# Interviews with key development actors in Adele Keke kebele, Kersa wereda, East Harerghe, Oromiya

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## Community public goods

### Guard – National Park, community forest…..

He is guarding the main school which is found in Gelan village. As the wood contributed by the community members for expansion of classrooms and construction of desks, chairs and desks from the classrooms had been taken by theft in the night the education board and PTA of the school had decided to guard it so as to protect the resources of the school. Formerly the school had a fence but as the wood has now also been taken it has no fence. Now the school PTA agreed to make a fence.

As the community is benefiting from the school, to cover the salary of the guard the board decided each parent should pay 20 birr per year. Accordingly, the guard started working last October. The reason he was selected to be the school guard is that he has experience of guarding for 4 years, i.e. since 2000 EC he has been serving as a kebele militia.

To guard the school he gets a monthly salary of 500 birr. He guards the school after school and in the evening. The problem related to doing the job is shortage of time as he is also involved in agricultural activities. But he hopes he could manage it since in the morning time he may not be needed to stay in the school since the teachers and students are there at that time. In this time he accomplishes his agricultural activities. Until now he has had a salary for one month, which is collected from some of the students’ parents. He stated that it is difficult to get his salary on time as parents have no such experience of payment. Because of this they did not pay on time. As a result of this he did not get the salary for November.

He is 45 years old. He had not got formal education. He has other roles in the community: he organises the public works of PSNP and he is a leader of 1-5 households. As a militia man he identifies thieves and perpetrators and takes them to the responsible body such as the kebele social court or wereda court. He supports the kebele women and child representative in taking cases of rights violation to the wereda court. Thus, in the last 4 years he has been working to fight theft/robbery and to resolve conflict in the area. No one from his family has a role in the community. For the future also he likes to continue working as a guard and kebele militia man.

If he needs something, want advice or has a problem with his work as a guard he goes and discusses with the head teacher and PTA of the school or other kebele officials. There is no problem he faced recently*.*

### Electricity organiser/leader (not government)

As he was working as a broker for selling chat in the town, to get light he had bought a generator for his home. When the child of his sister died he brought his generator to the mourning home to provide light. When people saw the light of the generator they develop interest to get electricity. Upon this they decided to contribute money and ask Ethiopia Electric Power Corporation to get electric light. Then a committee was established and among the committee members he took the leading role in collecting the contributions and contacting Ethiopia Electric Power Corporation. Initially most people from his village (Gela village) contributed 500 birr each and others also paid about 800/700 birr.

**NOTE:** It is difficult to get the exact amount of contribution made per household as different respondents said different amounts. For instance, some said it was 200 birr, other said 100 birr and others said a different amount. Then after the contribution was collected the committee started processing. However, the process almost failed as some people worried that the collected money would be wasted or misused by the committee established. Despite such worry, frequently with two of the committee members he was travelling to Ethiopia Electric Power Corporation so as to bring electricity to the community. After receiving the money contributed, Ethiopia Electric Power Corporation accepted their request and let them have the electricity by receiving the money contributed and by agreeing be paid the remaining money later, which means as a credit. Thus, electricity first arrived in the community in 2005 GC. Then to get meters (that count the electric watts they utilise) every household paid 300 birr. The problem is that on a monthly basis some are asked to pay an electricity bill of more such as 600 birr, which may arise due to a mistake. These individuals have complained to Ethiopia Electric Power Corporation so as to assess the fee and consider in collecting the monthly payment.

As the community by itself have funded the electricity connection by contributing money and becoming a model for other kebeles, Ethiopia Electric Power Corporation cancelled the credit that they have to pay. In 2006 GC the kebele, mostly Gelan village, was visited by federal level officials acknowledging how the community got electric light by their own money and the change the community members brought as a result of having electricity.

Similarly, people from other villages developed interest in getting electric light. To achieve this they contributed money by following the steps of those who got electricity first and were able to get it. In spreading access to electricity to other villages’ members he also played a big role. Because of this expansion until now people from 12 villages have got electricity service. Based on this experience peoples from the remaining 13 villages had also contributed a total of about 200,083.58 birr and they are waiting until they get it. But the electric power corporation has delayed in connecting the electricity to these villages. Because of this delay some of the village members, especially Kejero Oli and Kejero Gedi village members, have been illegally connecting from the villages that already got electricity by using a very long wire. This is risky as the wire is very long, when it is cut off it results in damage. There were instances when the wire was cut off and two individuals died. Thus, to improve access to electricity in these villages and to save the community from risks the respondent suggested that it will be good if Ethiopia Electric Power Corporation works faster in enabling these villages to get electric light.

Following electrification most of the community members have benefited. Even the poor who cannot afford the contribution get electric light by connecting to their neighbours by paying a monthly light fee. As the payment of electricity fee is very low as compared to what they might use for kerosene, he stated that getting electricity has saved the community from the expensive cost of kerosene. There is also big change in the kind of household equipment the community has been using in the sense that after they get electricity some of the community members have been buying and using TV, satellite receiver, mobile phone, and rechargeable batteries. In one home they use electricity for a boiler, in another home they use it for baking and in another they use for a refrigerator. There is also a barber’s shop in the kebele, which use electricity for barber’s work.

The presence of electric light enables community members, mostly males, to stay together on a neighbourhood basis in the evening. Thus, they stay and recreate in the evening by chewing chat. In contrary, it exposes them to chew more and some sleep in the morning as they spend about half of the night time chewing.

The electricity organiser is 45 years old. He learned up to grade 6. He is a model farmer and exemplary in different parts of his life such as for improved livelihood by involving in non-farm activities. The local people take his livelihood improvement as an indication that others will follow his experience so as to improve their living condition. As a result of this, the community members wanted to have electricity like him and gave him responsibility to get electricity. Because of the great role he has in the community, in 2009 GC they elected him as kebele chair. Since then until now he is serving as chair. Because of being kebele chair his role in the community has been increasing. His roles include that he is a unit extension (organiser of group for developmental activities), he is the leader of the political party, he involves in resolving disputes between individuals, etc. He has no relative who worked as kebele chair. But he has relatives who have certain roles in the community. Specifically, his daughter-in-law is a cabinet member and a teacher, his sister-in-law is a leader of 1-5 network, his cousin works at the kebele social court, his brother is a leader of village development works, and his mother is a traditional birth attendant. Regarding his general aspirations for the future, he stated that he is interested to introduce what he observes in other areas, mostly in towns, so as to improve the living condition of the society. Similarly he wants to focus on his own work but he does not like to continue working as kebele chair due to shortage of time for his own work.

When he was actively working to facilitate conditions to bring electricity to the area, when he needed something, wanted advice or had a problem he used to contact others who took responsibility such as the established committee members, leaders of Gelal iddir, the people who paid the lay outs and wereda administrative officials. At that time the problem was that after Ethiopia Electric Power Corporation has received the money they were late in starting the process of arranging electricity for the kebele. At this time the wereda officials supported them by contacting Ethiopia Electric Power Corporation so as to facilitate the process. Even now Ethiopia Electric Power Corporation has received the pay-out other villages members paid but did not start the process. Similarly, the wereda officials are trying to facilitate the process by contacting Ethiopia Electric Power Corporation.

## Livelihoods

### Champion Model Farmer – NA

### Most successful woman farmer

She is 39 years old. She described that the most profitable way to use farming land in the community is to cover most of the land with chat production as the value of chat is not comparable with other types of crops or vegetables. For instance, she said in winter season the price of chat is expensive; one kilogram of chat can be sold from 1,000 up to 2,000 birr depending on the type of chat. Once harvested, it grows up without the need for replanting.

Furthermore, using irrigation also increases the number of times that chat can be harvested. That means that when a farmer uses only rainfall he/she harvests chat once per year. However, if he/she uses irrigation, chat can be collected three times per year. Thus, to increase the production of the area she suggested it will be very good if most farmers irrigate their farm land.

She has 6 *kinds* of land (8 Kind=1 hectare). She has planted chat on 4 kinds. In the remaining 2 kinds she produces sorghum this year, another year she produces maize and sometimes she partly produces vegetables. She planted the chat in 2005 GC. After three years she started to collect chat. She has also eucalyptus trees but she does not have grazing. She has 3 milking cows but they are not modern cows.

She has 6 chickens and she uses the eggs she gets for her children’s food.

In 2009 EC she got credit of 1,000 birr from Oromia Credit and Saving Organisation. She has paid 1,100 birr within a time of one year (the 100 birr is interest). She used the money to buy a water pump. Thus, she bought a water pump in 2009 GC with 4,000 birr by adding 3,000 birr to the credit she got. But now its price has increased, about double or triple. At that time also she bought a 100 metre water tube for 3,800 birr. Since then she has been irrigating her land and getting better chat harvests. To increase her production further she also uses fertiliser and improved seeds.

She became a model/successful farmer after she bought a water pump as she started to irrigate her land and got better production. She also has been buying and fattening goats for resale. As the income she has been getting has increased over time she built a new good quality house, and she bought a TV and DVD player.

She has no major role in the community as she focuses on her own agricultural activities. She is a member of the women’s association. But she did not join the women’s milk processing cooperative as she does not have modern milking cows. She has relatives who have some roles in the community, which includes the brother of her deceased husband who is a militia man, a leader of development group and 1-5 household network. He also organises and follows up the public work undertaken in PSNP. He is also the one who supports her by keeping her chat from theft in the evening and selling chat in the market.

She mentioned that as her home is a bit small in size she has planned to build another larger house on the road that goes to the Medressa school/Religious school. She planned to build soon, in this winter season. To do so she has bought 80 corrugated iron sheets at a price of 120 birr each. She has bought wood for 5,050 birr and in addition she would use her own eucalyptus trees. As that place is better since it is on the main road she aspires to use it for trading in the future. After she builds this home she aspires to buy animal fodder and maize from the town so as to sell it in this new house. Her children also would support her. When they are at school she will work there. Her children would use the house for studying besides selling the items. She would make the home she is living now in as the main living home. She also aspires to buy a quality modern milking cow and to open Bank account so as to manage her income in a better way.

If she needs something, wants advice or has a problem with her farm work she goes to the brother of her deceased husband. He supports her by seeking daily labourers so as to accomplish the agricultural related works sooner. She also contacts the DA (mostly crop) and other model farmers, who are also her neighbours regarding the use of modern agricultural inputs. Last year her maize crop failed as the improved seed she and other community members used was impaired. Because of this last year she was buying maize for household consumption. Some others households got food aid but she did not as the food providers told her that she can overcome [her difficulties] since she has better resources than the households who got the aid.

### Most successful male youth farmer

He is a very successful leading youth farmer as he has been using different crops and livestock on his farm. For example, he plants crops like maize, and sorghum; pulses like beans and peas; chat, eucalyptus trees; and vegetables; and he has Holstein Friesian breed cattle. He also uses new technology like irrigation, but not fertiliser as he prepares compost on his farm and uses it. He is also not using improved seeds as he himself conducts research and identifies improved seeds from the local seeds and the improved seeds. What is surprising is that this young farmer has been getting good results and he became a model farmer within a short period of time. He ploughs using ox tractor for the land without chat, and ploughs chat land using manual ploughs.

He has also four female Holstein Friesian breeds and three male oxen (two locals and one Holstein Friesian). He bought these local oxen to fatten them as he is currently fattening them not by buying them the fabricated food (‘Furishka’), but feeding them vegetables like sweet potatoes, and sells them for a good price as the local oxen are more expensive these days than the Holstein Friesian oxen. He did not start chickens but he has planned to rear more than 1000 chickens as he has prepared an 80 corrugated sheet house with three rooms for the chickens to live in. He requested the DAs to offer him chickens but he still could not get them as they have to arrive from the wereda agriculture office. This young farmer also has two traditional beehives. He said that the problem of this traditional hive is that it does not give quality honey as it mixes the wax and the pure honey, unlike the modern one. So he is not interested in these traditional hives and wants to change soon. According to him, the farming production in the area will be increased if the government provides them with irrigation pipes at a lower price as they are currently expensive. The other area is the inflation of the price of the oil.

Age: 22; Sex: Male. Here is the story of how he became a successful young model farmer. They are four brothers and two have already got married and have their own farm lands. But two are youths and students. Their father is too old to help them. These two youths share the same lands that they got as their own share from their father. They were attending school. However, as their father was too old to work on the farm, their farm was too bad and had no good harvest. Also, their small amount of chat even used to be stolen from the farm. Then, these two young students discussed with each other and agreed and decided that the elder brother (The Now Model Young Farmer) should quit school and go back to the farm while the younger one should continue his education. Unfortunately, the land was empty; there were no chat plants and he went to his nephew and requested some chat plants and succeeded and planted the chat on the land that he shares with his younger brother. After two years, the chat grew up but he had no power to irrigate it as he had no water points or motor pump. He went to friends and requested from them a motor pump and got it. But he had to irrigate his friend’s land as well as his own and he managed that. After a year, he got a good chat harvest and was able to buy his own motor pump and also constructed a house for himself. Then he connected with and formed a network with his friend who gave him motor pump and planted different vegetables for a year and sold them for a good price and they got a total 14,000 birr and shared it between the two and each got 7,000 birr. This model farmer bought a motor pump with this 7,000 birr as well as irrigation pipe with the money that he got from selling his own chat. Side by side he was fattening bulls and sold them and with that money, he completed his house. Then he also planted vegetables and constructed the other additional houses. So, in this case, his life style has been changed over time.

Regarding market changes, he stated that sometimes items to be sold become cheap while the things bought are expensive. He said that it is good if it balances. In this case, sometimes he gets only 1/4 profit from what he invested as he loses more of his profit to buy items at an expensive price. However, sometimes the market price becomes higher. He also did not receive credit; recently, he can even give credit to others as he became middle wealth. Though he has access to credit, he did not want to receive the credit. He has no other roles in the community except that he has been receiving training as a model farmer. No one in his family has roles in the community. His future aspirations are:

* Rearing poultry
* Rearing bee hives
* Rearing milking cows
* Fattening livestock
* Fattening sheep
* Installing grinding mills which work with electricity
* Buying a power generator to use especially for poultry rearing in case of power loss.

Above all the above plans for the future, he aspires to continue his education and complete grade ten and go back to farm work and work hard using the knowledge that he gets from the school so as to fulfil his future plans. He finally assured me that he has a concrete plan to fulfil his future aspirations and he is confident that he will achieve this in the next two years.

### Investor – none in the community

### Leading cash-crop trader

The main and the leading trade opportunity in the area is chat crop. Then coffee as second and livestock is the third ranking and all these are locals. He buys the chat crop from farmers by going to their farms and then he sells it to chat traders in Aweday town. Sometimes, when he takes large amount of chat to Aweday, he uses contract vehicles but in most cases, he uses the normal transport. During the winter or dry season, the chat is very profitable as there is no rain to grow it but during the summer it becomes cheap. For example, from November to January, the chat is very expensive and he gets 25% or one-third of the profit from selling it. There is competition among chat traders on the basis of the quality and amount of the chat brought to the market (i.e. Aweday Market). The common problem of the chat traders is that as the chat is mostly bought on the farm, until they harvest it from the farm and take it to the market, the market price may get lower and as a result they incur loss. However, if the chat is bought in kilos from farmers, there might be less susceptibility to market price change as they take it soon to the market and sell it.

This trader daily goes to every different place where chat is grown in Hararghe. (i.e. East Hararghe or West Hararghe) and finds chat on the farms using chat delalas or other networks. Then he sees the chat crop on the farm and negotiates with the owner and buys it. Finally, he harvests and transports it to Aweday. He works the whole day and even up to midnight sometimes. His profit is from selling the chat. The problems that he mentioned was that as mentioned above, sometimes the market price becomes cheaper and he had incurred loss. Also, the chat may get dried up when it is on the farm from the lack of water as well as due to frost, and as a result sometimes he had incurred loss. As he said, it is good first to identify the good chat crop on the farm and then buy it so as to get good profit.

Age: 28; Sex: Male. He started this chat trade in 2009 he and started it as he was working together with experienced chat traders in the area and finally he got knowledge and became an independent chat trader. He has no other roles except as chat trader. No other members of his family have roles in the community and none of his children are working in the business. He aspires to work hard and increase his wealth and become transformed from rural to town. Regarding networks, he has no network with the wereda people but he has good networks with the kebele officials especially the militias in those different kebeles where he travels to buy chat. For example, in case of theft of his chat from the farm, he appeals to the militia in that kebele and they follow and detain the thief. If disagreement happens between him and the farmer from whom he bought the chat on the farm, they call him with the other witnesses and finally give decisions. He also borrows money from his friends who have their own businesses like shops either in Adele Keke or other kebeles. Then, after he has worked with the money and got a profit, he gives their money back. He has also good connections with the other community leaders as it is very difficult to him to enter in to that kebele to buy chat without their consent. There is no recent problem that he mentioned.

### Leading woman trader

The opportunity for local women to participate in the area is mostly in trading commodities such as soft drinks, salt, sugar, soap, biscuit, dry cells, [pasta, cigarettes, matches, pens, pencils, etc. It is a rural area, there is no proper shops. Thus, women can buy goods from the nearby town to sell in the kebele. To involve in other domestic works it is better to make the shop next to their home. Transport arrangement are fine as it is available all the time. Problems facing all traders in the area are shortage of capital or lack of credit to strengthen the trading activities. There is no problem related to being a woman.

She is involved in buying commodities from wholesalers in Haramaya town and she sells such commodities, which include soft drinks, salt, sugar, soap, biscuits, dry cells, past [pasta?], cigarettes, matches, pens, pencils, etc in her shop. She spends most of her time in the shop, about 10 hours per day every day. From the profit she gets she has built a new house, for which only finalisation remains. The problem in her work is the lack of someone who can sell in the shop while she goes to Haramaya to buy the commodities. Because of lack of a supporter her involvement in different social life is a bit low and she has no other roles in the community. But some of her family members have certain roles in the community such as leader of 1- 5 households and organiser of a group for development activities at village level.

She is 25 years old. She did not get formal education. She started this trading in 2004 EC. She got into this work when she was divorced from her husband. She faced divorce twice. Because of this bad situation she was disappointed and wanted to involve in activities so not to be dependent on a male. Accordingly, she directly built a shop on her parents’ land and she started trading so as to be self-sufficient and feed her child. However, she become successful and spent the profit she got to build a new home. She aspires to get credit in the near future so as to expand her trading activities. As there is shortage of livestock food in the kebele she also aspires to buy fodder from the nearby town to resell. She has two large equbs; she contributes 300 birr in a males/traders equb and 200 birr in another equb (women milk traders’ equb) every 15th day of the month. From the first equb she has received 20,000 birr and spent to build a home, and she will receive 15, 000 birr from the women milk traders’ equb. When she gets this money she plans to expand her business or to finalise the home she built.

If she needs something or wants advice or has a problem she goes to other shop owners, with whom she has good relationships in the village, and wholesalers (from whom she mostly buys commodities) in Haramaya. There are instances when the wholesalers gave commodities to her on credit when she did not have money on hand. This is only one time. But in most cases the wholesalers do not sell on credit.

### Delala/daily labour loader

There are different opportunities for the delalas in the area as they do things like loading and taking off the loads from the vehicles, loading items like chat on donkeys’ backs, and the like. They call their work “ hamal” in Oromiffa - it means the daily labour work of delalas. They load people if they have chat unless the person himself gets on the vehicle without the delala’s assistance. Two delalas are locals while the one interviewed was born in another place but his family lives in Dangago and he also travels there at night from Adele Keke where he works. People like the owner of the Coca Cola Distribution, those who buy livestock food (‘Furishka’) and other merchants like shop owners and chat traders need their services.

Regarding profitability, during the time of the research, as it was dry season, there was no chat production and as a result, their work was not profitable. The people also work on their farms. So, instead of birr, people give him some grain when they harvest. Currently, his daily profit is 20 birr and it also depends on the availability of work. The other two delalas are currently organised in micro enterprises and the government has facilitated things to them. They want to sell items like pasta, macaroni and the like. They also have small farm lands but he has nothing except the daily labour that he gets and it is not enough for his family as he has six members in his household and he could not compete with them. Sometimes especially when there is no chat, there is no work.

Age: 35; Sex: male He started the job in 2008 as soon as he was made redundant from the Customs work (‘Kela’) in Dangago branch as the ‘Kela’ in that site stopped functioning. He has no other roles in the community and also no one in his family has roles in the community. No children working in the business. His aspiration is to buy a photo camera and work with it as he was formerly working by photographing. Regarding networks, he said that he has good relations with the kebele officials and all his work is connected with the community who buy, sell and travel. No recent problem in this regard.

### Leading businessman

There are different business opportunities for the local people in the area. The first business opportunity is chat production. As he described succinctly, today chat is the crop that everyone in the area is dreaming about and just thinking about it. There are also opportunities in the area of installing grinding mills, selling livestock fodder (Furushka), shops and welding. These business opportunities are local and most of them are regional as well as international like chat. For example, the inputs for livestock fodder (‘Furushka’) come from Dire Dawa and consumption goods also come from Haramaya town. The outputs of some businesses like grinding mills are sold in Adele Keke while the others are sold outside the kebele. For example, chat is mostly sold outside the kebele, in Aweday town.

There was no access to credit as he did not want to take credit but just to run business using his own money. There has been no separate transport arranged for him but he uses the available transport. As the businessman responded, it is very difficult to identify the business of this livestock fodder (Furushka) as it is sold in the three months from December to February as the livestock have no food during these months. During these months it may expire and as a result incur loss. Even some poor people cannot afford to pay the cash immediately to buy the animal fodder. Instead they take it with credit and pay the money back after they have worked and got money. Of course, there is competition among the businessmen including him especially concerning the sale of this livestock food. He is currently selling the livestock food at a cheaper price than the others in the kebele. This is because he wants to sell the ‘Furushka’ at a low price and then finish it and bring it again from Dire Dawa. The problems facing all the businessmen include lack of power - electricity. For instance, he wants to install a grinding mill but currently he has no electricity as he requested the EEPCO-east region office in Haramaya to install electricity for him but could not get it yet. The other problem is that the price of the irrigation water pipes is expensive. This has affected the buying power of farmers to irrigate their chat which can create different businesses for the local people.

He is a service provider and he has no employees as he and his wife sell the inputs to the clients. He works day to day on his farm as well as running his business. His working hours are 12 hours in the day time and sometimes until midnight. Currently, he is getting 8-10 birr profit from one quintal of ‘Furushka’ (animal food). The problem related to doing the job is the one previously mentioned and to improve his business, the problem of electricity should be solved.

Age: 28; Sex: Male. He started the job in 2010. He is a farmer and businessman and has no other roles in the community. No one in his family has other roles in the community and none of his children are working in the business. His general aspiration is that he wants to work hard and get prosperous together with his community. He mentioned that he has no kind of network with wereda, kebele or the community leaders or any other business people as he works only together with his family.

### Leading businesswoman

There are some business opportunities in the area for young woman to participate in. These include buying milk from the local people to sell in the towns (mostly Haramaya and Aweday town), opening a shop so as to buy commodities from the town to sell in the kebele, buying grain at harvesting time when the price is a bit lower so as to sell when its price increases, mostly in summer season. As the kebele is on the main road there is no problem of transport. As to the local condition these are profitable businesses. Competition among businesses is not much as it is only a few people who have involved in these kinds of business. However, access to credit is very low as in most cases lenders need to have a guarantee when giving out loans. Because of this there are some youngsters who want to involve in trading but are unable to involve due to lack of starting capital. In involving in a business there are no problems related to being a young woman as long as she works hard.

She is a milk trader. She buys milk from the local people starting from 4pm to 7pm in the kebele near to the main road. She buys 1 litre of milk for 8-10 birr and she sells it of 14/15 birr according to the market condition. Immediately, around 7pm she takes the milk to Aweday town to sell. She stays there selling the milk up to midnight or 2 am. As there is public transport over night because of taking chat to Aweday, which is a chat trading centre, she does not face a transport problem. On a daily basis she buys and sells about 132 litres. When we calculate her income and expenditure she gets a minimum of 400 birr profit per day. From the profit she got she has also bought land on the main road for 12,200birr and built a quality home of 2 rooms (one is a living room and the other is planned to use for shop). To build this home she has spent about 100,000 birr.

Problem related to doing the work is that she sells in an open place; the cloudiness/windy nature of the night weather condition is not good. Thus, she suggested this would be solved if a certain kind of arrangement would be made it protect her and other sellers from wind.

She is 32 years old (I do not know whether her body is fatter, she seems more than 32 years old, but she said 32). She started the work in 2008. At that time she had nothing as she left her home through divorce and did not get her share. At this time she organised with other unemployed youth and she got a credit of 500 birr from the wereda saving and credit organisation. Within a year she paid the loan and she took another loan. Similarly, within a year she paid such loan back. This loan was interest free. From the kebele a total of 25 youths have got this credit but no one had used their loan properly.

She is chair of one of the largest equbs. Her husband whom she married in 2010 is the kebele peace/security and good governance representative. He supports her when buying milk and by keeping home when she is away to sell the milk. For the future she aspires to continue this work and is further interested to expand her business. To achieve this she has planned to buy a minibus and to open a wholesale shop with the money she saved at the bank.

If she needs something, wants advice or has a problem with her work, especially regarding the buying or selling price of milk, she contacts other female milk traders found in the kebele, who are about 13, as well as other business women outside the community. There is no problem she faced recently.

### Leading young female businessman

She stated that the opportunities for local women to participate in business in the area include trading chat, trading commodities such as soft drinks, salt, sugar, soap, biscuit, dry cells, past [pasta?], cigarette, matches, pens, pencils, consumable goods such as onions, and tomatoes, trading milk, trading grain, and trading livestock food. The trading of these activities takes place between the kebele and the nearby urban areas as the urban areas are not far and there is good transport service all the time. As the kebele has many villages, women from each village can involve in such activities since most residents buy items from their respective village. As the number of traders is not many there is no competition between the businesses. However, as to her own experience and the experience of most traders, whenever females stay with a husband they do not think to involve in such activities but most of them start to involve in these kinds of activities after they encounter divorce. From this she perceives that husbands may not be willing when their wives travel frequently to towns for trading.

She has no employee rather she is the major one involved in trading, but her mother and her siblings also support her. Besides trading other commodities she also involves in trading grain. She buys it wholesale, bring in by car to the kebele. In most cases she buys in the month of January when its price is lower and sells in the summer time until October when its price increases. She also gives grain for consumption when farmers face food shortage to collect when they harvest. For instance, if she gives them one quintal she will receive 115 quintal. But in this case the problem is that sometimes the product of some farmers is not good quality due to different causes such as shortage of rain. The selling cost of this output is a bit lower. There is no other problem she faced in relation to her work. In addition, she also trades milk. She described that in summer she gets more milk; since animal get good food they provide good milk at this time. But during winter the amount they give is lower due to shortage of fodder.

She is 25 years old. She started this trading in 2009 after she faced divorce since she wanted to care for her child in better way. As both her father and brother are model farmers they gave her some money to start the trading. Then she became successful and able to build a new home for her parents. When people see her success there are some men who asked her for marriage but she refuses since she likes to involve more in the trading as she does not expect that if she gets married she may involve in trading freely. For the future, she aspires to open a shop in the nearby town (Haramaya), where the trading activities are at a peak so as to work hard and further strengthen her economic condition.

As she focuses on her trading she has no other roles in the community. But some of her family members have roles in the community. Her brother and her uncle are leaders of 1-5 household network.

Whenever she needs something or wants advice or has a problem she shares and discusses with her siblings and her parents. In addition, if she needs further ideas she also discusses with other business people in the community, mainly milk and grain traders, and other business people outside the community (in Haramaya town). There is no problem she encountered recently.

### Skilled worker- carpenter

His opportunity is as a carpenter and uses different carpentry skills in the kebele as well as out of the kebele. All those skills are local. For example, making doors, fixing corrugated sheets and the like are locally available opportunities for him. He buys inputs like hammer and saw from Haramaya market. He has nothing to sell except that he makes doors, windows and uses other carpentry skills for payment. He did not receive any credit so far. Sometimes he travels to other kebeles and towns for work and he himself arranges the transport for himself. He stated that this work is profitable for him as it has changed his livelihood together with his farming. He has also competed and worked as the main contractor in the kebele as has constructed schools with honesty and without corruption and as a result he received a letter of acknowledgement and thanks from the wereda. As he described, all these made him a more competent carpenter than the other carpenters in the kebele until recently as he has been working as a main contractor and hires others under him and finishes constructions and finally submits to the owner of the construction. The problem he raised was that the carpenters in the kebele still do not organise together and get more capacity to work.

His work involves several things but recently he is not doing his skilled work but working on his farming as it was the time of harvest. However, when there is skilled work, he spends all his time till he finishes the work. Formerly, he did one corrugated sheet for 5 birr but now it is for about 15-20 birr. He has no carpenter employee but has one in agricultural labour. There have been no problems related to the carpenter work that he faced so far.

Age: 55; Sex: male He started the work and got in to this skilled work during the Derg regime as there were no skilled workers (i.e. carpenters) during that time. No training he received on this work except the informal experience that he got. He has no other roles in the community and no other family member has other roles in the community. His general aspiration is to work hard and see development in the Adele Keke community. He has no network with anyone recently as he is off his skilled work. The recent problem he mentioned was that there is no trust in working in business in groups as people have emphasised private work. That is why he has been working privately.

### Returned migrants/re-settlers – not applicable

### Returned divorced woman

She lived with her husband in Kusho village. Originally she was Orthodox Christian. Her husband was also Orthodox Christian. Thus, their first daughter got the proper epiphany. She was a housewife, meaning except household chores there were no other activities that she was involved in. As they were Christian and the name of her husband was also a Christian name, other community members a bit used to say their village was Amharas’ village as compared with other villages; it is in this village that there are a few Christians.*Note: In the area the local people say [people who are] non-Muslim but originally came from another area are ‘Amhara’. But these people are Oromo.*Because of such religious difference she said most of the community members did not like them. Furthermore, she came from another area (Dire Dawa) and she was not familiar with the community members. Originally she is from Asebeteferi area but she grew up in Dire Dawa.

But after living there for some years she faced conflict with her husband and got divorced. The major reason for divorce was that he used to drink much and he beat her frequently. Due to this she preferred to get divorced. Thus, she initiated the divorce. At that time he got a gift of land from his parents. As they had no resources she did not get any household property when leaving the area. Then she moved to Aweday town to live with her sister. She took her child to Asebetefer so that her mother will raise the child. After staying for 5 months at Aweday she got married in another rural area. She delivered one son there. But immediately her husband disliked her and made her leave his home without taking anything. Because of this she left the child there and moved to Asebetefer to live with her parents. After staying 5 months her first husband came to her parents’ home, convinced here and her parents. As a result of this she came to Adele Keke with him.

Like the respondent while she way away home he also married another woman and got one daughter. When he brought the respondent from her parents’ home his second wife was still at home. The respondent came knowing that he was still with his second wife and he let her live with his mother. But his second wife did not accept her and she took the case to court and the court decided that he had to stay in prison for 5 months. But he realised after staying 2 months that the judge who decided died. Upon this his second wife left home and she started to live with him. Then the respondent and her husband started to live in their home. They changed their religion from Christian to Muslim so that he should avoid getting drunk and disturbing her frequently. Because of this his behaviour has improved. They got additionally three more children. Since then they are improving their living condition. Now they have bought a milking cow, and are cultivating their land and educating their children. She has a kebele identity card. She is a housewife. For the future she aspires to continue living in this manner.

Since she returned her interactions and connections with different segments of the society and officials has improved a lot. She became leader of the women’s cooperative, which will be functional in the near future. Due to this her connection with women members as well as wereda cooperative organisers has increased. Harerghe Catholic Secretariat that started supporting the cooperative so as to make it functional has also been contacting her. Due to this she hopes she is now well connected with the community at large.

### Ex-soldier

He grew up in Adele Keke, Ganda Elemo (‘Elemo’ village) and he attended Adult Basic Education before going to the military. His work was farming. He became a soldier as he was forced by the Derg government officials to become a soldier. They tied his hands back and forced him to be recruited to the military.

He was based in the former Ogaden-Galadin in Somali Self Administration during the Derg. He was trained in Chinaksen Military Training Centre. When he completed his military training, he participated in the battle between Ethiopia and Somalia but he was not injured. He was not married when he went to the military but married after he came back from the military. He did not have children as he did not marry when he was a soldier.

Age: 40; Sex: Male. He has his own ¼ hectare land. But the land was his father’s and his father is still alive and using this land together. But the household head is this ex-soldier. He married after he returned from the military and is living with his father and mother. He has no official position in the kebele or wereda as he is just a farmer. He has no role in the community. As he returned, now he is living in freedom, but when he was in the military, he was living under no freedom. His future aspiration is to work hard and be prosperous. Regarding the network, he discusses with the owner of the ‘Gare’. He also gets advice and discusses with the kebele officials who are assigned to his village. It is one of the HEWs who was leading the second round Model Farmers Training with his villagers during the time of this interview. He also discusses with the community leaders who are involved in ‘Gare’ and 1-5 network.

## Human re/pro/duction

### Head of private clinic - none

### Traditional health practitioner

There are three known traditional medical practitioners in the kebele. The types of healer include himself and other two healers who cure or treat different illnesses using traditional medications. The services provided are: giving medicines for different diseases like headache, serious mental illness, stomach ache, pneumonia (lung cancer), and livestock drugs. Also, he treats patients by having them stay with him till they get well and he also gives drugs to be used by the patients in their home. He said that the service that he gives to people includes not only giving drugs but is also assisted by the spiritual powers. The kinds of people seeking services include men, women, and small children. He has no relations with the kebele HEWs, or health centres so far; but works peacefully with the kebele government officials as they directly or indirectly conduct regulations on his activities.

Regarding his works, he treats patients when they come to him, and the other times he reads Quran. His working hours are when service seekers come and the cost of the treatment depends on the consent of the patient or his/her family. He also added that sometimes the patients come randomly and during the first observation he asks them for 5-10 birr but people may pay him more on their interests. He expressed that there is no other cash payment or benefits and there is no problem related to doing his job.

Age: 40; Sex: Male. He started this work 10 years ago as he wanted to help people freely using his traditional medication knowledge. He said that he learned this from the other persons who have experience on how to heal traditionally. He is also a religious leader (‘Imam’ ) in the mosque in his village. Also, he is acting as an elder in negotiating with people in case of conflicts. There is no one in his family who has other roles in the community. His future aspiration is that he wants to get permission from the government and continue this work officially. He also aspires for his children to be educated and get their own jobs and be able to help him later on. Regarding his network, he stated that he is under government structure in his village. He is also a member of the ruling party and has good relations with the kebele officials. For example, the kebele officials considers him to be free from kebele community meetings as he treats people with illnesses who come to him. He only has network with the wereda through the office of Islamic Affairs as he sometimes goes to meetings but no network with the wereda government offices. He also has good relations with the community leaders in the kebele. But he said that he has no network with the other traditional health practitioners in the kebele or elsewhere.

### Traditional birth attendant

She mentioned that in the kebele there are about 8 TBAs. All are helping women with delivery. In the past the TBAs were getting about 10–15 birr for helping in delivery. But now there is no payment, rather they help women on a neighbourhood basis. But she has not taken payment for assisting in delivery. This is because she stated that taking money is sin.

None of the TBAs have received government training on delivery. In the past/before the HEWs were assigned to the kebele nurses from the health were providing gloves for TBAs but now there are no gloves. Last year one NGO was also supplying soap for TBAs.

As a TBA she involves in assisting in delivery. She also advises women to avoid practising HTPs just like the education she got from the HEWs and nurses. She advises women with severe or long labour pain to go to the health centre for delivery by explaining to them that the consequences of having long labour pains would be bad. Sometimes also she goes to the health centre with the woman. She stated that if TBAs got training on delivery and got necessary materials like gloves she hopes they would better help women in delivery. She likes to have work linkages with health practitioners.

The TBAs meet with the HEWs on a monthly basis and tell them the number of women they assisted in delivery so that the HEWs provide vaccination for the babies. For instance, in the month of Thasis (December) she assisted two woman in Tabia village and when she told this fact she heard from the HEW that in this month a total of 18 children were born in the kebele. This is the grand total reported by all the TBAs. Volunteers in each village also check this event.

She is 55 years old. She has been serving for the last 10 years. What led her to be a TBA was that in the long past when one of her neighbours faced severe labour pains there was no one who could assist her and she suffered a lot to give birth. This is because at that time taking someone to the health care centre was not common. Because of this happening she asked one woman that she knew in another kebele how to assist in delivery and she told her. Accordingly, since then she has been assisting women in delivery. As she is an old woman she has no other role in the community. But from her family there are a lot who have roles in the community. These include her son who is the kebele chair, the daughter-in-law of her son is a cabinet member and teacher, the sister-in-law of her son is a leader of 1-5 network, the son of her brother also works at the kebele social court, and her son is a leader of village development works. For the future, as much as she can she wants to help women in delivery.

If she needs something, wants advice or has a problem related to assisting in delivery she contacts other TBAS and HEWs. She discuss with the kebele women and child representative regarding the delivery condition and the need of advising women to care for themselves and their children properly. In a few cases she also participates in dispute resolution with local elders. There is no problem she faced recently.

## Community management

### Non-EPRDF political organiser – none

## Ideas

### Young male opinion leader – not applicable

### Young female opinion leader

According to the respondent what is important and fashionable for young women in the community is to strengthen their economic situation so as not to be dependent on their husband. If women achieve this they will not face any gender based violence from their husband, rather their husband respects them and values that they are trying to improving their living condition. If they do not feel at ease to remain in marriage they prefer to divorce so as to be free and happy. The leading adult female role models in the area are those who are involved in trading milk and goods as they have strengthened their economic condition. Due to this they are improving their housing situation and obtain personal items for the family, especially for their children better than others. Even though they did not get a chance of attending school they are giving great emphasis to their child’s education and caring for their children in a good way. Culturally and politically they are somewhat active in involving in what is expected from them but in most cases they focus on their own works and they do not need leisure time since they are hard workers.

She is 32 years old. The reason she become an opinion leader is her great effort in changing her living condition. When she divorced from her husband she was in severe economic problems. However, now she has become among the most successful people because of her hard work in trading milk since the last 4 years. This is because before 5 years she has encountered divorce twice as she did not deliver a child. But when she became economically successful her 2nd husband wanted to continue with her because of her assets. Because she is a woman he tried to force her to continue living with him. But she disagreed and she married another man she likes in 2010. As the man she married is the kebele peace and good governance representative, since she married him she has been living peacefully.

She has built a new home. Over time she is decorating her home with quality cultural materials and she has bought a spring mattress. No one has bought and used these quality materials till now in the kebele. For the future also she plans to involve in more income generating activities. Because of these successes other young women are interested to follow in her footsteps so as to improve their living conditions. That is why from other villages some women also started to involve in trading milk.