# Interviews with key development actors in Gelcha kebele, Fentale wereda, East Shewa, Oromiya

[Community public goods 1](#_Toc439770635)

[Guard – National Park, community forest….. 1](#_Toc439770636)

[Electricity organiser/leader (not government) – no electricity 2](#_Toc439770637)

[Livelihoods 3](#_Toc439770638)

[Champion Model Farmer - none 3](#_Toc439770639)

[Most successful woman farmer - none 3](#_Toc439770640)

[Most successful male youth farmer - none 3](#_Toc439770641)

[Successful pastoralist 3](#_Toc439770642)

[Investor - no investor in the area 4](#_Toc439770643)

[Leading cash-crop trader - none 4](#_Toc439770644)

[Leading woman trader 4](#_Toc439770645)

[Delala/fixer – none found 5](#_Toc439770646)

[Leading businessman - none 5](#_Toc439770647)

[Leading businesswoman - none 5](#_Toc439770648)

[Leading young male businessman 5](#_Toc439770649)

[Leading young female businessman 6](#_Toc439770650)

[Skilled worker 6](#_Toc439770651)

[Returned international migrant male - none 7](#_Toc439770652)

[Returned longer-term migrant male (inside Ethiopia) - none 7](#_Toc439770653)

[Returned seasonal migrant male - none 7](#_Toc439770654)

[Returned re-settler - none 7](#_Toc439770655)

[Returned international migrant female - none 7](#_Toc439770656)

[Returned divorced woman 7](#_Toc439770657)

[Ex-soldier 8](#_Toc439770658)

[Human re/pro/duction 9](#_Toc439770659)

[Head of private clinic - none 9](#_Toc439770660)

[Traditional health practitioner 9](#_Toc439770661)

[Traditional birth attendant 9](#_Toc439770662)

[Ideas 10](#_Toc439770663)

[Young male opinion leader –not found 10](#_Toc439770664)

[Young female opinion leader 10](#_Toc439770665)

##  Community public goods

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

The Metehara sugar estate is encircled by the site. It should be kept from animals (both domestic and wild) and people. There are above 80 individuals who are engaged in guarding the cane plant factory. It is looked after by guards from the community. But it is not community property. Those guards are a group of individuals from the community. The factory had been fenced or enclosed at the beginning of the 1950s, since then community members have been involved as labourers at the factory. Different individuals, groups and organisations are benefiting from the factory, such as:

* The owner of the factory (government)
* The factory workers who have higher positions (profession)
* Employed workers who have education (Diploma, BA, MSc, MA. etc.)

Those workers have been provided houses, electricity and water freely in their life in the factory. They could get different incentives and services from the factory, like they get ten kg of sugar at 4.4 birr/kg, fruits and other food at a lower price. They also get annual bonuses and praise, etc. There is a swimming pool and football pitch for their children’s recreation and their own, etc.

The community members are benefiting from its by-products like cane litter and cutting grass for their animals and selling it. He said that the factory is harmless for all, the community members and the workers as well.

He is 50 years old and has 25 years’ work experience in guarding. He started this work in 1987 because this job is used by him as a means of income. When he started work, he earned 2.50 birr per day and it increased through time and currently it has reached 23 birr per day. He is one of the guards and was selected as respondent for this module.

He works eight hours per day and six days per week, in total he earns 26 days’ wage per month. He receives his wage after the deduction for the services that are provided by the factory, such as: for health (10 birr), sugar (44 birr) and job tax (8 birr) per month. Other benefits from the factory are that he gets shoes, uniform (tuta) per year, but sometimes within six months and ten kg of sugar per month, exemption of health services costs for all the household members and children whose age is below 18 years old.

Problems related to the job: during dry season (winter) youngsters cut the cane to eat illegally, when he gets in trouble because if he takes action, he may be hated or discriminated against by community members and if the factory supervisor sees people taking cane illegally he has to pay a 50 birr fine per person. In their customary culture the Karrayu wouldn’t like to expose their people to the external environment or they didn’t want to take action against the Karrayu based on external influence. They are strongly consolidated and respect each other. This situation may make it difficult to take action against people from one’s own community.

 It is difficult to keep out wild animals like apes and monkeys; they are damaging the plants more than they eat. There is another problem, actually not related to the job, but related to the administrative management of the factory. If a person who gets sick doesn’t get drugs, they said, buy from outside and bring the receipt, but after getting it they didn’t refund the expenditures for the health services.

Because of strong supervision and control by the factory bosses and improving the wages the workers are motivated to work more and the external competition is also high to join this job. As a result, this helps to improve his job. The competition is high to join the job and the supervisors of the factory strictly control the workers (guards). If he wasn’t strong enough strong on the job, he might be lose his job and be substituted by another. On the other hand, if he is a hard worker, he could get additional payments and annual bonus and praise. For this he works hard. He doesn’t have a role in the community and no family members have roles in the site.

He looks to the factory for the benefits of the community and if it improved more the people will be benefiting more and job opportunities may be available to people. He is also ready to continue with his current work. The factory is continuing to expand its work and he assumed that the benefits to the workers will be improved.

Related to this job he doesn’t have interaction with either wereda or kebele officials. No recent problem.

There are factory supervisors, if he encounters a problem or needs advice he can tell or consult them and there is also cabo related to his work. He has close relation with cabo, as his daily work experience is recorded by him.

### Electricity organiser/leader (not government) – no electricity

## Livelihoods

### Champion Model Farmer - none

### Most successful woman farmer - none

### Most successful male youth farmer - none

### Successful pastoralist

Camels, cattle, sheep and goats are the kinds of livestock that are mainly kept in the area. Starting from September-April the camels are moved to Shashamane, Wossaina, Negele Borena and other distant places in search of pasture and water by the youth members of the community and are moved back during the rainy season (when feeding is available in the area). While in the middle of the year camels are kept following the sugar plantation so as to feed them the leaves of the sugar cane plant. During the rainy season mainly from May-October they will be taken to Mount Fentalle where the grass grows then. In general the cattle, goats and sheep are not taken far away like camels. They are kept within Fentalle wereda, following the availability of grass and water.

During the earlier time, particularly under Haile Selassie and the Derg, many members of the community frequently moved to distant place in search of grass and water for their livestock. However, following the expansion of the sugar cane plantation and drought many members of the community reduced their cattle holdings and also were employed in the factory as guards. Hence, the mobility of the members of the community has decreased and only some individuals currently are mobile within a shorter distance. Many of the community members are leading a settled way of life. Therefore, we are relatively free of the suffering that we were facing during long distance journeys in search of grass and water and also we are living a relatively better life than before.

I keep cattle, sheep and goats around the sugar plantation during the middle of the year and take them to Fentalle mountain. Herding of those cattle, sheep and goats is done by me and my wife and sometimes by my little children if they do not have schooling. However, the younger children take the camels to Shashemene, Zeway, Butta-Jira and other long distance areas following the availability of grass and water. I do not know the exact number of livestock I have because it is not our culture to count them in number. Rather we know them in their yard. Roughly, I have seven cows, four calves, one ox, fifty goats, twenty sheep, seven camels, and two donkeys.

Now my camels are around Negele Borena (Aris) and my neighbour is keeping them. After some months one of my family members will take over and keep them in turn. The other livestock is kept mainly by my wife and me and sometimes by my little children around the sugar plantation.

I sell milk and milk product (butter) when it is available, particularly during the rainy season when pasture is available and the cows give high milk product. However, I do not sell skins and hides, rather I use them either as a sleeping mattress or to make shoes.

At the moment, the cows do not provide good milk yield due to unavailability of grass. As a result, the amount of milk for sale is too small and the profitability is also low. However, during the rainy season the cows provide good milk yield and I sell it in large quantity and the income from it is better and good. I get about 80-100 birr per month then.

The problem is that all my cattle are a local breed and their milk yield is low. I simply strive to feed them without having good milk yield. Hence, the government should distribute improved cattle breed as it does in other kebeles.

I am a 62 year old man. I am successful because of Allah. I never get any assistance from DAs, or kebele and wereda officials.

I am an elder and serve in dispute resolution in the community. I also facilitate tax collection in Gelcha zone of the kebele. However, none of my family members have a role in the community.

In the future I want to engage in farming for market production and aim to construct a house at the urban centre. Moreover, I will keep educating my children until they reach a good educational level, up to university and college.

I never consulted or asked advice of any wereda officials or extension advisors or kebele officials so far. But when my livestock get sick I take them to the wereda vet office and get medical treatment. For livestock herding, particularly when I do not have labour, I consult my neighbour to keep them for me and I also do the same in turn. I did not face problem recently that need assistance from officials or others.

### Investor - no investor in the area

### Leading cash-crop trader - none

### Leading woman trader

She sells chat, soap, kerosene, sugar, salt, coffee husks, different kinds of candy and biscuits, cooked grains (nifro), tea, cigarette, fino and fagulo (animal food) various smok [smoking?] materials (etan and sendel), drinking water, etc. She sells these in the market on Thursday, and on other common days she sells them in her shop.

She brings these and other consumptions good from Addis Ketema, buying them from the wholesale shop. Her children are selling the goods when she is working on the cart. She has her own horse cart which helps to transport the goods from the town to home. Now trading is not as profitable; because of the increase in the price of the goods, people prefer to buy things from town. Therefore the frequency of selling goods has decreased as compared to before. Currently the profitable goods are chat and food like biscuits, candy and ‘nifro’ and tea. At the beginning she was the only women trader in the area, but now a lot of women are engaged on that work, even in her village about four women are doing the same, but she is the leading one.

Inflation is the main problem linked with her business, the prices affect the purchasing capacity of the people and they prefer to buy from town which is a little bit cheaper than the area.

Early in the morning she cooks biscuits then she milks cows and goats, prepares breakfast and after having it she starts to work on the cart. Seven o’clock is the time that chat comes from its source to the town (Addis Ketema) and she goes there to buy it and then she goes back home around 8-9 o’clock. Then she collects small animals, prepares animals food (cutting grass or collecting cane leaves) and prepares dinner after milking the cows and goats. Except weekends (Saturday and Sunday), she works on the cart from 3-8/9 hours (at local time), when her son substitutes on the cart work.

She is about 50 years old and she started trading 16 years ago, when she belonged to the poor category and she hadn’t any livestock. The livelihood of the household was her husband’s salary (he was a guard of sugar cane at the factory) and income from selling of charcoal, and firewood and grass. She had saved about 400 birr from that income to start trade because she had been aware that trading is profitable, learning from her experience when she sold sugar that her husband brought from the factory. Then she became profitable from trade and she bought nine goats with the profit and the numbers of livestock increased through time. Currently she has ten camels other than shoats and cattle and she is categorised among the rich persons in the kebele. As a result she has got praise from the zone town (Nazreth) that are Medaliya certificate and radio from the hand of the regional governor (Aba-Dula Gemeda).

She is a one-five development group leader and model trader (she is the only leading model female in working hard), she is raising three orphan children without assistance, except that the FCFDA provides them educational materials. Even the kebele didn’t include them in PSNP assistance, when she asked the officials they replied, you are rich and you may help them. There are no family members who involve in business activities and one of her elder sons went to America and he has not yet sent remittances and the youngest two daughters have joined college last year, one of them is at private college in Nazreth and the other one is at Government College in Borena and all the rest are attending school from elementary to high school.

She has good relations and interactions with wereda and kebele officials and they are collaborative on what she needs from them. For example, she got a trading licence from the wereda finance office last year, when both kebele and wereda officials helped her during the process. She shares her work experiences in meetings when either wereda or kebele officials invite her to do so. Generally she has good relations and interactions with all community members. Though she wants to construct a big shop to expand her work, she worries about the impact of increasing prices. This is because of greatly increased prices of consumption goods, the local people shift their supply. This means they prefer to buy things from the towns rather than buying in the locality because it has a slight difference in their prices. So she prefers to continue as in the current status/condition to see how it goes.

### Delala/fixer – none found

### Leading businessman - none

### Leading businesswoman - none

### Leading young male businessman

I engage in selling different shop commodities. However, there are no local business individuals who engage in the activity I engage in. Almost all of the young individuals in my kebele are pastoralists. They do not have their own businesses and they only sell their parents’ livestock after fattening them to help them. Many urban individuals who engage in the businesses bring the commodities from Addis Ababa and Adama. Then the products are sold in the market centres on market days and in shops. There is no credit service for the business. There is no transportation problem to bring the commodities from Addis Ababa and/or Adama. However, there is a problem of transportation on market days to transport the product from one market centre to others.

The profitability varies from day to day but it has good profit as long as you get a good market centre and bring products in demand by the customers. The competition among the businessmen is good. We all respect each other and each of the trader fixes and sells at a price for a given commodity as he/she wishes. Many of us have permanent customers who frequently visit and use a commodity from their respective traders.

There is a problem of theft on market days. There are many individuals who steal the products at the peak period of the market time. There is no exclusion for being young or old.

I sell battery cells, livestock medicine, socks, insecticides, pants, artificial ornaments etc. at market centres on market days. I have worked together with my wife and do not hire a labourer/assistant for the activity. I have worked on market days, two days a week. One day (on Thursday) I trade at Addis Ketema market centre and on Sunday I trade at Abadir market centre, usually from 8:00am-6:00pm.

When there is a market day I sell gross about 1000-2000 birr per trading day which is good. Even though I do not exactly know the daily profit, the trading business is much better than to be employed by others (by any organisation or individuals). However, I have a lack of capital to expand my business that hinders me from working more than I am doing now.

I am 23 years old and have graduated from Haramaya University, department of English with BA last year 2010. I started trading when I was grade 2 to so as to obtain educational materials. At that time I sold grass that I mowed from the sugar plantation. I lost my mom when I was a child. I gradually changed my business and when I reached grade 10 I started to trade the product I am trading, bringing it from Addis Ababa. When I completed grade 10 I married and kept on working the business with my wife alongside attending my education in grade 11. When I joined University my wife took over and kept on working until I graduated. Many members of the community take me as a role model for youngsters in the community. Moreover, my father is one of the elders who is called on during dispute resolution in the neighbourhood. Now, I have a daughter aged 4 and she does not engage in the business so far. In the future I want to be employed to upgrade my profession and expand my business and open a shop that my wife will work in.

I have a friend with whom I grew up and we studied at the same school and university as well. It is with him I discuss and consult on all my problems that I face (if any). However, I do not face serious problems that need a discussion with officials.

### Leading young female businessman

The business is trading of consumption goods including providing animal health services. The goods come from Addis Ababa and are sold at home and in the market on market days. There are two market days at Addis Ketema and another two market days at Abadir (one of the Metehara sugar factory camps); she goes there to sell the goods and the other week days she is selling at home. She spends her full time on marketing activities either at the market or at home. She didn’t want credit access because she has enough money to run her current work. The transport is arranged by her husband and goods are bought from Addis Ababa by him, and other consumption goods like soap, salt, sugar, kerosene, coffee husks, matches and other simple materials are bought here by her. Almost all goods are modern products which come from Addis Ababa and some others are locally available like different women’s jewellery for neck (various kinds of chele), hands and legs, hair, and hair scarves which have more demand. Animal drugs also have more demand and some other good are seasonally demanded, such as children’s clothes and women’s jewellery and scarves which are demanded during holidays, even if they haven’t money they take them on credit. At home there is not as much demand because the house is very near to town (Kotu village).

Theft is a common problem for all traders in the market. To deal with the problem all traders work at the same place keeping their properties in collaboration and during market day she works with either her or her husband’s relatives to assist her. She faces difficulty to load the goods on cart or on car, to overcome the problem she asks assistance of relatives and sometimes she pays.

She sells manufactured goods which are important to the people and demanded by them. She sells animal drugs and gives injections (hidden) learning from her husband. There is no wage employee, except a paid for labourer who loads the goods to the lorry or cart. All days and hours in a week are spent on marketing work. She is benefiting from it in that she has 25,000 birr in the bank and in total her capital has reached about 40,000 birr.

She is 25 years old and she started this work when she got married eight years ago. Her husband had been involved in market activities since he was in grade eight. After he married her, he worked with her but trading activities were more done by her as he spent more time on school work. In 2009 he joined Alemaya University in a degree programme, since then she has been totally engaged in marketing activities and dropped her education at grade five. Even when he was attending university, he bought goods from Addis Ababa when she told him. She made him a surprise in giving 10,000 birr at his last summer’s graduation from the profit of her work in his time at university.

She doesn’t have roles in the community; her father is gere leader at Kutu (Momoji) village. She thinks to work more but first needs to wait for her husband’s job opportunity. If he will get new job with his own career, she will move there to continue her education with shop work.

She hasn’t any interaction with either kebele or wereda officials or other community leaders. She goes together with other local traders to market and they talk about their work experiences. Other people outside the community who have the same activities and work in same area help each other, and protect each other from theft.

### Skilled worker

I work on house construction, doors, windows, “mofer”, “Digir” and other. I am the only person in the kebele who engages in this activity. The wood for making doors, windows and other things is sold in Addis Ketema while the grass for roofs of houses is found in the area. I only charge my client for my labour. Other inputs are made available by the owner himself/herself. The inputs are transported by horse-cart. The job is not as such profitable but it serves me just for survival. I solely live from the income I get from the activity. However, there is no problem related with the work.

I construct houses and other things based on the agreements I make with my clients. At a moment, I am constructing a teachers’ tea house for Gelcha elementary school. I do not have permanent working hours and it is difficult to guess the average working hours because they vary based on the availability of work. When I have made agreements with the clients, I work all the days until I finish and hand over a given job according to the agreement. The payment also varies based on the size of the house under construction and individual ability to afford. For instance, I am working on a tea house for Gelcha Elementary school for a total of 150 birr. For a “Digir” I charge 15-20 birr.

I have no employee on a permanent basis. But in rare cases, when I deal with large houses and need assistance I hire a labourer on a daily basis for 25 birr.

The problem is that some peoples do not well understand how much the job is difficult and they consider it as easy. Hence, they are not willing to pay the appropriate price for the service.

I am a 56 year old man. I started constructing houses when I was young in my birth place (Mogger, West Shoa). When I came here for the first time (16 years ago), I engaged in charcoal making for an individual. While I was making a charcoal, an individual requested me to construct him a house and I did it and received 300 birr. Since then, the community members started to visit me to construct for them and I stopped charcoal making and become a carpenter. I did not receive formal training but for the first time I learned this profession from the community I was living with. At my place, I observed and participated when the community constructed houses in “Debo”. I and my family members have no role in the community. Moreover, none of my children not engage in this profession yet as they are kids.

Aspiration: For the moment I do not have an alternative job except house construction activity. However, if irrigation water will be accessible in the kebele, I want to farm my plot using irrigation water on a permanent basis and stop my current activity (carpenter). When I face a problem I discuss with and consult my friend who treats me like a member of his family. I ask him when I face financial constraints and other problems. For instance, last time, I got sick and asked him to take me to the health centre. Then he gave me 70 birr and I got treatment at the health centre.

I never went to kebele or wereda officials to get my problem solved.

### Returned international migrant male - none

### Returned longer-term migrant male (inside Ethiopia) - none

### Returned seasonal migrant male - none

### Returned re-settler - none

### Returned international migrant female - none

### Returned divorced woman

She was born and grew up in the area, at Arboye village, and she went to Kobo kebele in the wereda because of marriage, being the second wife. And again he got a third wife through inheritance marriage. Frequently he beat her and one day he when he beat her, her eye was seriously harmed and her brothers initiated her to divorce him. When she went to the wereda women’s affairs to consult what she should do to divorce, after getting their advice she accused him; the wereda court shifted the case to community elders and they attempted to solve the problems like this and said: divorcing and property sharing among the Karrayu is not the custom and it is taboo that a wife accuses her husband. Therefore, if you can’t live with him simply leave his home and stay with your family here, or give him the children. On this her family agreed on the idea and they believed that she should be not be doing new things. And then her brothers promised to help her with her three children and the kebele chair gave land, then she started to live in Gelcha at Arboye village in her house.

Her husband has 14 children, three of them are hers and living with her. She is 30 years old. She divorced eight years ago, since she divorced, in the first four years she sold firewood and charcoal, but she was suffering with back pain and severe headache. Then with the help of her brothers she has started marketing activities on market days and selling consumption goods at home and often she involves in shoat trading if she has got money.

She has an identity card and contributes all kebele contributions including land tax. She said, I am benefiting from divorce, even if I live with economic problems. The effects of her husband hitting her are that she suffers with back pain, headaches and eye illness. She hopes in her children and said, I sent two of my older sons to school and they are attending at grade four and two respectively. She has planned to help them well until they complete their education.

### Ex-soldier

I grew up in Gidara (another kebele of Fentale wereda). I did not attend formal education. I was herding camels and other livestock for my family. I joined the military force willingly when the government recruited military for the Ethio-Eritrea war in 2007. At that time, the government was announcing and initiating youths to join military forces so as to save their beloved country from external threat. Following the initiation, I and seven of my friends were fascinated and decided to join the military force so as to see a new world that we never experienced before. Before we joined the military, the community had a wrong perception and none of the individuals in the area had experienced the military life. Hence, many people begged us not to go but we refused and joined the army. Then all of us stayed in the military for five years and returned.

First I was taken to Dufty camp (military camp in Afar) for training and after six months’ stay I was taken to Bure site and stayed for a year. I participated in Zaleambassa battle and my eye was injured by a bomb and then I was taken to Mekelle hospital for treatment. After three months of treatment I recovered and again was taken to battle. However, soon after I joined battle I couldn’t stay on the battle field due to my eye. Then with confirmation of a medical doctor, the ministry of military force terminated my agreement and made me return to my home land safely. Then having the letter of resignation from the ministry of defence I joined the sugar factory for guarding. Now (after my return) I have married and got a child.

I am 29 years old. I have land that I cultivate during the rainy season. Before I joined the military force I had fenced the plot that I am using now and my parents also protected it during my absence.

When I returned my father and mother passed away and I become responsible to assist and educate two of my younger brothers. Now I am living with my wife and son and assisting two of my brothers. I am one of the militias in the kebele.

I do not face any problem for my return but I have benefited from my return. It is after my return that I have married and got a child and also been able to assist my parentless brothers. If I had not returned I might have been killed in the battle and lost all this advantage.

Aspiration: in the future I want to engage in fattening and selling of livestock. I have joined an equb with the employees of the sugar factory so as to accumulate what will enable me to start a business. Moreover, I want to engage in farming activities for the market using irrigation water if it will be accessible in the area.

I have no network with wereda officials. But I have good relations with kebele officials (the kebele chair and others) as I am a militia. I also have good relations with community leaders such as elders. I do not face problems recently. But when there were meetings and/ or militia duty in the kebele that overlapped with my duties (guarding in sugar factory) the kebele chair resolved the problem with my organisation. I told the kebele chair to arrange with my employer organisation (sugar factory). Accordingly the kebele chair informed the wereda administration about the case. Then the wereda wrote a letter to my organisation for them to give me permission. In this way I have got permission many times from my organisation and engaged in kebele activities.

## Human re/pro/duction

### Head of private clinic - none

### Traditional health practitioner

I heal different diseases including anthrax, snake bite, uprooting milk teeth, eye spirit, sexual problems etc. For all diseases the medicine is found from roots and leaves of plant species which vary based on the specific disease. The price for treatment is also varies based on the disease. For instance, for anti snake poison I request 100-150 birr which depends on the ability of individuals to afford.

There are different people who come to me from old to young, having different problems. Mostly youngsters visit me to have sexual partner and sex related problems. I do not practice the activity as a permanent duty rather I perform it when people come through reference and recommendation because it is tedious to find plant roots and leaves for a given disease. Moreover, I am busy handling other activities related to Aba Gada. Hence, I do not have a fixed time for this as I only help individuals who come through recommendation and reference on a part time basis. I do not have any relations with the health centre and hospitals and none of the government bodies prohibit me from doing so. I do not know exactly the income I earn from the practice as I rarely work which makes it difficult to calculate the income.

The problem is that it is difficult to find the roots and leaves of plant species that treat a given disease, because many plant species are not available as they used to be. Hence, the government and other concerned bodies should give emphasis to plant conservation to save them from extinction.

I am a 46 year old man. I started traditional medical practice at the age of 15 with the assistance of my beloved neighbour who taught me about it. I am Aba Gada and engage in many activities in the kebele. My wife is also organiser of the community school feeding committee.

Aspiration: I do not want to continue in traditional medical practice because it is tedious to search for roots and leaves of plant species and also I am so busy on other duties related with Aba Gada. I also do not recommend my children to be traditional medical practitioners, rather I encourage them to study hard. I do not face any problem related with the job so far. But as I expressed earlier I have good networks with the community, zone, wereda and kebele officials and individuals as I am Aba Gada in the community. Hence, I want to serve as Aba Gada in the future as well.

### Traditional birth attendant

About six traditional birth attendants were given training by Goal-Ethiopia around 2003 about provision of health care services for pregnant women, infants and during delivery. It gave education and advice to traditional birth attendants that they have to keep personal hygiene and pregnant woman’s cleanness during delivery and it provided gloves and plastic type clothes. The traditional birth attendants do not have as much interaction with government health service providers relating to their job. They are co-operating with health extension workers during polio campaigns. They have no cash payments or other benefits linked with their job. Even the government doesn’t provide gloves and other delivery materials since Goal-Ethiopia phased out from the site in the last five/four years. Since then there has been no training, advice or other support to improve their job. However they don’t stop their services to the people.

She is 45 years old and she had started this practice when she got married that she had learnt from her mother when she was young. She provides delivery service and treats pregnant women just as she was trained, if the case is serious she sends them to health services. She also gives advice that a new baby should be fed mother’s breast milk instead of being fed butter. She hasn’t other roles in the area; her brother is Aba-geda (Boku) of the community.

She is ready to serve the people until she dies and she teaches her daughter what she learnt from her mother. And she suggested that if the government would be involved in this service, the performance of traditional birth attendants would improve. Almost all deliveries happen in the area with the help of traditional birth attendants. She has close interaction with other traditional birth attendants, when she asks their help during complicated delivery they work jointly. The wereda heath professional told them to report to the health post, but they didn’t do so because they didn’t get any help or support on their job, so why do they need reports of our work performance, as she explained.

## Ideas

### Young male opinion leader –not found

### Young female opinion leader

She is attending grade four in Gelcha primary school and she is doing well in academic performance. She is 17 years old and her mother is an active participant in the kebele. She is a wereda councillor, health promoter and NGO health issues representative, on the PSNP retargeting committee and gere leader at Somali village. She involves in trade and has external interaction with other communities linked with trading activities. She said that all females who have own income and are employed workers are my model. She wishes all community women to have their own income and adolescent females to get education access. As a result about four adolescent females are attending school from her village. She gives advice to young females to learn and not marry before completing their education and also advises them not to start sexual practice before marriage, because she took training from FCFDA about HIV/AIDS and personal hygiene to train the rest of the youngest, while she gives advice and education informally. She has strong relations with young females and they follow what she is doing. For example, she covers her hair entirely and didn’t sing at school in the ecstatic period (Music) because it is against the Islamic religion.

She has strong aspirations on female’s education and women’s income generating activities. She told me the cause of this idea: mothers have close relations and have more responsibility to their children than fathers. Therefore, if women have their own income it enables them to care for their children well. She had experience of mothers who are educated and have their own income who care for their children and give more attention to children’s education, when she was in Addis Ababa and Dire Dawa and Djibouti. She stayed about two months in Addis Ababa because of illness and she went to Dire Dawa and Djibouti (last summer only) for the summer.

In the last two years she has been an opinion leader for young females. Sometimes teachers and community members blame her when other young females are doing new things. For example, when they are reluctant to shake hands with boys, unwilling to sing the cultural songs at school and in different festivities in the community, in their dressing style, unlike others they entirely cover their hair with large scarves, and refusing traditional practices. And also adolescent girls are reluctant to herd cattle, etc. Moreover the music teacher forced her to sing a song during the subject period and she didn’t feel good. Her plans for the future are that she has to be a more active follower of the Islamic religion and be successful in her education to change the current situation in the community. Especially, she wishes to stop traditional practices (particularly female circumcision and inheritance marriage), and not only increase the number of female students but for them to reach successful ways in their education.