# Interviews with a range of people on the Community and its History since late 2002 in Imdibir Haya Gasha/Girar, Cheha wereda, Gurage, SNNP

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## Spatial and social map

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|  | *Service/housing area* | *Place* |
| 2003-4 | Catholic preschool opened in the kebele  The primary school was upgraded from 1-4 up to 1-8  The constructed St. George church was opened and it gives service to the community. |  |

## Community event history

### Crises 2002/3 – late 2009

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|  | *Crises history* |
| Later 2002-3 | A new disease affecting enset trees was identified in the area. |
| 2003-4 | The newly identified disease destroyed the enset trees of many farmers in the kebele. |
| 2004-5 | The enset disease continued. |
| 2005-6 | The enset disease continued. |
| 2006-7 | There was a fire accident and one child died. The whole property of one household was destroyed by the fire.  In the same year, heavy snow destroyed different crops and vegetation of some kebeles in the wereda. The snow (frost?) mainly destroyed enset tree and as enset was a staple food of the area, many families were affected by the destruction.  The enset disease continued. |
| 2007-8 | There was a serious fire accident in one of the kebeles and six cattle were burnt during the accident.  A new crop disease affecting coffee was identified and named as “gind adrik” to mean that drying trees. The disease dries coffee trees. |
| 2008-9 | The enset disease continued to affect many enset trees. |
| Later 2009 - early 2010 | The coffee and enset diseases continued to destroy trees. |

### Economic events history 2002/3-9

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|  | *Economic events history* |
| Later 2002-3 | A Catholic organisation project called ‘ Imdibir Hagere Sibket’ distributed improved chickens, sheep and vegetables. |
| 2003-4 | Teff, wheat, vegetables and fruits started to be produced in large amounts. Previously the community focused on their enset harvests only. The introduction of an agricultural extension programme had its own role in the production of these food items. The professional support obtained from trained development agents has also had their own significance. |
| 2005-6 | A Women’s Association was formed and they produced teff for the first time. From the selling of their products, they started a credit service to the members of their association. |
| 2006-7 | Women’s associations were introduced to rural women in every *gots*. These women give credit services for the nearby community and their members.  There was an agreement to open a branch office for NIB International bank in Imdibir town. |
| 2007-8 | NIB bank was opened and became functional.  Meklit credit and saving association was established in Imdibir town and started to serve the community. This association is a share company.  The public transport from Girar to Imdibir town hiked from one birr to three birr. In some cases, the community was charged up to five birr.  The local community bought table salt up to 8 birr per kilo. The kebele administrator has bought 100 kilos table salt when he heard that the government will no more import table salt. His intention was to buy the salt by then and sell it to the community in a reasonable cost so that the community could cope with the ever increasing prices of goods.  Finally, he ended up in bankruptcy and sold that salt back to the community at 0.50 cents per kilo. |
| Later 2009 - early 2010 | A new technology to pipe water across hilly places was introduced and the construction is in process. |

### Social events history 2002/3-9

|  | *Social events history* |
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| 2003-4 | Many farmers were appreciated by the wereda for their best performance in farming. The agricultural productivity of the year was also very high. Some farmers were given awards from higher federal officials and this activity encouraged most of the farmers to work on their farms. |
| 2004-5 | There were serious conflicts that emerged in line with the election results. The people thought that the election was not free and fair. Their grievances were expressed by blocking roads. Very little children who were being enrolled in primary schools were also going out of the school premises for marching publicly. Some people persecuted the election observers after the election results were announced to the public. |
| 2005-6 | The resistances emerged as a result of the election continued. All hotels and shops in the towns were closed. The people also burnt the tyres of a car which was parked in the main road of Imdibir. The situation was getting worse and it was quite challenging for the community to get different kinds of services. |
| 2007-8 | A small child who was only five years was raped by an old guy and the situation shocked the whole community.  In the same year, electricity service was launched to the kebele and the people expressed their delights.  There was a natural forest which was the property of Girar kebele and the forest was regarded as the property of another kebele. When the people heard that, their relationship with and attitude towards people from that kebele was negatively affected. Therefore, the inter-kebele relationship turned to be harsher. |
| 2008-9 | There was a serious car accident in the kebele and one child died during the accident. The situation shocked the community.  In the same year, the primary school which was from grade 1-4 was upgraded to full primary school (grade 1-8). The community was very happy by the development.  The agricultural production of the year was very high in the kebele. |
| Later 2009 - early 2010 | There was a plan to construct a drinking water project in the kebele and the necessary materials were bought and transported to the kebele. Nevertheless, all these materials were transported to another kebele and the people resisted the situation. They prevented those people who came to take the water tubes and other construction materials and this aroused a serious conflict in the kebele. |

### Cultural events history 2002/3-9

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|  | *Cultural events history* |
| Later 2002-3 | Prior to 1995, mourning ceremonies took seven days and tents were built there in the compound of the mourning family. All the people from the neighbourhood also spent their working time there. Those who did not go to funerals were publicly accused by the community and there was also a punishment imposed on absentees from funerals. Nevertheless, community conversation was conducted and the people decided that they are not going to spend much time in mourning. The days for tents to be there were also reduced to three and the community also believed that they are wasting their precious time.  Circumcision and abduction were eradicated.  Women focused on their household activities and they do not go out to help their husbands with their farm activities. But, the situation started to change after that year. There are also some women who work as day labourers in different construction activities. |
| 2003-4 | Water harvest programmes were introduced to the community and the people were not happy with the programmes. They refused to dig water reservoirs since the water might cause mosquitoes that cause malaria.  In the same year, tractors came from the wereda and ploughed the farmlands of those people who owned wider farm land. |
| 2004-5 | The number of converts to Protestantism has increased and there were many churches opened in the kebele. |
| 2005-6 | Prior to this year, women, especially girls from the community do not wear trousers. If they did, the community will block their ways and insult them. Nevertheless, wearing trousers is becoming very common from this year on.  Men started to share domestic work load with women. Previously, men do not help women with kocho (food prepared from enset) preparation. But, in this year, men are seen helping their wives with their domestic workload. In addition, activities like cooking, cleaning and caring for the sick were ascribed to women. But, after this year, men also started to participate in these endeavours. The reason for this is probably the women joined different women associations and a new role emerged for the men to stay at home and take care of these activities.  Women started to go to kebele meetings. |
| 2006-7 | Many houses were built with corrugated iron sheets. The grass is becoming very expensive since the communal land is protected and there is no open field to grow grass as the land is ploughed. The people sell some of their property so that they could buy iron sheets to cover their roofs.  “Universal education for all” was practised in the kebele and every child above the age of seven years was sent to school. No girls from the community were sent to the nearby towns to serve as housemaids. In the previous years, some people who return to the kebele for holidays take girls who will serve as housemaids. Nevertheless, this is stopped after this year on.  People who work on religious holidays have been blamed for any natural hazards like heavy snow, flood and others that might affect the community in the year. |
| 2007-8 | Circumcision is fully eradicated from the kebele. A new regulation that prevents female circumcision is developed and enforced in the community.  A water motor which is used to pipe water to higher places was introduced to the kebele. |

### Political events history 2002/3-9

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|  | *Political events history* |
| 2003-4 | Land measurement of individual land owners throughout the kebele |
| 2004-5 | Land certificates were issued and individuals were given a certificate explaining their ownership.  Some places which previously were held by the kebele were delimited to Imdibir town.  National election was carried out in the wereda and the people voted for their representatives in the regional and federal posts. The election of the year was very unique that many people registered to elect their leaders. |
| 2005-6 | A new political position called kebele manager was introduced to the kebele administration. The kebele manager is hired by the wereda and serves the community by permanently living within the community. |
| 2006-7 | New posts were introduced to the existing kebele administration. Accordingly, speaker of the kebele, head of information department and one public relations officer was elected. These officials are not paid any salary either by the kebele or the wereda. Rather, they are serving as community volunteers. |
| Later 2009 - early 2010 | Preparation is being made for the national election of this year. Election process observers and the election committees are elected and the community is also registering and taking election cards.  Communal land of the kebele was measured. |

## Trajectories 2003 – 10

### Environment history

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|  | *Environment history* |
| Later 2002-3 | The community participated in various reforestation programmes and planted many trees. |
| 2003-4 | Different indigenous trees were planted  Check dams were built by the community and eroded places were also filled by stones, soil and sand to prevent flooding. Before 1995 EC, Catholic Relief Services (CRS) implemented food for work programme and their beneficiaries built these check dams. In return for their work, CRS gave them food oil and flour mills. However, this caused an unintended outcome. Most of the people started to depend on their support and remained reluctant to work on their farms. As the support was given based on the number of children in a single family, the people started to give birth so that they could get more support. Then, the community discussed that the CRS programme was irrelevant and CRS left the area. After that, the community did these environmental protection activities by themselves with the technical support obtained from the wereda agriculture office.  Roads that feed main roads were built and many eucalyptus trees were cut and transported to Addis Ababa. In some cases, 200000-25000 trees were cut. |
| 2004-5 | The climatic condition of the wereda started to change. Previously, the area was regarded as highland (Woina Dega) and the temperature was not very high. However, the area is becoming very hot and some huge birds from the lowlands started to come to the area. |
| 2006-7 | An organisation called WASH started water points upgrading activity and the construction process was stopped for some unknown reason.  Trees were planted concerning the Ethiopian millennium celebration. |
| 2007-8 | “Two trees for the second millennium” programme was launched and many trees were planted across the wereda. |
| Later 2009 - early 2010 | Training on soil and water management is being given for model farmers in the kebele. Around 70 farmers are being trained. |

### Infrastructure

|  | *Infrastructure history* |
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| Later 2002-3 | From this year on, many seasonal roads that link different villages within the kebele were constructed by mobilizing the community. Some other roads were also repaired by mobilizing the community. In addition, the main road crossing the wereda to Hosaena has been repaired in different intervals. Though the road is repaired periodically, It is not asphalt road and the community is exposed to different diseases like TB.  The community has built a bridge connecting two villages to the main road. One is Yeseme- Imdibir road and the other one bridging Atabahe and Yeder.  The community was mobilised by the kebele to build three classrooms for pre-schools. |
| 2003-4 | Intra-kebele roads were constructed by the community. These roads are seasonal roads and it is very difficult for the community to travel from one village to the other during rainy seasons. |
| 2004-5 | A bridge was constructed by the community. |
| 2005-6 | Because of the development of intra-kebele roads, different kinds of cars were able to go to villages during dry seasons. |
| 2006-7 | The road construction continued and some roads were repaired by the community. |
| 2007-8 | The kebele accessed electricity and few villages which are accessible to the main electric line benefited from the service. Some people who came from the remote villages have also accessed the service through rechargeable batteries.  Wireless telephone service was introduced to the kebele administration office and this enabled the kebele to have frequent communication with the wereda.  Cell phone service started in the kebele and very few individuals bought first. The community has a saying that “cell phones have the face of their owner’s pocket”. To mean that, those people who were rich were the first to buy cell phones which are very fancy and poor people bought relatively earlier to these people and cheap apparatuses. |
| 2008-9 | Road construction continued. |
| Later 2009 - early 2010 | Road construction continued. |

### Population

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|  | *Population history* |
| Later 2002-3 | The number of women in the kebele is increasing. This is mainly because the men are dying. They are upset as the women are wearing trousers and spend much of their times in public places like meetings, the men are not happy with this. Women in the kebele are wearing trousers, hats, and this drives most of the men angry. Previously, the death rate of women was higher in the kebele as compared to the men. But now, since their rights are respected, they are very happy and they started to live longer as compared to the men.  The other reason for the death of men is that they are highly affected by different substance abuse like chat.  The other view is that according to the current male to female ratio in the kebele, the females outnumber the male.  Life expectancy in the kebele started to decrease. |
| 2003-4 | The decrease in life expectancy continued.  In the previous years, the people were sending their daughters to their relatives in the urban places. But, in this year, various awareness raising programs were organised and as a result, no parent in the kebele is sending their child to other places. In the awareness raising programs, the kebele officials tried to clearly state the issue of child labour abuse and child sexual abuse involved in sending children to urban places. The repeatedly organised community conversations brought about the intended outcome in the community and now, this is no more a problem in the kebele. |
| 2004-5 | The decrease in life expectancy continued. |
| 2005-6 | The number of birth started to decrease because of the introduction of family planning service by the HWs. Therefore, there are very limited numbers of younger children in the kebele. As the people are taking contraceptives, the interval for them to give birth was becoming larger as compared to the previous years. |
| 2006-7 | Decreased life expectancy  Decreased family size  Low birth rate  Nuclear family structure where only the husband, wife and offspring live in a single house was developed and the extended family system where children were sent to other relative’s house was started to collapse. The family sends their children to other places if and only if things go out of control. |

### Migration and remittances

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|  | *Migration and remittances history* |
| Later 2002-3 | From this year until now, the men started to migrate to other places in search of better job opportunity. They do not permanently leave the area to other places. Rather, they will visit their family during holidays and harvest seasons. Mostly, the people migrate to other zones and weredas that are closer to the wereda. Jimma, Metu, Nazreth, Addis Ababa and Agaro are some of the places that the migrants go to. Though they depart the area to far places, they come when there is a problem in the family like illness. Especially men who migrated to Addis Ababa are asked to be tested for HIV when they come to rejoin their family.  These migrants are engaged in any kind of work like shoeshine, small businesses and other activities that might be neglected by other people. There is a famous saying that ``Gurage and Land Rover vehicle go everywhere``. Thus, it is not uncommon to see Gurages in most parts of the country. |
| 2003-4 | The migration continued. |
| 2004-5 | Migration continued. |
| 2005-6 | Migration continued. |
| 2006-7 | Migration continued. |
| 2007-8 | Women started to migrate to different Arab countries like Dubai, Lebanon, Beirut, and Saudi Arabia. They migrate to work as housemaids there. Some of the migrants came back and visited their family. They also would send money to their parents.  When they plan to go abroad for this kind of work, they go to Addis to contact agencies that could carry out the process and link them with their would be madams. |
| 2008-9 | Migration to Arabian countries continued. |
| Later 2009 - early 2010 | Migration to Arabian countries continued. |

### Land

|  | *Land history* |
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| 2003-4 | Land was given for a man who is a returnee from the war.  A community land was allocated for 150 farmers whose plots are very small. This allocation was made on contract basis which will last for three years with possible extension. For the 100, quarter of a hectare was given and the rest were given half hectare land individually. This allocation was done as per their interest and preferences. |
| 2004-5 | Women’s right to land was ensured and they were given a certificate of ownership. Some men resisted during the implementation process but later, they accepted as a result of the awareness education of the kebele and the wereda. Thus, this reduced a stressful condition that might happen during post-divorce maintenance.  The policy that says land shall not be sold was implemented in the kebele. Though there was a regulation prohibiting the sale of land, it was not seriously put into practice before. This year was a breaking point. In addition, land leasing and land rental became possible. |
| 2006-7 | Land was allocated for investment for a Catholic NGO. They requested a hectare land for their project working on food security. They were given the land and opened an experimental site. Though the land was given on contractual basis, the contract was made just to regain the land whenever the kebele wants to get it back. The NGO is not paying for the land but, they are told that they would leave whenever the land is wanted by the kebele.  Land was given to 17 unemployed youth so they could use the land to build container houses and use that land to be engaged in small business activities. They entered into agreement with the kebele that their land might be taken away if they do not start their activities immediately.  20 people went to resettle in a different place called Amora Meda, Anbussie. However, they came back and settled again in their own land. |
| 2007-8 | 15 people were organised into three groups and one hectare land was given for each of the groups. This land was given on contract basis and the contract will last for three years. They were also told that their land might be taken away by the kebele if they are not using it. This land was given from the communal land of the kebele.  12 youth of which three are females were given five hectare land.  Container shops were constructed in a communal kebele land and the youth started to open small shops and cafeterias. This was praised by the wereda officials as a wonderful accomplishment. |
| 2008-9 | Land was given for Catholic organisation so they could construct pre-school in the area.  Quarter a hectare land was given for building mother-tongue instruction site. |
| Later 2009 - early 2010 | Youth requested the kebele to give them land in which they could plant eucalyptus trees. But, the kebele refused to give them since these trees already cause drought. |

### Smallholder agriculture

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|  | *Smallholder agriculture history* |
| Later 2002-3 | The community started to cultivate coffee and they produced the seedlings.  There was an increased potato production in the area. Wheat and other crops were also produced in large amounts as compared to the years before. |
| 2003-4 | Teff and wheat was produced in large amount. Not only teff, other crops like maize were also produced in larger amount.  Increased coffee production in the kebele |
| 2004-5 | There was a decrease in agricultural productivity. The rationale for this is that the people were so busy with the politics, election and have already forgotten their farm. There was no attention paid to their garden. Thus, many cattle were died and the harvest was also very low.  Reduced dependence on enset as a result of the introduction of crop farming in the kebele.  There was an increased chat production in the kebele from this year on. There are some farmers whose chat was sold above 10,000 birr.  He posed a question to me, why farmers are not awarded though they are making much money from their chat farms. |
| 2005-6 | There was a decrease in agricultural productivity. A quintal of teff was sold for 1400 birr. A quintal of wheat was sold for 800 birr. “*The people stopped to eat food and started eating talking. Finally, they were starved by their talks*”. All over the kebele, there was very little food and the people were starved in the year.  Increased chat production in the area. |
| 2006-7 | “Hearts were returned to the people”. The community started to work harder on their farms and gardens so they could compensate the times they lost merely talking. As a result, they reaped large amount of product from their plots.  Increased vegetable production. This was mainly because of the professional assistance obtained from development agents working with the community. They did closer follow-ups. |
| 2007-8 | The people started to produce crops and also work in tree plantation at the same time.  There was an increase in crop and vegetable production. The rationale for this is that there is a new regulation issued by the kebele that no land should remain idle. |
| 2008-9 | Improved seeds with which the farmer could produce three times in a year were introduced and agricultural productivity increased as a result.  Increased coffee production. |
| Later 2009 - early 2010 | Skill trainings for farmers on fertiliser use. There were different beliefs previously. The community believed that the use of compost would cause blindness to the people using it.  There was also a belief that fertiliser use might cause decreased fertility of the land. Then, awareness workshops were conducted. This resulted in an increased productivity in the area and more people requested for fertilisers. |

### Non-farm employment

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|  | *Non-farm employment history* |
| Later 2002-3 | People went to other parts of the wereda to open shops there. Accordingly, many people left the kebele to Gumer, Gubrie, Hossaena, and other places throughout the country. They take products that are produced in the area and sell these products for relatively higher prices. When they return to the kebele, they come with different items which were not produced in the kebele. |
| 2004-5 | A significant number of youth took the exam required for training as health extension worker.  Many other youth also took entrance exam required to DA. Then, they went to different colleges and trained as DAs. |
| 2005-6 | Many youth took exams and passed to attend their training as HEW and DA. |
| 2007-8 | Many youth from the community took college entrance exams and went to different teacher training institutes in the country. Some of them went to Hossaena, some others went to Awassa, Dilla, Arbaminch and Butajira. |

### Livelihood innovation

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|  | *Livelihood innovation history* |
| Later 2002-3 |  |
| 2003-4 | Previously, the people were cooking in the very saloon of their house. But in this year, they shifted to using locally made stoves which could save firewood and relatively less smoky. This shift was appreciated by HEWs and other professionals in the community. |
| 2004-5 | HEWs produced a clay stove locally known as “Lakech” and demonstrated to the community. This was done to introduce a better method of cooking which could save firewood and charcoal. |
| 2005-6 | Before this year, the women carried clay pots to water points to fetch water. But later on, HEWs advised them to use plastic containers. When they are using plastic containers, it would be easier for them to keep safer drinking water and carry easily. |
| 2006-7 | Tractors were coming to the kebele and worked on the lands of those people who have wider plots. The owners of the land were paying from 200-300 birr for tractor rentals per day.  The community started to bake injera. This was believed to be resulted from the increased agricultural productivity of teff in the area.  Youth were making battery bulbs to some people in the community. Many people were using battery bulbs and it was considered as one employment opportunity for the youth. |
| 2007-8 | The community started to use fertiliser as an input. This is the result if the efforts made by DAs, HEWs and the continued follow-ups from the wereda officials. |
| 2008-9 | The people stopped to use lamps and started to use with re-chargeable hand batteries. They take their batteries to the houses of their relatives, friends and neighbours who have access to electric lines.  The demand for battery bulbs became much lower as a result of the introduction of electricity in the kebele. |

### Access to credit

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|  | *Access to credit history* |
| Later 2002-3 | There were government microfinance institutions in the community. People could also borrow from iddirs and other people in their social networks. Rich people also lend to some people without interest. |
| 2005-6 | A women association was established and started to give credit service to its members only. |
| 2006-7 | Prior to this year, fertiliser was given for credit to the community. But, when the people fail to pay back their debts, the service was stopped.  Improved species of goats were given to Iddirs by catholic organisation. The iddirs distribute the goats for the community on credit basis which could be paid back in a year time. |
| 2007-8 | NIB International Bank opened a branch office in Imdiber town and started to give credit service to the community.  Another microcredit institute called Meklit has opened its branch office in Imdiber town and the community accessed credit service. |
| 2008-9 |  |
| Later 2009 - early 2010 | As usual, friends, relatives, family members lend money to those people in their social networks. |

### Prices of inputs and outputs

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|  | *Prices of inputs and outputs history* |
| 2007-8 | There is high price escalation due to the global economic crisis |
| Later 2009 - early 2010 | In 1995 the price of cow is around 800-1000 birr and at the moment it reaches up to 4500 Ethiopian birr. |

### Health-seeking behaviour

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|  | *Health-seeking behaviour history* |
| Later 2002-3 | We have heard that malaria infestation was occurred and most people associated this with the climatic change. It seems that the temperature becomes warmer and warmer from year to year. It becomes more to kola (low land temperature) rather than *weyna dega* (moderate temperature) because in earlier times it is categorised as *weyna dega*. |
| 2003-4 | There is a known traditional medicine healer in the *wereda* by the name of *Aba shehe*, he very popular one. Even some disease which have not been cured by modern medicine are cured by this individual. I remember that once upon a time I was very sick and I travelled in many places to get treatment but no change at all. When I travelled to his place he only prescribed some food and after a couple of days I become cured. |
| 2004-5 | There is a traditional women healer which is found to be a professional when a bone is broken (orthopaedics) she is very famous. |
| 2005-6 | In former times people associate the traditional healer power source with sorcery but when modern religious become more and more expended people start to understand things in a better way |

### Harmful traditional practices

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|  | *Harmful Traditional Practices history* |
| Later 2002-3 | Because the increasing awareness of the community girls female genital mutilation become decreased. In most of the community gathering (iddir, religious congregation) it was propagated the harmful effect of it. The same holds true for uvula cutting. Most religious leaders also propagate against FGM. I myself also propagate that my daughters were not circumcised. Even blacksmith (Nefere) was not stigmatised even they become one of the important people in the community because they are the one who maintains the farming utensils. |
| 2003-4 | One the former times when we organised community labour (Gyeze) we simply pay in kind or reciprocate each other. But know, everything changed people expected you to prepare alcoholic drinks and the trend changes. I am considering this as a harmful tradition. In the past after you get the service of blacksmith (Nefere) you were pay him with oxen meat but now you are paying him in cash. |
| 2004-5 | In time when people call Gyeze they refused to prepare alcoholic drinks as refreshment because it hampers the effectiveness and efficiency of the participants. |
| 2006-7 | When we have community meeting we informed the community it is better is reducing or abandon luxurious feasts in the time mourning of wedding. For the time being it becomes reduced but after a while it began increasing. The prices of blacksmith become high. In the past in order to fix your ploughing material you may need to pay 15-20 birr but know it increased and reaches 80 birr. |
| 2008-9 | We have been observed that wedding feasts become much bigger |
| Later 2009 - early 2010 | We started to be example by refusing to be practice some religiously strong practice in the community like big mourning ceremony which is held in order to commemorate the 40th or 80th day of died individual date, what is called Teskar. I become the first person not to prepare big mourning ceremony (Teskar ) for my mother. Even this kind of cultural practice is also condemned in the traditional high court (Ye Joka ) of the Gurage people, in this case very thing was clearly stated in the by laws and regulations (Yegeta Kicha). |

### Community education levels

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|  | *Community education levels history* |
| Later 2002-3 | In the past children were not letting to attend school because everyone needs their lour in the house but in this time due to home to home community mobilisation no children whose age is reached for schooling is left at home. Particularly NGOs play big role in this section. |
| 2003-4 | Catholic preschool opened |
| 2004-5 | At the a place known as Yerezeb an alternative basic education school was opened by a local NGO (Projinist). The primary school at Girar (1-4 was upgraded to 1-8) |
| 2005-6 | In most public gatherings we were informed to preach about the importance of education. |
| 2007-8 | Those who keep children from not attending schooling were asked by the education department |

### Education-seeking behaviour

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|  | *Education-seeking behaviour history* |
| Later 2002-3 | In the former times people only look for their time being benefit and prefer to keep their children at home but now they are sending their children to school. |
| 2003-4 | Even elders in the community propagate in the meetings about the importance of education |
| 2006-7 | There is mobile team which was established at the kebele level that can follow students which become dropout from the school. When they found out of school children they were discussed with the child as well as his family on the source of his problem. |

### Social networks

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|  | *Social networks history* |
| Later 2002-3 | People strongly discussed about the social situation when they meet in church, at kinship ties meetings The issue here is people were not loved each other like in the old times, today they become much more money oriented. In spite of all this those who live in different urban towns were much more interconnected and visited their relatives seasonally. |
| 2003-4 | The social networks increased in the form of Iddirs and other religious organisations become more and more numerous |
| 2004-5 | The formation of Iddirs in earlier times were not determined to certain kebeles or religion now due to distance and other social factors it seems it is kebele specific |
| 2005-6 | It is the time in which mobile telephone was started to be seen in some in the hands of few wealthy individuals |
| 2006-7 | The coverage of mobile telephone is increased in number and it contributes a lot for people communication from rural to urban and to other similar places. At this point one thing that strikes me is that I have children who live abroad and in former times they contacted me in land line but today they can contact me anywhere at any time because of cell phone. |
| 2007-8 | The mobile telephone become in the hands of shoe shiners (Listro) |

### Social institutions

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|  | *Social institutions history* |
| Later 2002-3 | Because of our strong effort towards abolishing the price of bride price and abduction both of them becomes a history to our region. |
| 2003-4 | In this time we also focus on making a correction on the issue of spending the night time on the house of  bridegroom because in that situation unexpected interaction between the best men of the bride and groom can happen so we objected this actions and people are in a position to follow. |
| 2004-5 | We have seen many weddings |
| 2006-7 | In recent times I have been observed more divorce cases (for the last couple of months I have seen four cases – this is a very big number for our kebele) because of the women affair bureau or department at the wereda or kebele level women become more agitated to appeal to the women affair when there is some misunderstanding happened with their husband. I am not against the right of women but as far as my knowledge concerned I believe that this kind of cases first of all should be brought to the elders rather than to the government body because it is primarily a matter of family case. In the negotiation or reconciliation we should not let them to be separated but rather we should tell them the consequences of divorce on their life as well as their children. In this way and from my experience most reconciliation cases become successful. |

### Community-initiated organisations

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|  | *Community-initiated organisations history* |
| Later 2002-3 | In the former times when some bad or good thing happened in the community individuals were help each other without any expectation but now if you want to get money from you Iddirs or other individuals (local money lenders) it may be possible but you will be paying interest. |
| 2004-5 | For the last 30 or more than years I am the leader of Yager (country or vicinity) Iddir and the people insisted me to continue as an Iddir leader because they believe that you are the one which keep the strength and dignity of our Iddir in every aspect. |

### NGOs

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|  | *NGOs history* |
| Later 2002-3 | In this year I remember that most NGOs are engaged with health education in the area of HIV/AIDS , Family planning, construction of toilet etc |
| 2003-4 | Some NGO like Projinist started alternative basic education for children |
| 2008-9 | There are good initiatives by some NGOs to use school clubs as way of disseminating information about health issues (HIV/AIDS, Sanitation etc) |
| Later 2009 - early 2010 | The school initiative programme expended more and more particularly by NGOs |

### Government-linked organisations

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|  | *Government-linked organisations history* |
| Later 2002-3 | The government give much attention to cooperatives. The kebele officials and other leaders in different positions started to say if a farmer left the land uncultivated then it will be confiscated. in some cases I know that communal land is given on short period of time to be cultivated by the youth association. |
| 2003-4 | The micro finance began its service in the kebele and people become more interested to borrow money and do something better. |
| 2005-6 | The issue of women become more attention by the Women affair bureau. |
| 2006-7 | The cooperatives become much more expanded |
| 2007-8 | There is continuous effort made by the development agent and other agriculturalist for increasing production in the area |
| 2008-9 | Because of the government concern most government employee marched to the rural part for better work |

### Mobilisation of the community

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|  | *Mobilisation of the community history* |
| Later 2002-3 | The government has a good stand in working with elders, religious leaders in the area of peace, security and development |
| 2004-5 | Because of the high mobilisation of the community in terms of politics the opposition party (CUD) win all seat in the Zone |
| 2006-7 | The post-election situation becomes a little bit cooler |
| 2007-8 | Much focus was given on the area of food security |
| 2008-9 | In this time most of the cattle were sick and people become absent in most of public meetings because they were very much occupied with livestock situation. There was also shortage of pasture land. The government in collaboration with different NGOs tackle the problem. |

### Elites and community leaders

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|  | *Elites and community leaders history* |
| Later 2002-3 | It started to show remarkable change because the government started to see some kind of interest towards elites and community leaders and in some occasions there are some cases that are delegated to us for further investigation and decision. Particularly in the time of conflict between different groups. In most cases the seniority of elders respected. |
| 2003-4 | Those who have scored high or good result in the reconciliation and other community mobilisation programme become selected. |
| 2004-5 | When we see the role of elders in the time of election, the opponent parties demand to support in one way or the other but I can say most elders choose to neutral not to incline to the one side or the other. The only place they show their choice is in the ballot box. |
| 2005-6 | Particularly, the community express its appreciation through public gathering that we were not inclined to one or another party |
| 2008-9 | By making open and free discussion the government was able to solve the problem (because there were some kind of disappointment from the people’s side ) |

### Understanding of government policies

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|  | *Understanding of government policies history* |
| 2005-6 | In this year the issue of good governance become highly advocated |
| 2006-7 | The land measurement and registration become practical but it is quite difficult to say the people really understand the land policy issues of the government. This kind of government interventions become operational within a short period of time and the community did not get the time to think it is beneficial or not. In the previous years there are officials who are going to be dictator but according to good governance philosophy it showed some remarkable change. |
| 2007-8 | At the moment people really understands what do we mean by good governance and they really have seen it. |
| Later 2009 - early 2010 | As the result of the issue of good governance recently we all have seen the Gurage Telethon with big amount of money contributed for development |

### Political mobilisation

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|  | *Political mobilisation history* |
| Later 2002-3 | After the 2000 election party members were increased |
| 2003-4 | In this year the government stand becomes clear in the area of political participation. It is announced all oppositions parties can freely participate in the election |
| 2004-5 | The people speak about whose going to take power for the coming five years. Particularly in the former time there is bad administration from the former gov’t officials and because of that reason the people choose CUD. I can say that almost all the people were registered for the election. |
| 2005-6 | There was some kind of problem after the election there is a sort of disappointment from the government side that why did we lose the election? I think this is also the main reason for focusing on the issue of good governance. |
| 2008-9 | The prime minister (Melese Zenawe) had a visit to the area and promised the gravel road from Wolkite up to Hosaena will be changed to asphalted road. According to his explanation, there will be also a university constructed at Gubere. There is also a festival at the town of Wolkite for the development purpose. At time there is information about the Telethon. |
| Later 2009 - early 2010 | The recent telethon has also a sort of political significance for the Gurage people that how much cooperation and economic strength will be needed for the community. |

### Conscription and de-mobilisation

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|  | *Conscription and de-mobilisation history* |
| Later 2002-3 | Those who went to the war front got the necessary care for their farmland as well as their family |
| 2003-4 | We get information that those patriots who died at the war front were respected and get the necessary compensation |
| 2004-5 | Those who returned from the war front got support from the government in order to reorganise themselves and start their own means of livelihood. |
| 2005-6 | It becomes informed by government officials that for recruiting soldiers notice will be posted in every kebele |
| 2008-9 | There is a notification about recruiting solders for military service |

### Ideas about development and well-being

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|  | *Ideas about development and well-being history* |
| Later 2002-3 | It is promised by the wereda officials that the electric power will be reached to the rural areas. There is also a question of education, health and as the result of this schools and upgraded or opened and health post is opened. |
| 2003-4 | The constructed St. George church was inaugurated and start to be functional |
| 2004-5 | The health post site a was allocated and start to be constructed |
| 2005-6 | The health post construction was completed |
| 2008-9 | It has been observed that more people started to show interest in sending their children to school. Because we found out that the newly registered number of students increased from year to year |

### Community wealth and household inequality

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|  | *Community wealth and household inequality history* |
| Later 2002-3 | Since there is land shortage we could not be able to see the change. The problem of pests also create their own role for household farming problems |
| 2004-5 | In my guess out of hundred 5% of it was lived from hand to mouth |
| 2005-6 | People tell as there was high yield of Enset (false banana) |
| 2006-7 | We have been observed that the farmers receive medals because they were chosen as model farmers |
| 2007-8 | The livestock production give much attention and ways of reducing the disease and other related situations get much attention |
| 2008-9 | This is the year in which the Enset (false banana) disease becomes reduced and most of the community get good yield. People also get other supplementary income from chat, wheat and barley |

### Ethnic/religious/clan relations

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|  | *Ethnic/religious/clan relations history* |
| 2004-5 | There was a sort of religious conflict between the Catholic and Protestant on the issue of land which both of them to claim to be their land. At the end we were started reconciliation and in the time of the peace process we were able release the Catholic priest who was taken to prison and also in close contact with the kebele administration the Protestant secured land in other place. The conflict is not coming from hate or other antagonism but it is a conflict created on ownership of property i.e. land. Both of them need that particular land for establishment of church. After the reconciliation effort by the elders of the kebele we are able to solve the problem. |
| Later 2009 - early 2010 | There is a communal forest which is owned by the *kebele* but his neighbouring kebele is also claiming use right and it is not yet solved and the *wereda* and the elders from both *kebeles* are in the process of investigation. |

### Women’s status and gender relations

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|  | *Women’s status and gender relations history* |
| Later 2002-3 | In the past time the leader of the clan is responsible for most critical issues of women at the moment there is a body which is supposed to be responsible for their right |
| 2003-4 | In the traditional rules and regulation of *Ye Joka Kicha* the critical right of women were clearly stated and distributed to all concerned bodies in the form of publication. Then after the government started to talk about this issue in detail. |
| 2004-5 | Most parties including the ruling one propagated about the land right issue of women |
| 2005-6 | Officially the women’s affairs bureau was established at *wereda* level |
| 2006-7 | During the time of land measurement and registration women /wives / get equal right to be registered on the land registration book |
| 2007-8 | The family law receives much attention |
| 2008-9 | Appeals from wives whose husbands are away from home for long period of time and who are abused by their husbands become increasing. |

### Youth status and inter-generational relations

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|  | *Youth status and inter-generational relations history* |
| Later 2002-3 | Most of the youth are dependent on his /her family. When he reaches for marriage he will get spare room for living and plough his parents land. Those who are not interested to stay with his family will migrate to the urban centres |
| 2003-4 | The organisation of the youth in the form of cooperatives continues. |
| 2005-6 | Those who organise themselves in the form of cooperatives take communal land for cultivation. |

### Old people’s status and inter-generational relations

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|  | *Old people’s status and inter-generational relations history* |
| Later 2002-3 | In the time of the old age people give big much respect for the elders but nowadays it become reduced |
| 2003-4 | To some extent there are people who propagate that old people are equal like other ordinary citizens |
| 2004-5 | Then the government clearly start to talk about the right of old people. I remember that the current president of Ethiopia also participated in the initiative made towards good care for old age people. |
| 2005-6 | This is the time in which old people are asked to tell as the old time history of the area in time of conflict resolution of community mobilisation. |
| Later 2009 - early 2010 | It seems that In the most public gathering I heard and see that respecting elders become intensified |

### The status of excluded groups

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|  | *The status of excluded groups history* |
| Later 2002-3 | In 1994 most of the *Fugas* (outcast group in the community) were started to move to the town to work as day labourers. When we see the case of *Nfere* (a blacksmith) they become much respected and their price also changed from time to time. Even those who migrated to Addis and other parts of the country and become successful are married to other clan of the *Gurage* without any problem. When we see the case of *Fugas* they get land from the government in the time of *Dergue* and E.P.R.D.F. but I don’t see that they want to cultivate land. For example I know one *Fuga* who sold his land and left to the town of *Imdibir*. They don’t want to save for tomorrow they just simply consume for today. |
| 2003-4 | In this year there is a little progress that some of them start to plough |
| 2004-5 | In most cases they completed up to fourth grade and they keep on doing some art craft work (wood work, pottery and house work) they are very tough in this specific |
| 2005-6 | Those who migrated to other areas and changed their life were not returned back |