# Interviews with a range of people on the Community and its History since late 2002 in Gelcha kebele, Fentale wereda, East Shewa, Oromiya

[The community and its leaders 1](#_Toc439588970)

[Community features 1](#_Toc439588971)

[Mapping the community’s links with other communities 6](#_Toc439588972)

[Notable people living in the community 8](#_Toc439588973)

[Important events since 2005 11](#_Toc439588974)

[Crisis events 11](#_Toc439588975)

[Economic events 11](#_Toc439588976)

[Social events 12](#_Toc439588977)

[Cultural events 12](#_Toc439588978)

[Political events 13](#_Toc439588979)

[Livelihoods – changes in the last five years 13](#_Toc439588980)

[Marketing outputs 13](#_Toc439588981)

[Buying inputs and consumption goods 13](#_Toc439588982)

[Theft and burglary 14](#_Toc439588983)

[Human re/pro/duction – changes in the last ten years 14](#_Toc439588984)

[Child-rearing changes 14](#_Toc439588985)

[Traditional medicine 14](#_Toc439588986)

[Attitudes to education 15](#_Toc439588987)

[Social re/pro/duction – changes in the last ten years 15](#_Toc439588988)

[Marriage 15](#_Toc439588989)

[Widowhood and divorce 15](#_Toc439588990)

[Death ceremonies and inheritance 16](#_Toc439588991)

[Holidays 16](#_Toc439588992)

[Work and other exchanges 17](#_Toc439588993)

[Dispute resolution 17](#_Toc439588994)

[Social support to vulnerable people 18](#_Toc439588995)

[Advantages of inclusion in community leaders’ networks 18](#_Toc439588996)

[Clan rules and roles of clan leaders 18](#_Toc439588997)

[Lineage rules and roles of lineage leaders 19](#_Toc439588998)

[Religion 19](#_Toc439588999)

[Community-initiated organisations 19](#_Toc439589000)

[NGOs and CBOs 19](#_Toc439589001)

[Social cohesion 19](#_Toc439589002)

[Community management in 2011 – popularity of government interventions 19](#_Toc439589003)

[Ideas in 2011 20](#_Toc439589004)

[Local modern repertoires 21](#_Toc439589005)

[Local customary repertoires 21](#_Toc439589006)

[Incoming ideas 21](#_Toc439589007)

## The community and its leaders

### Community features

#### Terrain

The land in the area is characterised as flat. Half of the area, particularly towards east, which includes Ajotere zone (one of the zones in the kebele) is fertile and suitable for crop cultivation, while the area towards the west which mainly includes the other two zones, Gelcha and Dire-Redi, are stony, from which the stone for house construction in the area is collected. It is not fertile and convenient for crop cultivation. Awash River lies behind the eastern area of the kebele, particularly Ajotere zone. The people in this zone (Ajotere) use Awash River for drinking water for humans and animals, while other parts of the community (Gelcha and Dire-Redi) use Awash River solely for their livestock as it is too far to fetch for drinking. They use drinking water from the outflow from the Metehara sugar estate. Occasionally, a few individuals buy and bring drinking water from Addis Ketema (locally called Harro-Addi) a nearby town.

The large channel that serves to drain out Lake Beseka also lies along the kebele and joins Awash River.

The forest place in the kebele is found in Ajotere zone of the kebele and serves for animal shade and house construction. Moreover, the protected place called 'Ledy', an area where the Geda celebration is carried out, is also found in this part of the zone.

Awash National park and Metehara sugarcane plantation are protected areas that border the kebele in the east. In the kebele there is no serious problem of erosion and flooding.

#### Climate and weather

The area is characterised as lowland. The climate in the area has changed, which is reflected in changes in rainfall patterns and intensity and wind intensity. Before the Derg there were three rainy seasons per annum. Furmata, a rainy period in the month of December, Arfasa, the period from March-April, and Ganna, the time from June-September and sometimes extended up to the beginning of October. Moreover, it was less intense and good for plant growth. All the rain water percolated and was trapped by grass during them. Now the rainfall is erratic, heavy and comes only once a year i.e., Ganna (only from start of July-end of August).

Concerning the wind, before the Derg there was less serious wind that occurred in the month of June. However, now the frequency and the seriousness of the wind has increased. The problem occurs throughout the year except 'Ganna'. The periods from January-June are the time when the problem is getting serious.

According to the elders, there is no change in temperature. There has been high temperature since the earlier time. An elder informant has challenged the view of scholars saying "the so called scholars claim that the problem of climate change in the area results from cutting down of trees. But from our experience, previously there were no trees in the area, only grass for cattle, and the temperature was hot. In contrary, nowadays much more land is covered with forest (e.g. Awash National Park, which has denser forests than before) and the temperature is still hot, so how is this claim possible?"

#### Spatial patterns

In the kebele there are five villages where clusters of households live together. The houses are either made entirely of wood and mud with plastic cover under the roof (locally called man Zimbi/mana Kuyisa) or grass thatched roof with mud wall (locally called Derbi). Previously, particularly four years ago the house was hut roof with open wall without mud (locally called 'Mana simbiro'). The settlement pattern of the community has not changed. The community has been residing in hamlets.

However, the size of communal grazing areas is decreasing over time due to the territorial expansion of Metehara sugar estate and Awash National Park and Lake Beseka. Since its start of expansion (1970), Lake Beseka has increased alarmingly and causes the common grazing land to be reduced. Now large grazing and farming areas are covered by the lake and are out of use. As a result, the community has given up the grazing area that they used in the earlier time.

#### Farming technology

Now many people have traditional agricultural equipment for farming and some are able to make it. But before 2005, let alone making the farming equipment, farming was not practised and people didn't have farming equipment. They were nomadic pastoralists who solely depended on animal rearing.

Now some members of the community have started to cultivate teff, sorghum and barley using rainfall. Some people who have irrigation access also cultivate onions, tomatoes and potatoes. The community only use local seed varieties and the majority of them do not use fertiliser. The improved seed varieties and fertiliser are not familiar in the community and the people also resist using them because of their expensive price and the erratic rainfall that increases the probability of crop failure in the area. They cultivate local seed varieties without any fertiliser consumption and only a few individuals who have irrigation water have started to use fertiliser, compost and pesticides for crop production as of last year.

Cattle type: The community repeatedly request the kebele officials for improved cattle breeds (Borena breed). However none of them get the chance of using them. All the community use a local breed of livestock.

#### Irrigation

A small number of individuals were solely using ditch irrigation from the drainage of the sugar estate. But since recently, first, the number of individuals who use ditch irrigation is increasing and second, some people have started to use motor pumps for irrigation using Awash River.

#### Domestic technologies

Previously, the community solely used grain mills either at Haro Addi or Metehara. But three years ago GTF constructed grain mills for the women's association in the kebele, which the community were using for the last two years. Currently, the mill doesn't provide service for the community due to the expensive price of fuel and lack of profitability. As a result, the community again have started to get the service from the nearby towns (Haro Addi and Metehara). The community use firewood for fuel and traditional stoves (usually made of mud) as they used to be. Previously, they only used a pot to prepare a commonly eaten food called 'merka'. But now injera with stew is becoming consumed alongside 'merka'. As a result, the community has started to use plates to bake injera.

There is a problem of safe water for drinking. The outflow from Metehara sugar estate is used for drinking and washing, which is dirty (the dirtiness becomes more severe particularly from October- June, the period when the factory is operating) and also use ponds during the rainy season. Moreover, they use Lake Beseka for washing and bathing.

#### Drinking water

Drinking water is one of the bottleneck problems for the community. As mentioned above, the community is using the waste water drained from the sugar estate. The problem is also being aggravated over time with the expansion of Lake Beseka that makes the community not to use well water. Lake Beseka contains high fluoride and salt elements and pollutes the ground water in the area that makes the usage of wells increasingly difficult.

There were piped water and borehole that used to serve the community but now all have stopped functioning.

There are also reservoirs that were constructed five years ago to collect rain water for drinking only during the rainy season.

#### Balance of livelihood activities

Since earlier times the community in the area exclusively live with animal rearing. They are nomadic pastoralists who move seasonally from place to place in search of water and pasture for their animals. But nowadays, particularly following the unavailability of pasture and shortage of grazing areas, people have decreased the size of their cattle holdings and started to engage in diversified livelihood activities apart from the pastoralist means of living. As a result, seasonal migration for grass and water and exclusive dependence on animal rearing is declining relatively. The importance of rainfed farming and irrigation, wage labour on sugar estate farm and petty trading has increased in the last five years. Some people have started practicing rainfed farming and produce maize and sorghum. Some people who have access to irrigation water also produce cash crops such as onion, tomato, cabbage, water melon, pepper and in rare cases banana. Following the establishment and development of Metehara sugar estate, many of the people in the area (more than 80 household heads) have worked as wage labourers on the estate. As a result, wage labour in the estate is becoming one means of livelihood for a great number of the Karrayu society, particularly for Gelcha community. There are also people who engage in petty trading including selling of consumable shop products, Chat, and fattening and selling of sheep, goats and cattle to make a profit. Moreover, FFW is also another means of livelihood on which many of the people, particularly the poor in the community, depend for a living.

#### Sources of cash from agriculture

In earlier times sale of animals such as goats, sheep, cattle and camels was the sole means of cash from agriculture in order to cover the family demand in the Gelcha community. Milk, meat and butter have not been sold for cash. However, since 2005 some people have started to sell hides and skins alongside selling animals for cash in the market. For some groups of the community, mainly for some Somali society, selling of milk is becoming a means to earn cash. Moreover, onion and other vegetable crops such as cabbage and tomato have become sources of cash from agriculture for the community particularly for the people who have access to irrigation water.

#### Off-farm and non-farm work opportunities

About three male members of the community engage in fattening and trading of sheep and goats. Others, about 80 individuals, are employed in Metehara sugar factory as wage labourers on a regular basis. Of the wereda, the Gelcha kebele community are poor in livestock holding as the grazing area is getting smaller due to the expansion of Lake Beseka, and establishment of the Metehara sugar estate and Awash National Park. As a result, many of the families live from the safety net programme. Moreover, about twelve women of the community engage in their own businesses. Two of them engage in fattening and trading of sheep and goats while the other ten engage in petty trading of products such as Chat, kashira (cover of coffee bean), tobacco, and other things to make a profit. There are also many widows and poor women who engage and get their living from the FFW programme.

In the area work as household servants, in daily agricultural labour, skilled work and daily manual labour is not practiced.

#### Migration opportunities and remittances

In the community there is seasonal migration to different kebeles of the wereda following the livestock in order to search for pasture and water. This seasonal migration is usually practiced by male members of the community. Moreover, a few male members who have relatives in other kebeles of the wereda, where irrigation is accessible have started to cultivate crops through sharecropping and renting the land. However, since 2005 the extent and distance of migration has decreased. In earlier times, the male members travelled a long distance to Harar, Ziway, Shashemane and part of Arsi. Now many people are left with small number of livestock, particularly since the heavy drought period (2001). Hence, the community are able to meet the feed demand of their cattle only through moving within Fentalle wereda and using the sugar cane leaves that are provided by the sugar estate. This in turn, limits the distance of their movement in search of pasture and grass.

#### Independence of the farming economy

In Gelcha community farming activities are less practiced and do not serve as a main means of livelihood. Only some community members practice farming to augment their livelihood. During a good harvest season (in 2008), the consumption from farming covered for about 6 months and during a bad harvest season, last harvest season (2011) it covered for about three months or less. The gap in consumption is covered by selling livestock, the safety net programme and wage labour.

#### Effects of inflation

getting very high. For instance, two years ago the selling price of a goat was about 200 birr. Now it has gone up to 800 birr. The bull that used to be sold for 1500 birr currently costs about 3500-400 birr. The price of a camel has risen to 10,000-20,000 birr from 3000 birr two years ago. This in turn, hinder some members of the community from engaging in fattening and selling sheep and goats, as the initial capital required is becoming high following the market inflation.

In the same manner the transport cost by horse cart from Gelcha to Harrow Addi (about 4 km distance) was only 1 birr per trip but now it is 5 birr. The clothes that were bought for 17-30 birr are now valued at 150 birr and more. As a result, the community is unable to survive. The livelihood of many households is negatively affected. Hence, many of them are obliged to lead the worst life. Nowadays, those people who were rich have become poor and those who were poor are getting to a position where they are no longer able to feed their family properly.

Female research officer: Prices of inputs like improved seeds, pesticides, etc are not issues for the community. They are pastoralists and devoted to animal rearing. Grazing land /animal pasture is the necessary input for them. At present shrinking of grazing land is a common problem all over the country, consequently it causes conflict and they are forced to settle in their places because they are encircled by their enemies and they are waiting for them to fight. Only a few people with irrigation use fertiliser and improved seeds. Some of them are using rainfed crop production which might be good or fail depending on the availability of rain; for this reason they do not have excess production to sell.

Gelcha is a drought-prone area and as a result the community is exposed to food consumption shortfalls. Their crop production doesn't cover three months of the year, so they buy their staple food crop which is maize and sorghum (sometimes). The price of it was three or four birr per kilogram, but now it has risen to seven to eight birr per kilogram. This is very difficult with a large family to feed. The price problem is not only with food materials but also clothes, so that their price becomes beyond the capacity of the community. Even clothes for small children couldn't get below 100 birr and student uniform is charged at 200 birr and also school fee (for registration) other than kebele primary school is costly.

On the other hand the prices of cattle, shoats and camels are increasing over time, however the increase in price of what they sell doesn't match the increase in price of what they buy.

#### Household wealth inequalities

Female research officer: About five to ten percent of the household belong to the better off, having more camels (above fifty), shoats are not known in number and a number of cattle. The rest of them are included in medium and poor (worse off), anyhow the percentage of those under the worse off is similar to that of the better off. They may/not have a few camels and a small number of cattle and shoats.

Male research officer: The wealth status of the community is more or less the same because those who have many livestock in one season may lose them during the drought time and become poor. In the reverse the one who categorised as poor may become rich if his cattle reproduce and survive drought, which is common during the middle of the year. Their wealth status is differentiated only by the number of livestock, especially camels, but their life style and their household goods are more or less the same and undifferentiated. Most of the time the ones who have about 20 cattle, 40 camels and 100-200 sheep and goats are categorised as rich while the ones with no livestock are categorised as destitute. Of 600 households in the kebele about 5, 100, 295, 100 and 100 households are roughly categorised as rich, middle wealth, poor, very poor and destitute families respectively. An individual who is unable to feed his/her family is usually assisted by his/her clan until he/she gets by. The clan members are responsible to contribute a livestock so as to assist their members to get by and to feed his/her family properly. There is a proverb that says "Bara batee malee maliin batee hinjedhamu" (to mean you can ask about an individual’s survival but not how he/she got survived).

#### Status differences

There are Oromo and Somali ethnic groups living in Gelcha kebele. The majority of them are Oromo (both Karrayu and Ittu). The Somali only constitute about 80 households out of the total (600 households) in the kebele. However, there is no wealth difference between the ethnic groups. They have smooth relationships and have shared organisations such as religious institutions. In earlier times an individual expected to marry within his/her group but now it has changed and there is intermarriage between the groups. All the community are followers of the Muslim religion. Only two individual emigrants, one from Boset (Wolenchit) wereda and one from West Shewa (Mogor) are Christian. They (the followers of Christian religion) participate equally in all activities of the kebele without discrimination and also have equal rights with the Muslim followers. For instance, the wife of one of the Christian husbands is a leader of one of the women's associations in the kebele. Moreover, within the Karrayu society there are two main clan categories, namely Basso and Dulecha. However there is no differential treatment of the clans. All are treated equally without any clan differentiations and intermarry.

#### Vulnerable people

Roughly there are about 200 disabled adults and children who have a problems of hearing and sight and leg problems. The problems, particularly hearing, have increased over the past ten years. However, there is no government or NGO help for them. They are only assisted by their respective families and relatives.

There are also about 40 mentally ill adults and children, and 80 old people needing support in the kebele. But there is no assistance given them by any organisation. Mostly, it is the responsibility of clan and families to assist such individuals in any aspects.

The rough number of orphan and vulnerable children is estimated to be 200 and its extent is increasing over time. Apart from the clan and relatives' assistance, the children are supported by an NGO called Fentalle wereda Children and Family Development Association (previously called Christian Children Fund (CCF)). CCF assists and encourages the children to get education. It gives educational material (exercise books, pens, pencils etc) to students and provides school feeding service to kindergarten students. It also settles the bill for child medication. Moreover, occasionally the organisation provides food and clothes for the children through their respective caregivers.

The rough numbers of female household heads are expected to be about 190. There is no organisation that assists them. They strive by their own efforts to lead their life and when things become challenging for them, their respective clans are the ones who are responsible to help them.

There are also many children who are involved on herding to assist their parents. However, its extent is decreased over time due to continuous follow up by the kebele officials and teachers. They continuously provide awareness for the parents to send their children for schooling. The Parent Teacher committee also enforces the parents to send the children to school if someone refuses to do so.

Agricultural labourers, domestic servants, sex workers and migrants are not common and are not considered as problems in the kebele.

### Mapping the community’s links with other communities

#### Rural linkages

The Karrayu are as a whole encircled by their enemies in all directions, to the north and north-east by Afar, Arssi to south and south-east and to the south-west by Shewa (Boset and Minjar) and Argobba to the west and north-west directions. As respondents explained the cause of conflicts is the interest of those neighbouring enemies to expand their territory toward the Karrayu's land for different purposes. For example agrarians like Shewa, Argoba and Arsi for expanding farming land and Afars are for expanding grazing land. The conflict is still the big issue and ongoing process in people's opinion in the area. Because it has a long story so that people couldn't remember the exact time when it was and they stated that ''there was a conflict before our grandfathers"; some others said since Karrayu people had been living here. Therefore there is a historical conflict between Karrayu and Afar and Argoba. In the cases of Arsi and Karrayu conflict was resolved after EPRDF came when the government tried to resolve and made things smooth for further reconciliation activities. Based on that process community elders took the issues; they studied deeply the socio-cultural conditions of those people (Arssi Oromo) and they changed their minds because they belong to them in ethnicity and religion. In that way the problems were resolved with fruitful outcome.

The linkages of the community depend on the above history, such that:

There is no border crossing marriage in Karrayu people so that marriage is only within the Karrayu. They have strong consolidation among themselves; the kebele boundary does not make a difference between people in Fentalle wereda. The divisions of the area into kebeles are a recent phenomenon after EPRDF came. This means a person might have relatives in different kebeles in the wereda, as a result they think and talk about the whole Karrayu. Therefore there is no problem to marry a girl from any kebele in Karrayu.

Preachers come from Arssi and Harar to give religious education both to adults and children. About four males went to the Middle East (Mecca) to be "hajjis" at different times and they returned after some months.

The main market places are Metehara and Addis Ketema where they can sell their cattle, shoats and camels and in return they can buy whatever they want, like food consumption, clothes and other consumption goods and materials. People come from Nazreth, Wolenchiti, Bole, Minjar, Bereket, etc. to buy their cattle where it is cheap and again strange people ('tikur areb') and rayas come to buy their camels. Sometimes they go to Asebot (on the way to Harar) to sell their camels when their prices rise.

After completing primary school students attend their secondary and preparatory education at Metehara, Addis Ketema and Merti. A few grade ten completed students are sponsored by a person (Dinku) at Rift Valley College in Nazreth. And the students who were able to join higher institution (university) went as government assigned them. For example there are students that went to Ambo, Wellega, Alemaya, Jima, etc.

The community go to Addis Ketema and Metehara frequently to access health services and if the case is serious they go to Nazreth, Hailemariam Mamo Hospital or Tikur Anbesa in Addis Ababa.

#### Urban linkages

The nearest town with which the community is interacting frequently is Addis Ketema, locally known as "Haro Adi", then Metehara which is the capital of Fentalle wereda. These two towns are very important for them to access any services provided by government, private, groups, etc., and for exchanging goods and commodities; they sell cattle, shoats and camels, fuelwood, charcoal and grass here (Addis Ketema) and buy food grains and other consumption goods (kerosene, soap, salt, coffee (Ashara, it is coffee's straw), clothes, etc). In addition they access different services such as grinding mill, and health service, and generally people have close relations with Addis Ketema's people, they even participate in social organisations like equb and iddir with those people. Those people who live nearest to the town and/or work in Merti sugar factory start adopting urban lifestyles.

Usually they go to there on foot and sometimes they use horse cart when they back home. The area is almost equidistant from these towns, but the people prefer to go Addis Ketema for all purposes mentioned above and others. They pay 5 birr for transport cost (horse cart) in one trip from the transport centre. The road is good and used in all weathers, though it is not paved while there is no serious rain which affects the road.

It is difficult to guess the time taken from towns to their home, because the town itself (Addis Ketema) was the part of the kebele and it became changed to urban and was spilt from the kebele and included under the Metehara town. Thus the kebele extends from the towns to Awash Park, which means it starts from zero distance (from towns) to 7kms at Ajotere Awash Park border.

#### International linkages

In the last five years about five educated youngsters have gone abroad. A university student in health went to Kenya five years ago and two years ago he went to Canada through it and started to send money to his family.

In the last three years a male degree holder was sent to Germany on a scholarship to do his master's degree by GTF, he didn't want to go back and starts living there.

A teacher went to Kenya in the last four years and his sister went there this year (last month). She was a DA worker.

About four people went to Mecca, in Arabian country for religious purpose, however they didn't stay there but returned after a few months.

### Notable people living in the community

#### Community elders

|  |  |  |  |
| --- | --- | --- | --- |
| Sex | Social status | Other elite status they hold | Their networks |
| Male | elder | Gare leader |  |
| Male  | elder | none | Two years ago he was a member of parliament and he has many networks with officials (at kebele, wereda, regional and national level) and community members |
| Male  | elder | Member of gare |  |
| Male  | elder | Gare leader | He is 'Aba Gada' and has many networks with officials at kebele, wereda and regional level. He also has good contacts with some investors at zone level.  |
| Male  | elder | Gare member |  |
| Male  | elder | Gare leader |  |
| Male  | elder | Member of gare |  |
| Male  | elder | Member of gare |  |

The elders are involved in dispute resolution. They arbitrate the disputes that might arise at the household level (within families), at kebele (between two adjacent kebeles) and wereda level. They also give suggestions and comment on development issues in the community.

#### Clan leaders

The clan leaders have played a significant role in resolving disputes within the family and between clans. They also organise and facilitate for assistance of individual members upon critical problems such as during death, marriage, blood payment and other social issues. If an individual clan member deviates from the societal values of the community, the clan leaders organise a discussion with the clan members so as to advice the deviator and punish him if the case is serious enough. Eight were named.

|  |  |  |
| --- | --- | --- |
| Sex | Social position | Other elite status they hold |
| Male  | Clan leader | Member of gare |
| Male | Clan leader | Member of gare |
| Male  | Clan leader | Member of gare  |
| Male  | Clan leader | Member of gare |
| Male  | Clan leader | Member of gare |
| Male  | Clan leader | Member of gare |
| Male  | Clan leader | Member of gare |
| Male  | Clan leader | Member of gare |

#### Religious leaders

The religious leaders play a role in socialising and teaching the members of the community about the doctrines of the religion. They are involved in dispute resolution and awareness creation about development issues and other. They work to create social solidarity and develop a culture of tolerance within the society through providing continuous advice for the followers of a given religion. Two Sheks and a Haji were named.

#### Other community-specific customary leaders

The Aba Gada, who is a Shek and Gare leader, has played a greater role in socio-politics of the community. The Abu Boka is a Gare member. They are the ones who bless and deliver an opening speech in public meetings in the community. They are involved in dispute resolution not only at community level but also at wereda and regional level.

#### Rich successful farmers

There are no notable rich successful farmers, as farming practices are not common in the area. Wealth status is measured by the size of livestock holding which varies from season to season depending on the availability of pasture and water during a specific year. As a result, one who categorised as rich this year may be categorised as poor in the coming year based on the number of his/her livestock that have survived during the dry period of the year. To mention some individuals who have better livestock holdings at the moment, these include:

|  |  |  |
| --- | --- | --- |
| Sex  | Social position | Other elite status position they hold |
| Male  | Rich elder | Clan leader |
| Male  | Rich elder | Member of gare |
| Male  | Rich elder | Member of gare |
| Male  | Rich elder | Clan leader |
| Male  | Rich elder | Gare leader |

They act like elders in the community. Moreover, as they have relatively large livestock holdings, they contribute a large number of livestock if there is any clan contribution to assist a clan member who faces a problem. They are also expected to contribute the larger share of contributions for community development.

#### Traders, businessmen, delalas

A woman named CB is a successful businesswomen. She engages in petty trading of shop products such as kerosene, oil, sugar and Chat, tobacco etc in the community for a profit. Moreover, she has her own horse cart on which she drives to provide transportation service for the community. She is taken as a model for women and other member of the community. As a result, she serves as a model to introduce different business ideas to the community. She also one of the purchasing committee for one of the women's association that engage in shop activity.

#### Educated opinion leaders

The leader of the education committee is also a member of a cell and gare. He mobilises and has frequent discussions with parents to send their children to school. He has discussions with teachers to design the strategy to make sure all children get education at their appropriate age and to decrease dropout of students.

#### Women’s leaders

|  |  |  |
| --- | --- | --- |
| Sex | Social status | Other elite position they hold |
| Female  | Knowledgeable woman | Women's affairs and leader of cooperative  |
| Female  | Knowledgeable woman | Member of gare |
| Female  | Knowledgeable woman  | Gare leader |

They are leaders of women and involve on women's related issues. They advocate about women’s equality, mobilise women to be organised and engage on income creating activities.

#### Political activists

|  |  |  |
| --- | --- | --- |
| Sex  | Social position | Other elite position they hold |
| Male  | Elder  | Kebele chair |
| Male  | Aba Gada | Member of cell |
| Male  | Elder  | Member of cell |
| Female  | Knowledgeable woman | Member of cell |
| Male  | Youth | Leader of education committee |
| Male  | Youth | Leader of youth league |
| Female  | Knowledgeable woman | Leader of gare |

They create awareness about government policies and political activities, and work to increase the number of party members. They also play a great role in facilitating and organising the election process at the election time.

#### Kebele Cabinet

The kebele cabinet has played different roles in the community. They have frequent discussions and evaluate the overall progress of activities in the kebele. They pinpoint the strengths and weaknesses of a given development activity and then take corrective measures to achieve the intended objective. In general the kebele cabinet is involved in all community affairs so as to contribute to the development of the kebele.

|  |  |  |
| --- | --- | --- |
| Sex  | Social status | Other elite position they hold |
| Male  | Elder | Kebele chair |
| Male  | Youth | Assistant kebele chair |
| Male  | Elder | Peace and security |
| Female  | Knowledgeable woman | Leader of women's affairs |
| Female | Government employee | School director |
| Female  | " " | Health extension |
| Male  | " " | DA |

#### Other leaders

|  |  |  |  |
| --- | --- | --- | --- |
| Name  | sex | Social status | Other elite status position they hold |
| Shek  | Male  | Aba Gada | Leader of anti HTP committee |
| Shek  | Male  | Religious leader | Member of anti HTP committee |
|  | Female  | Knowledgeable women | Member of anti HTP committee |
|  | Male  | Elder | Member of anti HTP committee |

They provide awareness creation about HIV/AIDS and HTPs such as early marriage, female circumcision and abduction. Moreover, they promote and educate the community about voluntary HIV/AIDS counselling and testing and counselling and testing before marriage.

#### Kebele manager

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex  | Place of origin | Time in community | Appreciation by the community |
| 30 | Male  | Gelcha  | Four years | His is not usually available at his office |

#### Head teacher

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex  | Place of origin | Time in community | Appreciation by the community |
| 35 | Female  | Outside  | Eleven years | She is a strong women and also on her duty |

#### Health Extension Worker 1

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex  | Place of origin | Time in community | Appreciation by the community |
| 34 | Female  | Fentalle wereda | Four years | She frequently makes home to home visits and provide training about health related issues. She is a strong worker. |

#### Health Extension Worker 2

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex  | Place of origin | Time in community | Appreciation by the community |
| 22 | Female  | Fentalle wereda | One year | None |

#### Development Agent Crops

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex  | Place of origin | Time in community | Appreciation by the community |
| 27 | Male  | Ebit (Fentalle wereda) | Four years | He is weak and does not make farm visits. |

#### Development Agent Livestock

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex  | Place of origin | Time in community | Appreciation by the community |
| 27 | Male  | Fentalle wereda | Two years  | He is weak and does not make farm visits. |

#### Development Agent NRM

None

#### Vet

None

## Important events since 2005

### Crisis events

In 2004 and 2005, but especially in 2005 there was a severe drought that caused deaths of many cattle and shoats. In the following year because of bad smell most of the people were affected with diarrhoea and about ten people died. The case was much more serious in the neighbouring kebeles. That was why Merti sugar factory assisted them by giving the by-products of sugar cane (leaves, straw, etc) for their animals. That helped keep them from losing all their animals, however a few people lost above fifty cattle and people's cattle numbers generally fell by between ten and five.

Linked with such drought females are more exposed to anaemia than males. Government was providing medicines like 'wuha agar' to help to purify river water and bed nets during the crisis, but not enough to deal with it.

In the area there is no frost or flood problem rather there is very high heat which affects more breastfeeding mothers. This is common for the area, but now the intensity of heat has increased. Crop failure is not as much a big issue for them because they (a few pastoralists) cultivate on small plots of land depending on rain and expect that the crop will fail due to rain shortage.

The expansion of Beseka Lake is seriously affecting the community because the collected flood is passing through Gelcha kebele to enter Awash River to drain the affected area. It covers a long distance throughout the kebele but in spite of the drain the land, animals and people are not protected as the water flows outside it.

As most respondents say, shoats are affected by diarrhoea when they drink it, the amount of milk reduced and it is not safe for their children (the most worrying issue of the community for their future life). The water is also available for insects and pests, consequently they are frequently affected with malaria and flies, 'bimbi'.

### Economic events

New technologies and events are not as much affecting the community for different reasons, such as that their life style does not invite them to accept new interventions. As mentioned, they have started cultivation recently by using unreliable rainfall on a small scale. Therefore in the respondents' opinion it is difficult to use extra inputs like improved seed and fertiliser in unreliable conditions.

A metal recycling factory was launched on the border of Gelcha and its adjacent kebele (Kobo) in the last four years and some of the people worked there as daily labourers but did not stay long. We don't know the cause, they were excluded from the factory and replaced by urban youths. The two females were also made to lose their work after two years’ service. The main duty of males was to filter out the metals and females were working as cleaners. The community perceived that they were excluded from benefiting from the factory as daily labourers, but the researcher couldn't find those who were excluded. The researcher heard from external information that the factory is not working due to their own problems, while the labourers may be at rest unlike their perception.

Women are organised in different associations (fattening bulls and sheep, grinding mill and grain store, shop and small scale-enterprise) to enhance their livelihoods and create income-generating activities. Some of them who work on fattening have benefited and some others have failed because of lack of knowledge and mismanagement.

### Social events

Notable holidays are Edi-Arefa (Mulid), Edi-Alfetir and Geda celebrated by the community yearly except Geda. The first two are Islamic religious holidays and Geda is a traditional believers' celebration once in eight years. Last year Dulcha's Geda was celebrated and Baso is preparing to celebrate the ceremony at this year. The value of the Islamic religion is increasing compared with before due to intervention. Children learn the Quran in the three gots of the kebele, females have started to cover their hair with scarves and some people are involved in bowing and kneeling.

Things seem to be contradictory; both the Geda system and the Islamic religion are growing at the same time. The preacher (sheka) followers related to mosque rules and regulations are increasing in number and are against the traditional ones, while Quran education is expanding through the kebele and people are bowing more frequently than before. On the other hand the Geda system is more practised than before. It is respected not only by the community but also by government which means it is more considered than before.

### Cultural events

In all aspects the traditional customs become eroded as people are exposed more to the external environment. There is education, and interaction with government authorities, officials and also institutions. As a result the way of dressing and hair style are changing. In the past adolescent males combed their hair well and thin material was tied on their forehead, they were dressing in cultural clothes when they keep their camel. Males wear special clothes and comb their hair well when they move with their camels; this implies that they are proudest of their wealth (numbers of camels).

Almost all activities were done by women, such as huts were constructed; shoats and cattle were herded, including all house chores with child rearing (caring). But now some of them are starting to use labour force for constructing a house and its qualities have improved. As respondents claim PSNP work is taken as a good initiation for them to do agricultural work. That it helps them to get work experience from it. As a result they are producing maize and teff, though it is done on small plots of land. Others are using traditional irrigation scheme as they looking at others (neighbouring kebeles). The Merti sugar estate outflow is their source of water for all (animals' and people's drinking and cooking water as well as for irrigation and washing their clothes).

Because of intensive drought and reducing grazing land the production of milk and its by-products has seriously decreased; it was a staple food of the community. As the result they are forced to change what they eat and also the way to prepare it. Until now they didn't totally shift from what they ate before (porridge) to current adopted food (Injera). The kinds of food vary seasonally; during summer they eat porridge with butter and drink milk when pasture is good and milk is available. Then the reverse is true, in winter some of them are eating Injera with wat. Children and herders have more access to drinking milk, as though in winter cows are not giving enough milk, goats' milk is enough for children and camels' for herders.

At present females' dressing style has changed from waist tight and thick to free size and thin dresses, it is comfortable and favourable to them to tolerate the very hot weather condition of the area. Almost all females cover their hair with the influence of sharia intervention. However, adult females complain that hair scarves are not good for their hair in too hot weather conditions. Consequently, their hair becomes thinned out; EX as witness shows her hair and bitterly told the researcher that her hair had not been like this before it was covered.

There are three kinds of house; thus, adobe mud locally known as Derbi, the wall made from wood and mud and covered with grass, the second is known as "kuyisa or zimbi" which has similar walls to that of Derbi but is covered with some sheet materials (sacks) and soil is covered over it, the third is "mena chita" it has a cylinder shape, it is covered with grass on its walls and roof. It the past huts were constructed by females and the quality and size was very low and the kind of house was like the third type. But now houses are constructed by wage labourers.

### Political events

Respondents stated the political events linking with their livelihood and said that Government gives legal rights to all kinds of people including women and children. For example our children have got education; we could participate in government issues and community development programmes and we are initiated to be an agrarian community, etc. But rights alone are not important to us, rather means of livelihood is the critical issue, particularly in relation to the rising grain price. As we lead a nomadic pastoral way of life we totally depend on purchasing grain from the market and it becomes unaffordable; with regard to this government ignored us.

On the other hand our children sit idle after completing grade ten and develop bad behaviour like chewing chat, different drinks and influenced by urban gangsters. Then they need more money; they start to steal shoats from the area and sell them to hotels and wholesalers. Girls who are attending school give birth before marriage. Government focus on plans and urge us to do something but there is no follow up or it doesn't care whether there is failure or success.

Here political issues are difficult to separate from others because all issues come from the wereda in the name of development and new political structures are implemented as for facilitation of development. For example women's and youths' league are taken as empowering them economically rather than politically.

In 2005 election there were so many opposing parties in the area and people elected OBCO (an opposition party). Respondents said that our youngsters made us make a mistake during the election when they told us what we should select and in some cases they took the card and marked on it. In the following year wereda officials blamed us and they promised to work with us. As the result in the first two years after the election they gave us a lot of aid like PSNP, shoats and bulls were bought for females, schools were improved in the area and there was frequent interaction with wereda official and others, NGOs, etc. In the last election there were no other opposing parties as before so government became a direct winner.

## Livelihoods – changes in the last five years

### Marketing outputs

The selling rate is continuously increasing with the rises in goods and commodity prices through time. Especially within three years the prices of grain and cloths have risen greatly, to cover the expenses of these and others they need more money than before. For people selling more cattle, shoats, camels, fuelwood, and charcoal and women's activities in the market have increased. Particularly fuelwood and shoats are frequently sold on a daily basis. Some people who work at Merti sugar estate sell grass, cutting it from the edges of sugar cane plants. Chickens and butter are often sold.

### Buying inputs and consumption goods

The community is adopting grain (maize) more than before. Their produce is not enough for two months in a good year of production using rainfed cultivation; others who use traditional irrigation systems may use their maize for four months. Therefore most of the community is exposed for more than ten months in the year to purchasing food grains. Commonly they buy maize and often sorghum when they want to prepare injera. Now all of the household members need something to eat other than milk and butter which is not enough. They also buy pulses, oils, and vegetables routinely; other food consumption like salt, coffee husks, soaps, are frequently bought. Chat also has become adopted in the community and some of them use it.

### Theft and burglary

Thefts of shoats have greatly increased in the area in the last five to six years. In the past shoats and cattle did not need a herder within the kebele unless they went far, near to the territory boundary. But at present shoats are not able to go back to their home, if they pass a day without herder. Cattle and donkeys are often taken.

## Human re/pro/duction – changes in the last ten years

### Child-rearing changes

There is no more change in child rearing practices in the last ten years. With regard to feeding, it is similar to that of previous years in that infants drink boiled butter up to five years old, after a year they drink camel's milk which helps them to be strong and healthy. Unlike before children eat grain food as a supplement and also parents eat "Urbana's food" as their explanation, buying biscuits, macaroni, pasta and vegetables. Respondents said that "by now we try to feed urban food to our children; mothers attempt to buy the necessary food materials for their children from the market like urban people".

At present most mothers take their children to the health centre when they feel ill and vaccinate them at infant stage as the result of different education and advice about child health from government and NGOs. Keeping a child's cleanliness has become improved and people are also able to provide first aid to diarrhoea affected people; they prepare a solution from salt and sugar with boiled water in a proportionate amount.

There is no sex difference in for caring children aged 1-7 in all cases, but beyond seven years parents start to make differences between boys and girls in kinds of food and labour. So that camel's milk is not allowed to girls (above seven) because respondents believe that if a girl drinks it, her sexual desire becomes high and she is not willing to do what her parents want her to. Boys move with their bowl used to milk camels to drink it within two/three hours and girls stay at home with their mother to help them.

At adolescent age both boys and girls attempt to go their own ways, especially students could oppose the traditional practices like traditional medicine and healers, being beaten by the tribe, changing ways of dressing, etc.

Older male youths can choose their marriage partner.

### Traditional medicine

Some kinds of diseases need traditional medicines rather than modern medical treatments. For example anthrax of both animals and people is treated by drinking herbs juice, bloating of different bodies of animals and people is treated with burning with metal materials like heated knife, sickle, etc, smoke of some wood is important for those affected by evil eye and bad sprit (Jini). People also use traditional healers for some diseases and other purposes, such as to defeat their enemy or to keep them silent, they use wood brought from the spiritual healer (kebira) and written materials (tsfet/suteta).

For breaks or other forms of hurting of parts of the body accidentally or in the case of loading heavy things when the abdomen may harmed, such kinds of illness should be treated by a bone setter. They also use them for pregnant women when they feel ill and get treatment from them. All people use these not because they are unable to afford to go to the health centre, but the kinds of diseases force them to use traditional medicine.

There is no kind of abortion practice in the area, because Karrayu want to have a large population to tolerate external pressure or to defeat their enemies. Even unmarried girls don't practice abortion but they give birth.

### Attitudes to education

Parents send their school age children to school; at least some of their children are able to learn. They send both girls and boys, but they prefer to absent boys for herding rather than girls who are free to learn up to when they get married. The community is very happy with the primary school in their area and school costs are very low compared to other places. There is no uniform and the school fee is low which encourages them to send their children to school in the respondents' opinion. Similarly they send them to secondary school and they also are happy with children's performance; as respondents respond, they are benefited from education in that written things are read by their children, "even we couldn't know amounts of birr, number, etc" but now our children read and write what we want.

A few children are attending TVET; as the level of education increases the number of female students decreases. After completing grade ten, students are not interesting to continue their education because of lower ECSLES result recorded.

There are about fifteen persons who have completed higher education and are in university processing. But currently parents have become uninterested in child education, because the number of grade ten completed students has increased and they sit idle.

## Social re/pro/duction – changes in the last ten years

### Marriage

Karrayus do need not to see the age of their children to make them marry; as respondents say, "we Karrayus are not educated to analyse things in number, but we know the right time of marriage age for girls and boys by looking at their physical growth and strength. When girls are starting to grow breasts and their physical body starts growing fast, it is the time of marriage age".

Ten years ago a boy slaughtered a bull for a girl (to be his wife) at an early age. That was taken as an agreement or it was a way of marriage partner request, at that instance the girl's family accepted the marriage request. Then after a boy contributes to the one who will be his wife in cash or in kind (clothes, etc) and he could to visit her at irregular times up to the wedding ceremony. After some years when they are convinced of the right time for marriage the wedding ceremony is celebrated. The slaughter ceremony is locally known as Rako, but now it is changed by sharia law to "Nika".

The bridegroom's parents need more preparation for wedding ceremony than bride. At his home ox should be slaughtered and different kinds of customary foods are prepared with drinking, but at the bride's home there is no need to slaughter any cattle. Bridegroom families or "Gosa" (section of tribe) give female animals, maybe goat, heifer, sheep, or camel as gift to bridegroom. But for the bride animal gift is not allowed ("nefis yalew neger heset ayisetim heserguam ayitaredim"), but her gosa buy clothes or house equipment. Families or gosa bring special food locally known as Gumach (prepared from roasted barley flour and butter) on the wedding day and males give unspecified amounts of birr to the fathers of bride/groom.

The bridegroom should give eight cattle to the bride's parents as "Gebera" (gift/tilosh), buy clothes for his wife, so he has to sell a camel for her and clothes and for the ceremony which needs more money.

Now these extra expenses have decreased with the decreasing living standard of the people, especially the number of cattle gift for gebera has changed so that the number of cattle is depending on the wealth status of the household. But a bridegroom has to give at least one/two cows/heifers; because it is taboo that nothing is given to the bride's parents.

### Widowhood and divorce

Inheritance marriage (marriage to dead husband's brother or wife's sister) is still in practice; both happen in the interests of the man. If a man is able to marry his dead brother's wife and/or he can marry his dead wife's sister on his will, in both case the female's interest doesn't prevent her being forced by their gosa to marry him. Even a girl whose marriage partner is dead before marriage should be married by his brother, if he has no brother she is taken by his parents to stay there (parents in-law) and they make her give birth from their relatives. The new baby is named after the dead son (should have been her husband). Now females have knowledge about their legal rights, but they couldn't break customary laws which govern by gosa, whose decision is very respected and it is taboo to be out of the gosa's rules and regulations.

At present there is a tendency to divorce the second husband who was got by inheritance marriage. The researcher got two women who divorced their second husband (dead husband's brother); because they sold their cattle for their own purposes, consequently the women's wealth deteriorated and women took their case to their gosa who gave advice. But their husbands' did not stop what they did before and they continued to spend their wealth, and then their gosas allowed the women to do what they wanted to do. They didn't marry others, if they do that, they become discriminated against by community member and taken as prostitutes.

In Karrayu land normally divorce is forbidden and it doesn't happen except the above case; divorce is unexpected in Karrayu at all.

### Death ceremonies and inheritance

In the past when a person was dead his/her family would have to serve the guests a long time, but currently people contribute in cash and in kind to the bereaved family. When females come to the bereaved home they bring some kinds of food according to their capacity and males contribute money to support them. The community doesn't exercise extra expense for death, because death for Karrayu is not big issue.

When parents die the cattle and other animals are left for small children or sons take the animals which are the only important wealth; grazing land is still communal and house equipment are not as such significant. Now people have got awareness about inheritance rights, that all have equal right to inherit parents' wealth. And also there is one case in Gelcha: a woman who realised her legal rights on inheriting parents' animals and accused her brother who refused to do so.

### Holidays

Ten years ago no holidays were celebrated in Gelcha other than celebration of traditional Muslim belief (waqefeta) which has been celebrated for unspecified time when the spiritual person requests the people to do the ceremony. This practice has deteriorated because of shekas' intervention. Now there are only a few people are stick to this belief and participate in the ceremony. On the other hand the number of holidays has increased with sharia intervention so that they started to celebrate Edi-mubarek and Edi-alfetir, and increased the values of Geda ceremony. Geda ceremony is the biggest of all other holidays after EPRDF came to power and with the Geda ceremony Rubo (Folee) and Gebela are celebrated. Rubo is celebrated within two years during summer; the participants of Rubo are belong to the tuta who exercises the Geda system. Gebela is the ceremony of transferring the traditional authority (Geda leader) to the next tuta and male circumcisions are practised at this time at ritual sites. This happens in the last year (eighth year), but two years before or in the sixth year the Geda ceremony is celebrated which is locally known as pre-preparation for Geda ceremony.

There are five Tutas (tribal section concerning Geda system); all Tutas should celebrate the Geda system turn by turn, the duration of geda in one tuta is about eight years which means a tuta has chance again to celebrate Geda after forty years later. Respondents said that this government give more attention to the Geda system, it becomes improved and people are initiated and practice it.

People didn't give more attention to religious holidays like Edi-alfetir and Moulid that they celebrate individually in their own homes.

### Work and other exchanges

People lead pastoral nomadic ways of life with most of them depending on animal rearing rather than practising crop cultivation, however, they are on the way to engage in agricultural activities, in spite of the fact that rainfed cultivation is difficult in the area as it is drought prone site. A few households, about thirty, are involved in traditional irrigation.

Adults males spend more of their time controlling herders (their own children) and monitoring their animals, lying under trees with their friends and neighbours and some of them are chewing chat at urban sites to pass the day time, there are others who work in Merti sugar factory as guards, those are about 80 people and they work there about 8 hours per day and the rest of their time they spend as others do. Others who have irrigation, both males and females, engage in their farm land, most of the time they produce maize and vegetables (onion and tomatoes), however they don't do it intensively because the type of land (affected by salty water) discourages them.

The majority of work is done by females; adult women are involved in household chores, caring for children, milking cows and churning milk, collecting fuelwood both to sell and to use at home, fetching water, herding small animals and cattle substituting for their children when they go to school and cleaning cattle house, etc. In addition to these they sell fuelwood and charcoal to buy maize and other food consumption, go to the grinding mill, some of them work in the market as well as at their home. They sell coffee husks, salt, soap, and different important goods to the community. Youth females are helping and substituting mothers' work at home when they go to market, grinding mill and other places. During FFW females are involved in most time; males said that FFW is females' work. Youth males participate in herding other than education and a few are attempting to participate in wage labour, for example, some of them are engaged at the metal recycling factory and some of them are involved at Merti sugar factory as daily labourers to cut sugar cane and load it on the lorry.

### Dispute resolution

The rate of conflicts between and among Karrayu as a whole and at Gelcha in particular, is very low and it is minor. In Karrayu culture conflict among them is very restricted and they look on each other as family so that there is strong solidarity between them. In Karrayu custom, if a son abuses or is unwilling to accept his parents or one of them, he is punished by their gosa. When a problem is beyond the parents, his father tell his gosa to advise him and if he didn't do what the gosa requests to do, all gosa members come with sticks to hit him. His hands and legs are tied with rope and all of them beating him, if his mistake or fault is serious he is inserted into Awash River after beating and taken out from water not dead then the process is continued until he becomes severely harmed. These is not only for sons, but it works for all youths, if adults commit a mistake all gosa members come to his home to annoy him then they slaughter his cattle (by choosing the better one) to eat as punishment. Therefore, they have strong customary laws to control conflicts among themselves and keep their unity.

There is a historical conflict with their neighbours (Afar and Amhara [Argobba]) on territorial boundaries since they have been living there. They frequently quarrel and fight each other, when several people are dead on both sides. To resolve the problem, elders and governments have attempted a lot, but the problem is not yet resolved. The elders from both sides come together and discuss the case and make a decision not to come to conflict again which means the problem seems to be resolved at that time, but the following day the same problem happens; they fight or kill each other. As a result elders stop their role in dispute resolution; now elders instead of participating in dispute resolution advise others, especially youngsters how to keep themselves as well as defeat their enemies. Still the conflicts between Afar and Argoba and Kereyu are a big and serious issue, but government seem to ignore the people; one of the elders said that "if three persons aren't able to lift up a fallen cow, they want to eat its meat". He also elaborates the meaning of a saying like this: the problem is not beyond the government or it has a potential to stop the conflict, but it wants to make us disappear.

### Social support to vulnerable people

Once the older youths have got married, there is no more family support, because they contribute more during marriage so that a son has got more cattle, and small animals including camels. Thereafter if he faces a problem, he gets help through his gosa. For instance if a man kills a person, he has to pay blood money in cattle, that is about fifty female cattle either heifers or cows, those cattle are collected from his gosa. Killing among Karrayu is not common, but often it happens accidentally. In the same way if a person has lost his livestock in different cases, he gets help through his gosa contribution. All contributions are in animals such as from small to large animals (camel). This circumstance is similar to before.

Merti sugar factory is important for their livestock in providing the by-products of sugar cane as animals' food. People cut grass from the edge of sugar cane plants for their cattle, especially for calves and also they sell it.

During the severe drought in 2002 and 2005 government was giving us food aid and animal fodder throughout the year. Since 2007 some of the people have been getting food aid (FFW) which helps them to some extent, but does not improve their life.

In addition to these NGOs attempt to help the poor, especially women who are organised and provide cash to buy bulls, sheep, oxen, and for shop and grinding mill, however, because of lack of follow up almost all have failed.

### Advantages of inclusion in community leaders’ networks

Before ten years ago, inclusion in the networks of kebele leaders, sub-kebeles leaders and wereda officials had the advantage of getting timely services from a given official. Even though it was not common and it was carried out underneath, there were some leaders who favoured their relatives or networks. For instance, Individuals who were included to the networks of kebele officials got citizens identification cards immediately without any delay, while for others it took longer and an individual faced suffering to get it.

However, since the last ten years such favouritism is no more practised. As a result, being included in or excluded from the community leaders' networks does not grant or deny any advantage. An individual is treated equally irrespective of his/her inclusion or exclusion in/from the networks.

Ten years ago and now, being included in the network of clan leaders has provided no advantage. Clan leaders have not treated individual members differentially based on their inclusion. If one does so the members immediately reject him from his position and replace him with another. Hence, there is no change in the last ten years in relation to exclusion or inclusion in the networks of clan leaders. The treatment is equal for all clan members regardless of inclusion or exclusion in/from the networks of clan leaders since the earlier period.

### Clan rules and roles of clan leaders

The members of the same clan were residing in the same resettlement pattern. For instance, the members of the two greater clans of Karrayu society i.e., Basso and Dulecha, had a distinctive territory where respective clan members resided together. Each clan member established their residence only on the land of their own clan. The clan members have assisted each other in difficulty and celebrate different social events together. The mobilisation of the members of a clan and facilitation to take an action on certain issues is done by clan leader. The clan leader has to decide, mobilise and facilitate issue that need to be solved by the members.

Marriage: The members of Karrayu society were obliged to select their mate between the two clans (Basso and Dulecha) or marry within the clan.

However, there has been a change in patterns of residence and rules of marriage over the past ten years. With the increase in population, the resettlement pattern that was distinct between Basso and Dulacha is becoming ideal. The settlement is mixed and the two clans reside together. They reside everywhere without taking clan difference into account. Moreover, following the expansion of education the Karrayu youngsters begin to marry with non Karrayu society. Particularly the educated youngsters are no more abiding by the traditional marriage rules. They choose their partner from other ethnic group without the will of their parents.

### Lineage rules and roles of lineage leaders

The rules for lineage are the same as the clan rules and have changed in the same way.

### Religion

All the community are followers of Muslim as well as traditional religion. Previously, though the community were followers of Muslim religion they did not strictly know what the doctrine says. As a result, they simultaneously practised traditional religion. But over the past ten years strong and continuous awareness creation about the Koran was provided by the religious leaders. As a result, people are becoming aware about the contradiction between the two doctrines (Koran and traditional religion) and some have started to ignore the traditional religion (waqefana) and favour the Muslim religion while the majority of the community still practice the two religions.

### Community-initiated organisations

There was no community initiated organisation such as Equb, Iddir etc. in the kebele. But a few individuals who were employed in the sugar estate have joined the Equb established among the staff. The community has a labour organisation called 'Jigi'. The jigi is organised by members of neighbouring households to exchange labour for construction of houses, livestock carrels and other things. The person who calls for wonfel serves food and chat for members on that day. The organisation is still functioning as it used to and there is no change in the last ten years. Moreover, all the activities related to self-help and other things are carried out through their respective clan.

### NGOs and CBOs

Fentalle Wereda Children and Family Development Association (FCFDA), previously called Christian Children Fund (CCF) is an NGO working on children and family affairs. It supports orphans and vulnerable children though providing them with educational materials and clothing, financing heath expenses and providing school feeding to the kindergarten students. Currently, it supports about 310 children in the kebele. It also provides foodstuffs such as grain and oil for children who have lack of diet through their caregivers.

The Pastoralist Community Development Project is another NGO currently active in the community. It is involved in constructing infrastructure in the kebele. For instance, the organisation constructed a primary school, a shop for organised women, and provided credit for 40 males and 40 females who were organised so as to enable them to engage in fattening and selling of livestock. Moreover, the organisation has planned to construct drinking water for the community this year.

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### Social cohesion

There is a good level of peace, security and cooperation in the community. There is also tolerance in the community and when a dispute occurs within the community, the problem is immediately resolved by elders. However, there are frequent disputes and clashes with the bordering communities (Argoba and Afar) which usually occur over pasture and water for the cattle. During such kinds of conflict and clash, all the Karrayu individuals cooperate to attack their common threat (Argoba and Afar). The clashes with bordering communities such as Argobba and Afar over pasture and water are becoming more prevalent and common and all measures taken so far have been unable to resolve it.

## Community management in 2011 – popularity of government interventions

There are roads and paths that connect the community with the outsiders and within the village. They are popular and used by all members of the community. All the roads are in good condition and accessible with cars and horse carts without any difficulty. But the bridges are poorly constructed with wooden materials and did not get maintenance. As a result, it is difficult not only for cars and horse-carts but also for animals to cross over them.

In the kebele no land distribution or allocation takes place. Moreover, there is no land registration and certification in the area. The land is communally used for grazing.

Natural resource conservation practice is becoming common and popular in the area. The community also plant trees, construct conservation structures (cut-off drain, terrace, etc.) through PSNP but there is lack of follow-up. As a result, planted seedlings get dried out due to lack of follow-up and continuous watering particularly after the rainfall stops.

In the kebele there are primary schools and kindergarten that enable the community to educate their children timely (at appropriate age) and enable the children to have education without travelling far. The numbers of families who send their children for schooling has increased over time, resulting in increase of the number of students. The community also attempt to improve the schools and frequently contribute labour and necessary materials for the construction of school fences.

In the kebele there is no electricity or drinking water yet. However, there is a plan to construct drinking water in the year 2011/2012 in collaboration with PCDP. The community contributed a total of 41,251 birr in cash for the construction.

There are health extension workers who work in curative health service. They sometimes make home to home visits and provide training on sanitation, HIV/AIDS prevention, malaria prevention, reproductive health and other things. Hence, the curative health service has become popular and many members of the community have benefited. However, the extension workers only give tablets for painkillers and malaria when an individual suffers from the disease. For other curative health services the community usually uses the private clinics, health centre and hospital in the wereda, which is 5-6 km away from the kebele.

In the kebele there is an anti HTP committees established by the community to fight against HTPs such as abduction, female circumcision, and early marriage. The kebele officials also provide awareness creation for the community on different occasions. However, the enforcement by the officials as well as by the committee is weak and does not stop the community from practising HTPs. For instance, female circumcision is still prevalent and the community is practising it in a secret manner.

Regarding livelihood policy and package: the community is predominantly pastoralists who live from livestock rearing. The livelihood policies and packages are not popular in the community. However, the government has promoted the community to become agrarian and able to diversify their means of income. The kebele development agents provide training about farming and use of different agricultural technology such as improved seeds, improved cattle breeds, fertiliser, and pesticides. However, except oral trainings, none of such agricultural inputs have been provided to the community. Moreover, particularly between the years 2004-2009, the government organised women, youths and other men into groups and facilitated credit access for them so as to enable them to engage in nonfarm and off-farm activities. However, since 2009 the follow-up and support given to the cooperatives has become weak and all the cooperatives are disorganised. As a result, except few of them, many of the cooperatives are bankrupted and no longer operational at the moment.

The PSNP is poplar and 1044 individuals are benefiting from the programme (267 households). The support is given in two ways, direct support and FFW. Of 1044 beneficiaries, 80 of them are directly supported while 964 are supported through FFW.

## Ideas in 2011

### Local modern repertoires

The progressive members of the community include educated youths who have attended formal education. They favour the educational policy, health extension package and expansion of other infrastructure, because they assume that education, health extension package and expansion of infrastructures such as roads, telephones etc. are crucial for the development of the community. Moreover, they support agricultural interventions which encourage farming practices in the community as they assume that food security is maintained through becoming agrarian. However, they criticise the government for its failure to accomplish the plan accordingly.

### Local customary repertoires

Could not find.

### Incoming ideas

The government is promoting the community to engage in farming using either rainfed or irrigation agriculture. The community is also highly influenced and initiated to engage in farming. Accordingly, some members of the community have started to farm different crops such as maize, barley and sorghum using rain water.

An NGO named Fentalle Wereda Children and Family Development Association, promotes HIV/AIDS prevention and hygiene issues. It create awareness for the community to be protected from HIV/AIDS by having one sex partner, using condoms, avoiding using contaminated needles and knives etc. The community also accept the message and are practising it.