political leadership and economic elite belong to the Chi ethnic group. Chinen is the official language of the country. The next largest ethnic group is the light skinned and working class, Igbo who make up 25% of the population. Additionally, there is the dark skinned Meru ethnic group, who make up 20% of the population. Finally, there are four remaining mixed race ethnic groups. Meru people are held in suspicion by the Chi and Igbo majority; popular rumor holds that many dark skinned people practice harmful witchcraft; persons born with disabilities are also often suspected of witchcraft. Those who live in the capital city, Nama, feel superior to those who live in rural areas.

Culturally, the women in Landia are considered less powerful than men; men tend to hold decision-making authority in public as well as in households. Children are expected to contribute to household labor from a very early age, often caring for younger siblings, livestock, and working in agriculture. Enrollment among school-aged children is very low, even in primary schools. Children are typically not allowed to participate in household or community decision-making. Elderly men are well respected while elderly women are often ignored and only charge of caring for children. While homosexuality is not illegal, Landia is a culturally conservative country and homosexuality is not openly accepted. Gay men are often the victim of physical violence while lesbian women face social exclusion. Transgender individuals are not accepted or tolerated.

Over the past 9 months a drought has spread across Landia and the surrounding countries. As families struggle to find food and water, the drought has forced thousands of people from their homes and traditional regions. The influx of Internally Displaces Persons (IDPs) has added to the cultural and ethnic tensions as the different cultural and ethnic groups are forces to interact and compete for limited resources.

The recent earthquake has displaced approximately 320,000 people throughout the country, adding to an existing IDP population estimated at 500,000. Of these, 200,000 have fled to the capital city, Nama. A number of new informal IDP settlements have sprung up on the outskirts of the urban center to handle the increased population. The majority of the displaced households in Landia are led by women with predominately girl children moving together with their mothers, as men and boys have remained at home to guard livestock or agricultural fields.

Several humanitarian agencies have recently undertaken assessments in various parts of the country. An assessment of IDP areas in and outside of Nama found no existing latrines or water points in the informal settlements of IDPs, and IDPs reported harassment from Nama residents when they would travel into the city to collect water. Some IDP households have goats and donkeys, and these households also reported difficulties in accessing water for their animals. Nutrition and health conditions amongst IDPs in Nama households appeared to have some food stocks, which IDPs said were distributed by churches and mosques in Nama, but these food stocks will soon run out.

Several agencies are starting assistance programs for the new IDPs, but the government keeps tight controls over the delivery of aid. While the government has agreed to neutral, impartial and equitable delivery of humanitarian assistance, there is widespread distrust among ethnic groups. Ten years ago in Landia, there were requests for international aid during floods that led to some minimal displacement of the population. Even though that was some time ago, there is a very strong memory of when several aid agencies’ projects were temporarily suspended because of disagreements with the Government over who should receive food aid and other relief assistance. Some people interpreted this as ethnic or cultural discrimination, using aid as a tool for favoring politically-allied groups. These discussions have resurfaced in recent weeks across all cultural and ethnic groups, adding to already tense relations across ethnic and cultural divides.

Landia does not have a current census. Government policies and programs to address the special needs of female headed households, older people, marginalized populations and persons with disabilities are non-existent, even in the capital city. For example, the most vulnerable populations of women, children, older people, marginalized groups and persons with disabilities are rarely even captured in government records or past aid registration exercises, which makes it particularly difficult for them to access assistance.

**Your task:** The aftermath of the earthquake and the ongoing impacts of the drought in Landia has caused high food insecurity in Nama and in the IDP camps in the nearby area. After being deployed as ERAT, the NDMO of Landia has assigned you to work with local government in Sambiltidur Village, in Ngantuk district as part of the overall response to the crisis. Your first task is to establish food distribution and services to the people of Sambiltidur ensuring the services you establish are sensitive to the local situation/context and meet the needs of the women, men, girls and boys in the communities, with a particular focus on those most in need or at risk.