# Interviews with key development actors in Harresaw kebele, Atsbi Wemberta wereda, East Tigray

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## Community public goods

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

The place where the respondent is guarding is a forest and it is found around the Afar border. For a person who walks fast it is one hour’s walk from the centre of the tabia. It is found in kushet Harresaw. The forest has various kinds of trees which include olive, conifers and tahises. It has wild animals like hyena, fox, deer, mole and rabbit. The forest is being guarded to prevent people from cutting trees and to prevent animals from entering and destroying plants found in the forest. The forest is not fenced but it is just protected, it is very far from where people live. The forest land started to be guarded in 1996.

The community as a whole has benefited because having a forest is good but those individuals who keep bees in the forest benefit because they get good honey production. The community also benefits from the grass that grows in the forest. There is no one who got harmed because of the guarding of the forest. There are a few people who got permission from the wereda to cut dead trees. They cut them and pay a tax to the wereda. No one can cut dead trees without having permission from the wereda. There is no permission to cut living trees, it is illegal.

The respondent is a guard and he prevents the cutting of trees by individuals and the entering of animals to the forest. The guard works all 7 days, 6 hours per day. It means 42 hours per week. He works in a shift with other guards. At tabia level there are 7 guards to guard forest lands. The biggest forest area is called Sordolo. The respondent is paid a monthly salary of 90 kg wheat or sometimes cash, 440 birr. There is no problem in relation to doing the guarding. The salary which he receives is not enough and it does not fulfil their needs. All the guards including him guard because the land is theirs, there is a sense of belonging. Otherwise the salary is very low. For the future the salary paid for the guards should be increased in a way that it is enough for their life.

The guard is a 46 year old man. He started to work there in 2008.The reason why he got the job is because the community elected him saying that he is strong and he can be a guard properly. The guard does not have other roles in the community. He also does not have any one from his family who has roles in the community. For the future he aspires to continue working as a guard until the community remove him from the position.

Whenever he has something that needs communication with others his main network is the Agriculture and Rural Development office workers at tabia level. When he catches people red-handed while cutting trees or letting animals enter to the forest he takes the case to the Agriculture and Rural Development office. He does not have direct communication with the wereda. He also does not communicate with community leaders about his job. There is no recent problem that he faced in his job. When individuals transgress rules and cut living trees their case is seen at the wereda. If it is making animals enter in the forest the case is seen at tabia level.

### Electricity organiser/leader (not government)

Electricity first arrived in the community in 2010. However, only about 20-30 households are having access to electricity now. There is no widespread access when compared to the size of the tabia. There is electricity in some households of kushet Ma’ekel. There is also electricity in the school and health centre found in kushet Lima’et. There is no electricity at kushet Harresaw.

The government installed electricity in collaboration with the wereda. Now community members pay up to 1000 birr to install an individual electric power meter. There are those who paid 700 birr-900 birr. Those who benefit are people who have financial capacity and those who live in the centre of the tabia in kushet Ma’ekel. Those who live far do not get access even if they have financial capacity. People benefit by using electricity for lighting, mobile charging, TV and radio. For the future there is a plan to expand up to St. Rufael church within Ma’ekel. Now the respondent is not collecting contributions because he is busy and nobody replaced him so far. They make profiles at households needing installation of electricity.

He got his own personal electricity meter and he paid 1060 birr for it. There is no reward given for what he does. The problem is that some are reluctant to pay for their electricity bills but eventually they pay. For the future the government should assist, and if not the community should cooperate and expand the electricity coverage.

The electricity organiser is a 44 years old man. People from the wereda come and spread the electricity while his role is to collects bill payments. In the community he also is the irrigation committee chair and chair of a drinking water committee. He works as land judges and he works in the social court. There is no one in his family who has roles in the community. His future aspiration is to work more in his economic activities which could improve his life. He does not want to continue to work in collecting electricity bills. Whenever the electricity organiser needs something he communicates with the electricity power office in the wereda usually through phone. He communicates with the tabia officials in the tabia. He does not communicate with community leaders. There is no problem that he faced recently.

## Livelihoods

### Champion Model Farmer

The champion model farmer is a 50 year old man. He became model farmer by concentrating on his own activity after resigning from being a law prosecutor, and because he listened to the DA advice. There were 10 individuals who were identified as champion model farmers in 2011 and there were a total of 160 farmers at wereda level. The selection process is done by the kebele cabinet and the criteria include improving life using the government inputs properly. They are identified by the cabinet and the community approves; then their list is sent to the wereda.

He has been a champion for 5 consecutive years. Previously, he participated in training for 10 days at Wukro and was given 700 birr as daily per diem. Also, he had received 350 birr after he participated in training for 5 days at Mekelle. The training was about how to improve life using the agricultural inputs and how to keep personal hygiene and sanitation of the environment. The champions are expected to use the government agricultural inputs and modern beehives, and to be role models for other community members. Thus, as he promised during the training, he has taken two modern beehives, fertiliser and improved seeds. To be a champion man helps to benefit from the government’s inputs and to improve life. Otherwise, it doesn’t create any problem. This kind of programme has motivated many farmers to work hard on their farms and change their life. So far, he has been able to produce from rented land in addition to his farm land. He produces peas, lentils, tomatoes, spinach, potatoes, apple, *abish* and so on in addition to producing barley and wheat.

He has not tried to produce coffee, chat or ginger because they are not common crops in the area. As a model farmer he uses irrigation, fertiliser, improved seed, BBM and tyriger. He has one milk cow and he does fattening. He suggests that as the climate of the area is not comfortable, it would be helpful if he could get improved seeds of potatoes that are adapted to the climate. He said that his life of 5 years ago has now been changed as he focused on his activities and became a model farmer, and he is considered as a rich man.

He sells his products at the Dera market; he has benefited from the increasing prices in the market because he sells his products at better prices. He believes that the credit services and inputs of the government are helpful for those who use them properly; but they can be destructive for those who misuse the resources. For example, he had borrowed 5000 birr from Dedebit in 2006 and he used it properly. He was able to put a corrugated roof on his new house in Dera. He has paid it back on time. He is a member of the kebele council, the farmer’s association and the party. His wife is cashier (tax collector), member of the kebele cabinet as finance officer, member of the kebele council, TBA, and member of the party and she is team leader of the women’s development group.

For the future, he has planned to produce cash crops on his farm land. Meaning to say, he wants to limit the types of cereals he produce and to concentrate on more production of vegetables, roots and fruits which will help him to change his life.

He contacts the kebele DAs when he has any problem or when he wants some advice in doing his farming. He also contacts the experts that come from the wereda when they come to the kebele. Besides, he communicates with other model farmers in the kebele. For example, he discussed with the crop DA recently about what kind of fertiliser to use for irrigated land, how much to use and when to sow seeds. This is because last year his crop was affected by the frost because he sowed it early.

### Most successful woman farmer

The respondent is a 45 year old woman. The most profitable way to use farming land in the community is to plough on time, to use fertiliser on time and to use compost. In terms of crops the most profitable crops are improved wheat and improved beans. But many people produce barley to escape from frost. Beans are easily affected by frost. There is no production of coffee, and chat in the tabia. People also produce onions, potatoes, garlic and caulis on a small scale mostly for their own consumption. People have planted apple trees but they have not started to give fruit. Only a few started to get fruit. People grow eucalyptus trees and they benefit by selling them and using them for house construction and fuel. Using irrigation in the places with water is also very profitable because it enables to produce twice a year.

In general terms the farming production in the area can be increased by using fertiliser and compost on farm lands. Digging water wells in places that do not have access to water from the dam is good because they can plant vegetables. The community should also use improved seeds and work based on the advice of DAs. Using various crops is good to increase farmers’ production. Awareness raising activities should be done in the community to make them use new technologies.

The respondent sows improved wheat. She also has irrigation land and she used fertiliser but it was destroyed by snow. She sows lentil and beans. The respondent has grown onion, garlic and potatoes. She benefited by selling the vegetables in Harresaw. There is no cash crop that the respondent produces. The new technologies that the respondent uses are irrigation, fertiliser, improved seeds and stina. She was producing better in everything when her husband was alive, now her husband has died and her irrigation production is reduced. She used fertiliser, compost and improved seeds so she became successful. She weeds unwanted plants in her crops on time. For the future she expects that her life will be improved. The DAs advise the community to get production and it is important because she is using irrigation, improved seeds and fertiliser with the teaching she got from the DAs.

The respondent has one cow and gets milk from it. She has one ox but is not for fattening, it is for ploughing. She sells butter from the cow but not milk because milk is not sold in the tabia. She has a small grazing area which grows grass for her animals. She has a few trees for fodder. The respondent has 8 chickens, she sells eggs and she sells chickens. Selling chickens and eggs is very profitable. She does not have bees currently. In the past she used to have bees but they disappeared. The government credit is good but in her case she took credit and bought animals but it was not helpful because they died.

For the respondent the market changes are important because she sells her production at better prices.

She did not have access to non-government services. The respondent does not have other roles in the community. She also has no one in her family who has roles in the community. For the future she wants to work harder in agriculture and get better income. With regard to her network in the farming her son communicates and brings her information. He communicates with DAs and other farmers. But she does not ask others, she just listens when they give lessons.

### Most successful male youth farmer

He is the 30 year old man who is development team leader and leader of the largest iddir (and one of the only ones established with the development groups, to be successful). He is landless but sharecrops irrigated land. The most profitable way to use farming land in the community is for garlic, tomatoes, vegetables and so on which are irrigation products. Moreover, apple and eucalyptus trees are profitable because their cost is increasing over time; although they have not been widely produced. Many people have already started to produce these cash crops. In general, the respondent said that the community has to learn producing vegetables and other cash crops such as beans, wheat, *demhay* (type of wheat), *abish*, etc rather than producing barley only. The respondent uses modern farm technology, BBM and Tyrijer, fertiliser and improved seed. He has a water pump. In addition to farming, he is also engaged in fattening and poultry production. He feeds the cattle keeping them at home.

He said that he is 31 years old and has been successful because he implemented modern inputs provided by government and because he used the credit money properly. Besides, the increasing price of the products he sells has helped him to be successful (this was a very important factor). The government’s credit and extension service is helping him greatly. There is a cooperative that provides credit service in addition to Dedebit’s saving and credit services. But it provides credit service only up to 1,500 birr so that he doesn’t borrow money from the cooperative. He participates in development groups and he is a member of the party. His older brother is a member of the land administration at the kebele. For the near future, he (the successful youth farmer) plans to improve his life and to graduate from the safety net programme, because he gets a better return from focusing on his own activities.

### Investor - none

### Leading cash-crop trader - none

The farmers in the tabia that produce cash crops (vegetables, eucalyptus tree, etc) sell their products in the market by themselves. Otherwise, there are no people who are cash-crop traders in the tabia

### Leading woman trader - none

There is not woman who is as such called leading trader. Respondents asked below are not actively participating in a leading position, but they are in business.

### Delala/fixer

The delala is a 51 year old man and he is the only man who is known for delala. His work is mainly to link livestock and house buyers and sellers. He receives money from both sides by linking the buyers with the sellers in Atsbi and Dera markets. For instance, this week he received 50 birr from the buyer and 50 birr from seller after he mediated the sale of an ox which was sold for 3,500 birr. As there are not many brokers, there is no competition and there is no problem. But sometimes, when he sells livestock that have some problems, the buyers come with the livestock so that he returns their money by asking the sellers. Although his main work is farming, he does delala in market days: two days/week in Atsbi and Dera. He said that he gets on average about 500 birr/month. He started the work three years ago when he saw delalas in Wukro and Mekelle. He is a member of the farmer’s association. He has siblings who serve as party members and fighters. His children are still students. He plans to strengthen his work. He wants to share experience with his brother who has licence of delala in Quiha. He wants to have a licence to make his business legal and to do other work of delala as for houses and land in addition to livestock marketing to maximise his benefit. To get engaged in brokering houses and land (properties) the license is a must. And this is increasingly good business as more and more people want to buy land or a house in the area, as more and more households have relatives who have migrated and when they are successful, either they or the migrants want to invest locally.

If he has any problem like if he mediates selling of livestock which have some problems, he consults the legal officers in the wereda and he contacts his brother who has the same profession. Also, he asks his friends in Wukro and Mekelle who do the same work for some advice. Recently, there was an ox which was sold; but it refused to eat food. Then, the buyer brought the ox to him. Then, when he asked the seller to return the money, he refused. Then, the delala gave the money to the buyer and sold the ox to someone else at a lower price. He did this because he didn’t want to kill his time in accusing the seller in the court; he could accuse the seller because he had an agreement to pay back the money if the ox was not healthy.

### Leading businessman

The leading businessman is 26 years old and he is engaged in petty trade (keeping shop, selling livestock skins and hides) and he rents land for farming. There are 7 businessmen in the kebele. He sells livestock skins by buying from Afar region and from the kebele and selling them at the wereda town. Besides, he sells consumable items in Dera and Harresaw by buying from Atsbi. He has never taken credit; he works using his own money. He carries the items from Afar by his two donkeys and he uses cars from and to Atsbi to Dera. Sometimes, he loads the items from Afar to Atsbi by car. He thinks that the competition among the businessmen is high because the skin business is very profitable. Those who have farm land have better success because they can cover their food costs from their farming. The problem is when one has to use the money he gets as profit for purchasing food items all the time, there will be not much change in life. His wife helps in keeping the shop. In Afar, he has three people who buy skins and hides with his money and he pays them 2 birr/one skin. His day-to-day work is doing trade; but he has no limited day and time for work because he works only whenever there is work. He earns on average 700 birr/month. One of the problems he faces in doing the job is robbery. For example, in 2011, he lost 14,470 birr, gold and other properties from his house. This was when he went to Afar; the robbers broke his door and took all those things. That time, in 2006, was when he started the business. Before he started the work, he was working guiding the donkeys that carried the skins for other people. He was paid 15 birr/day. Later on, he started the business doing it by himself. He is a member of the youth association and he contributes the annual fee because he hopes to receive land through the association. He has no family member who has a role in the community. His wife helps him in doing his work, but his daughter is too young to help. He has planned to open a restaurant in the near future. When he needs money, he borrows from his sister’s husband. When he wants information about the price of items, he contacts other traders in the kebele and those who are in Atsbi. When his house was robbed, the police and the kebele officials cooperated with him by looking after his house and searching for the suspect.

### Leading businesswoman

The respondent is a 55 years old woman. The business that the respondent is engaged in is selling cereals and beans. She goes to two places for trading: she buys grains from Dera and she takes it on donkey to Atsbi. She buys grains from farmers. The grains that she buys at a cheaper price are from Harresaw and farmers from the surrounding tabias who sell at Dera market. She buys grains and she sells at Atsbi market. She also sells grains from her own. She also sells butter. There is good access to market. She took credit from Dedebit and the cooperative and she returned them back. She has one donkey and uses it for her trade. There is profit from the business but it fluctuates; sometimes it is high and at other times it becomes lower.

There is not much competition as there are not many people who are engaged in trading grains. Buying grains in the harvest season and selling in June is very profitable for those who have enough money. The profit is double. Problems that are being faced by all business people in tabia are shortage of money and the prices of grains get higher when they buy it. In rare cases people get losses in trading.

The problems that happen in relation to being a woman are in loading and unloading grains and riding donkeys. Men are very good at these things. Women also do it but it is not as easy as they are for men. Sometimes whenever there are men relatives they support women in loading and unloading grains and other materials. In selling and buying grains women are better.

There is no one employed in the business. She spends two days in her business. She buys and sells grains on Saturdays and Tuesdays, which are market days at Atsbi and Dera respectively. In those days she works for 12 hours per day and she works for two days per week which is 24 hours at work. Her day-to-day work in the other days is preparing food and doing household chores, and other social participation. She gets profit as a result of working in the business. With the income she gets she helps the household and raises her children.

The respondent started the business since 1985 because there was drought and she started it as a coping mechanism at that time. She was bringing grain from other places like Edagahamus, Adigrat and Afar. At that time the profit was very high when compared to the current level.

The respondent has no role in the community. She has no one from her family who has a role in the community. When the respondent needs something, wants advice or has a problem with her work she communicates with traders in Atsbi and Dera. She asks businesspeople what is profitable. She does not communicate with wereda and tabia officials regarding her work. The respondent has not faced any problem recently. For the future the respondent wants to continue in this business because it is profitable.

### Leading young male businessman

He is 27 years old. He is engaged in petty trade and selling drinks. He said that there are 6 shops in the kebele and there is Carambula/billiard for entertainment and over 10 drink houses. Besides, there are different areas of work opportunities such as barber shop, tailor, etc. He brings supplies for the drink houses and shops from Atsbi and sells them in the kebele and in Koneba which is a neighbouring wereda in Afar region. Although there is credit service, he has not taken credit because he said he has enough to run his business. He carries his items from Atsbi distributors by the cars that pass by to Dera up the road side to his village; and he uses donkeys to get in to the kebele. He said that he gets good profit because there is not much competition. Most of the youth including him use rented houses to sell items because they don’t have land. He has not hired a labourer to do this work; he and his wife run the business. Moreover, he rents farm land; but he spends most of the time in selling items. He started the petty trade in 2009 and started to sell drinks in 2010.

When he was a student his older brother was keeping a shop; then when he left to Atsbi, he dropped out of school and started to keep a shop. He is a member of the youth association; but he refused to accept other roles in the community because he is busy with his private business. There is no other family member who has a role in the community. His wife helps him doing his business; but his daughter is too young to work. He has planned to expand his business and to seek some other sources of income.

When he has any problem in doing his job (most of the time, it is related to shortage of items), then he contacts the distributors in Atsbi. But when he lacks enough money to buy items, he discusses with the traders in the kebele. When there are individuals who borrow items from his shop and refuse to pay, he tries to resolve it through the community elders in the kebele. Most of the people buy items on credit and they are late in paying; so they are forced to pay by close relatives or by elders.

### Leading young female businessman

The respondent is a 22 year old young woman. She started the business in April 2011. Previously she was working at the tabia cooperative as a sales person. After saving her salary she opened her own shop in which she is working now. The business opportunities in tabia Harresaw for young women are retailing consumption goods, tearooms, beer and trading grain. They do their business in Atsbi and Dera towns. The inputs for retailing consumption goods and beer come from Atsbi, and Dera. Then the goods are sold in Harresaw and Dera. If they are bought in Dera they are sold in Atsbi. There is good access to credit. There are credit services in the tabia and Dera. There is better transport access now. They use car and donkey. The respondent uses her father’s donkey and public car from Dera. The profit is not that much for many because the goods are expensive in the wholesalers. It is difficult to get good profit because people at Harresaw do not buy at expensive prices. There is competition among businesses in the prices they sell for.

Problems related to young business woman are in those young women businesses selling alcohol, they face quarrels when men get drunk, though this is very rare. But in most cases there is no problem from being a young woman. The increase in price is the challenge to men and women engaged in business. Shortage of money is a problem for many people who are engaged in business. Even though there is credit there is a fear to take credit.

The respondent’s work as a business person involves selling of consumption goods like soap, sugar, candy, and coffee. She brings them from Atsbi and sells them at Harresaw. She is the one who works in her shop, there is no one employed. What the respondent works day to day is she sells in her shop and she does her household chores because her living room and her shop are the same. She is a 3rd year diploma student on distance education. Every Saturday and Tuesday she goes Atsbi and Dera to buy consumption goods. On the other days she opens the shop every day at 6:00 in the morning for 12 hours daily; her parents also assist her. She spends an average of 63 hours per week.

The respondent gets a good result from working in her shop. The profit is fine and her father also assists her in filling gaps. She pays for distance education. The problem that she faces related to doing her job is shortage of money. She can take it but she has fear of borrowing. Her work can be improved by taking credit or getting financial assistance from her parents.

The respondent has no role in the community. There is no one from her family who has a role in the community. There is no child working in the business. For the near future she will continue doing the business until she finishes her distance education. In general for the future she wants to complete her distance education and she hopes to do a government job and her business.

Whenever she wants information she asks other business persons. She does not communicate with the tabia or wereda officials. She does not communicate with community leaders. She asks businessmen in Harresaw, Dera and Atsbi about the price so that they will sell it equally in the tabia.

### Skilled worker

The job opportunities in the area for skilled workers include: construction, roof covering, cementing, painting, tiling, woodwork, etc. There are three individuals who are engaged in such type of work. Most of the input materials used for these types of works are provided by the individuals. Previously, the materials for woodwork were bought in Wukro and Mekelle. Now, as the cost of wood has increased, there is no demand for the work. So, he has not tried to work by getting credit because he feared the risk of loss. He, however, said that there is an opportunity of getting credit for those who want to benefit either individually or in a group. As there are few building workers, there is not much competition and the work has relatively better payment. The problem is that there are not many houses that cover roofs with iron sheets, that build walls with cement and use paint. Sometimes, he faces damage of materials such as scissors and wood, and they get lost. The other problem is that the community complains about the price of the materials first rather than looking at the quality of the materials. So, the community gives job opportunities to those who sell at lower prices rather than those who use best quality of materials.

He spends most of his time in covering roofs with iron sheets, cementing walls and building. He has not been away from his kebele after he came back from Eritrea before 1998. He learned the skill there. He said that, as the nature of his job has no limited time, it is a bit difficult to talk about the number of days he works. But, when he gets the job, he works over 10 hours/day. He does contract agreement for roof covering and doing the tendino/fero; but if the type of work is building, he is paid on a daily basis. He is paid 50 birr/day; when it is on a contract basis, he gets 300-400 birr in 2-3 days.

When he does the contract work, he hires assistants. Sometimes, he faces an obstacle of delays in the work when his assistants go for other work. He copes with this problem by paying more than the payment they would get in other work.

The respondent is 45 years old and he started the work as skilled worker in 1978EC when he was in Eritrea (he had migrated there due to some problem). Then, after 1980EC, he started to work privately in construction, roof covering and wood work. He has never taken any training in his job but he learned through experience. He had participated in the Ethio-Eritrea border conflict as a militia. After that he participated in different development activities and safety net. But he has no membership in the party or in other associations. His older son and his younger sister are members of the party. His son helps him, during his non-school time, in construction, being hired like the other employees. He plans to continue doing his job in better ways. In fact, he said, his job is now getting better over time.

When he wants some support or advice regarding his job, he contacts his friends and relatives who live in Dera and Atsbi. In the kebele, although there is no one who has better knowledge and experience regarding the work, he said that everybody there collaborates with him in giving information, lending money and doing what they can to help. In turn, he also supports people as much as he can; he said helping each other is something common in the kebele. For example, when he hires daily labourers to complete his contract work and if he is not paid on time after the work is completed, he borrows money from his friends and relatives and pays his labourers.

### Returned international migrant male

The returned international migrant is 52 year old man. He went to Saudi Arabia-Riyadh. There were about 400 people from Harresaw kebele who were living in the town where he lived. According to him, the job opportunities there were: construction, looking after livestock, labour work (carrying items), daily labour on irrigation land, and women were engaged in domestic labour work. Most of the people who migrate to Saudi use bus and trucks for transport up to Dessie; and they go to Logia in Afar region. Then, they walk 16-20 days on foot from Logia to Djibouti. Then, from Djibouti, they travel for 4 hours to Yemen by fishing boat. Then, they walk on foot to Saudi for more than 20 days. When he had to go to Saudi in 2010, he paid 3500 birr for a broker to reach Yemen. In addition to this, he had spent over 5000 birr for transport. After he entered Yemen, he was begging food from the Yemeni people until he reached Saudi. He said that illness and death happen along the way. He remembered that his son got sick during his journey to Saudi and died when he reached Djibouti. Moreover, there are times when illegal migrants are caught by police in Saudi and are deported to their country with empty hands. This may happen along the way from Yemen to Saudi or when the migrants want to come back to their country. But, he said that there is no other problem caused by the community.

It is possible to get a better job opportunity in Saudi. He stayed 2 years in Saudi. First, he was hired in *chat* farming; later on he was hired in construction as a daily labourer. He spent much of his time on the *chat* farm. He was working for 5 days a week and over 8 hours/day. This work was not so much for him. He said that the construction work was a bit risky because accidents by falling down can happen. He decided to get back home after his son died along his way. He (the father) was in Saudi as he went previously. His son died when he was going with other individuals. Then, when he heard the death of his son, he went to the police (of Saudi) and was deported with free plane ticket. He did this deliberately because he didn’t want to pay for plane ticket.

He came back by plane to Addis Ababa and then he used bus from Addis to Tigray. He spent over 10,000 birr for transportation and for food. But he didn’t pay for the air ticket because he was caught by police and was deported with a free air ticket. When he was living in Saudi, he sent over 10,000 birr and constructed a house in Harresaw, he paid over 7,000 birr debt of his own, and 9,000 birr of his son’s and saved about 25,000 birr in the bank. He also had 5,500 birr when he returned home. So, migrating to Saudi has benefited him and his son to be free of debt, to have private house and to save money in bank. His main reason to migrate to Saudi was that he was in debt having taken loan from Dedebit which he spent without achieving his objective. As his farm income was very limited, he was not able to pay back on time. So, he decided to seek a job in Saudi where there was better job opportunity. As he had been there before (in 19994 and deported in 1995), he didn’t have any problem to go back for second time. Again, in 2008, he was caught by police when he tried to cross the border between Yemen and Saudi and deported without having anything at hand. In total, he has been there three times.

He commented that although the job opportunity is better there; there is no freedom. So, he feels that to live at home is better than to be an illegal migrant. Currently, he is living by doing his farming as he used to do in the past. He has received land in 1991 and still he owns the land. He has no plan to go back to Saudi as he is getting old; rather, he wants to work hard in his country and improve his life. He said that although the government provides good faming inputs, the drought has been an obstacle to improve his life.

As he is an inhabitant of the kebele and had lived long time with the community, he observed no change in his network and social life after he came back from abroad. When the government announced that the land of those people who stayed out of the kebele for 2 and more years will be confiscated, many people have returned home to keep their landholdings. As he came back from migration before the 2 years were over due to his son’s death, he was able to save his land. He said, he had no problem he faced recently.

### Returned longer-term migrant male (inside Ethiopia)

The respondent was put in prison in 1986 by the Derg regime in Sinkata and Mekelle. When he was released, he went to Jimma zone to a place called Agaro. He said that there were many people who went to that place by sefera/resettlement, for trade and for farming. He had a coffee and fruit farm there and was getting good production. He came back to his homeland because he was sick. He said that since 1992 there was political unrest due to the Oneg/OLF movement when many people died and when he went to jail. Later on, the EPRDF came through and ensured peace and security in the place. At the beginning he was selling coffee and livestock; later on he received farm land and started to produce coffee and other crops. When he got sick, he sold all his property and came back home with 7000 birr. He left his farm land and some fixed items with his father-in-law. Now, he is 53 years old. After he came back from migration, he received 0.5 (1/2) hectare. He leads his life by farming and fattening. He said that he has a plan to go back there because life is better there than in Harresaw. He will leave his family in Harresaw because he doesn’t want to repeat his bad experience that happened to his family due to Oneg/OLF attack.

The main reason for why he wants to go back to Agaro is that the farm land he has in Harresaw is not fertile which gives very little production and because it is affected by frost which has been causing drought repeatedly and he couldn’t improve his life. But, in Agaro, he didn’t have such challenge. Besides, his health is now getting better.

Networks: He said that he has a good relationship with the community since he came back home. But he said that he doesn’t get genuine collaboration when he asks the kebele officials for help. For example, he has a medical certificate that he has a health problem and asked for direct support. But he was denied that and he can’t get any food aid unless he participates in public work. So, he is not benefiting from the safety net. At first, he was living with his parents; but after he applied for a land holding, he was given a plot of land from his parents' holding and has constructed his own house. The land administration of the kebele has supported him to get land.

### Returned seasonal migrant male

He is 34 years old and he works in daily labour by going to Afar region. He goes to work in daily labour in August-October and he gets back home, then he goes again in January-March. Previously, there were many people going to do the same work; now most people migrate to Saudi so that the number of labourers that go to Afar region has decreased. They work is daily farming, construction, cutting and carrying wood, crushing stones, and doing other daily labour works. They walk to the place on foot for one day. As he can communicate in the Afar language, he doesn’t face any problem along his way. However, he said that the employers mistreat them in the work place (they insult the employees) because they are not from the local community and they are not Muslims. But he said, he doesn’t have a better opportunity to get a job, although its payment is not better than in Tigray. The other advantage of working in Afar is that there is no holiday and that most of the week days and weekends are working days as it is a Muslim community. This is the main reason why he goes there to work.

He was there for four months recently. He has been doing farming, weeding and keeping livestock. He has spent most of his time in farming. He said that the work he does in Afar region is a bit difficult because of the hot climate. He works (there) from 7am-11am in the morning and from 2pm-5pm in the afternoon. He does rest at midday for 3 hours because of the hot climate. During the rest time he takes oxen to drink water. He came back to the kebele because his wife and child are living in the kebele. He came back with only 600 birr because he was sending what he earned to his family. He started to go to work in Afar in 2004 because he has no land. At that time he knew not many people; but now he knows a lot of people. When he compares life there and in the kebele, he said that life in Harresaw is better than life in Afar because there is malaria; but he has no land to farm. He does daily labour in the kebele after he comes back from Afar; he also has a plan to go back to Afar for work. But his plan is to live in his village if he can get land. He said that he has observed no change with regard to his networks after he comes back home.

### Returned re-settler

He is a 46 year old man. He had gone to Kafta-Humera wereda in 2004, under the resettlement programme, and he came back home after staying for two years. At that time there were 96 people who went to Humera from Atsbi-Wemberta wereda and 6 were from Harresaw. They were given 1,050 birr (to buy an ox), 2 hectares of land, 10\*20 metres of land to construct a house, household items, farm equipment and sesame seed. He didn’t have transport costs to go there because it was organised by the government. He was supported by the government. For example, food was ready all over the way to get there. The people were given the choice to live there. There was no risk or danger when they settled there. As the people were able to produce well and sell better, their life was changed soon. Although there was malaria, the government was providing good treatment that didn’t cause any risk. The resettlement area was an open place, and the settlers were able to create smooth relationships with the native people there and were able to participate in all social activities. However, as his wife and children refused to go there, he decided to get back home after staying for two years. He went there because he had no land at that time and because the government mobilised many landless people to change their life by the resettlement programme and because he had information that the land in Humera was very fertile.

At the resettlement places, there were his friends who were demobilised from the military and his relatives. He said that life there would be better because the land is fertile, there is no drought and the community concentrates in working and not on disputing. But the people in Harresaw, he said, kill their time in disputing with each other and the land is affected by drought. He received farm land of 50\*75 metres after he came back from resettlement. He received the land in 2008 due to the policy of the kebele officials to give priority to returnees and old people. His wife has land which she received in 1991. His livelihood depends on farming. But he would like to migrate to any other place where he can lead a better life because he knows many other places, from when he was in the military, which have better resources because he is not happy with his current life. The problem is that his wife and his children are not willing to migrate out of their village and it is difficult for him to live without them. He had an idea to divorce his wife and go alone to the resettlement two years back. But when he saw that the government was providing farming inputs and when he started to get better farm production, he decided to stay in the village. He said that there is not any kind of change in his network with the community and said that has good relationship with all.

### Returned international migrant female

There are two cases of returned international migrant women because the one interviewed first stayed only 3 days in Saudi Arabia and she was caught and returned, this means there are not enough answers to some of the questions. A woman who stayed in Saudi Arabia for about two years came from Saudi Arabia during the field work she so she was interviewed additionally to get better responses.

*Respondent one*

The returned migrant stayed in Saudi Arabia in a place called Sabia. She migrated there two years ago. There are so many people who migrated from Harresaw but she does not know if they have formed a group or community there because she did not stay there for long. In Saudi there are good work opportunities for women. Men sometimes get them, sometimes they do not.

The retuned migrant travelled to Saudi Arabia through an illegal way. Most people travel there illegally. The way people travel when she was migrating was, they go from Harresaw \_\_\_\_ Atsbi \_\_\_\_\_ Wukro \_\_\_\_ Desse \_\_\_ Semera \_\_\_\_\_ Djibouti. From Semera to Djibouti it was on foot. After they reached Djibouti they crossed the sea during the night on a boat. The smallest boats can transport 38 persons and the largest boat transports 300 persons. She went in a very crowded way. She paid a total of 4000 birr. From Atsbi to Semera she paid by herself because it is the traveller who pays. The cost after Semera was covered by the broker. From Djibouti to Yemen they cross on boat. From Yemen to Saudi the cost is covered by the traveller. The relatives from Saudi send money to Yemen and travel by paying money and she travelled by car from Yemen to Saudi Arabia.

She got the broker who lives in Mekelle, he is Afar. When men plan to migrate they inform that they are planning to go and women join them.

Problems that she faced when travelling were high temperature, hunger and thirst. From Ginbot up to half Nehase there is high temperature which causes death in some people. From 17th of Meskerem up to Megabit onwards there is cold and wind. While travelling from Semera to Atsbi there are some cases of rape but she never faced any problem related to that. Beyond Semera there is no problem for women. In the group were 300 people from Atsbi Womberta wereda with two brokers. The broker gets communication with people in Yemen. The respondent did not face problems on way to Djibouti, the guide was giving her water when she got thirsty. It took them 6 days to travel from Semera to Djibouti. They departed from Djibouti after 3 and ½ in the night. She went on 4th Tikimt and came back on Tahsas 19.

She tolerated the thirst and high temperature, different people have different strength to stand dangers, she was fine. There is a good chance to make money but there are many who did not make much money. Those who got much money have built houses. They have the residence permit which is called egema. Those who stayed in Saudi for more than two years are economically strong.

The respondent stayed in Riyadh only for three days. In her three days stay she was employed as a servant and she was washing clothes, washing kitchen materials, and cleaning house. She was working in a rural area. The police watched her and other servants from a distance. They were three other women with her who migrated from Wukro, Haikmesahal (one tabia in Atsbi Womberta wereda) and Adigrat. The longest work was washing clothes. The work she was doing was a lot, the clothes are washed in machine. It had no danger, she can wash clothes whenever she wanted to. There is no problem that the respondent faced in migrating, from being a woman but she stayed only for three days in the house she was working. She heard some women saying people say they are sexual harassed but she did not experience such case. The house where she was working was owned by a married couple with 4 children.

The reason for her return was that she was caught and sent back to her country because the police saw her when they passed and she had no residence permit. It is ground + so they also watched her from distance. She was imprisoned for 2 weeks. There were 700 women who got evicted from Saudi Arabia and sent to Ethiopia with her.

The returned migrant is 20 years old. The reason that made her migrate is that she has no land and has no source of income. She migrated because there was a credit that she wanted to pay. She also heard that there is work and income there because some people who went there were paying their debt. She has a relative in Riyadh and he is with her uncle’s son. He was the one who made her to get employed in Riyadh.

Life is better in Saudi Arabia. There is better and much food to eat, the area is very clean, there are many clothes to wear and she can work and earn money. Here there is not much she can do to change her life.

After she got returned she has been living with her parents and is retailing. Before went to Saudi Arabia she was with her husband. She is the mother of two children. She has no plan to migrate, she wants to work in her country.

The respondent’s network has not changed since she got returned from Saudi Arabia. She has no special connections, she just lives like other persons in the tabia. She does not go to the wereda. She goes to the tabia officials whenever she needs something and there is no change in the network. She has no special communication with community leaders. There is no recent problem that the respondent faced.

*Respondent two*

The respondent migrated to Riyadh. There is a network of migrants living there. There are good work opportunities there for women washing clothes, washing dishes, ironing clothes and maidservants in general. Men usually do labour work. The respondent does not know the current way that people migrate. When she migrated she went to Desse then to Djibouti. Then she travelled on foot for one month to reach Djibouti. From Djibouti to Yemen she used a boat. Then she travelled from Yemen to Riyadh it was dry land. She paid 6600 birr to go there, but now it has become more expensive. When travelling she had food, she did not face shortages. When she travelled it was in Nehase and there was rain. When she arrived in Saudi Arabia she did not get a job at once, she waited for two weeks. She did not have difficulty adapting to different situations during travel.

There was a good chance to make money, they pay 1300-1500 real per month (6,000 to 7,000 ETB). The work of the respondent involved cleaning house, washing and ironing clothes. The respondent was employed in 4 different houses in her two years’ stay. When she was working in G+ 3 house it was taking her a longer time to clean the house and clean things inside the house. The respondent was working from 7 in the morning up to 12 in the evening. The work she does takes long time but it has no risk or danger. There is no problem that she faced for being a woman. But the other problem is that some employers do not give a salary. She was getting a job with brokers.

The reason for the respondent’s return is that her mother got sick. She repaid 7,000 birr debt. She also remitted 4,000 birr to her family. She has brought 20,000 birr with her.

The respondent is a 22 year old woman. She migrated to Saudi because of economic problems, drought and debt. She went in Nehase 2009 because there was drought at that time. At that time animals including ox and cow were sold at cheaper prices before they died. When she decided to migrate her parents refused her decision to migrate. She was married and divorced before she migrated. The reason that made her attracted to Saudi Arabia was that she heard that if people work you can get a great deal of money. At that time youths were sending money and paying debts for themselves and for their parents.

The respondent says that life is better in Harresaw. She migrated there because she had to pay debt. Now it is good to work here if there is capital. In Saudi she was working for long hours and it was labour consuming work. But here she does not do that job, life is better in Harresaw. She has returned very recently and she has planned to work in a tea room. It has been two weeks since she came back from Saudi Arabia. She does not have plans to migrate again. She will start to work in the tea room very soon (in the next few days after the interview). For the future she wants to sell soft drinks and improve her life here.

Network: There is no change in the network that the respondent has before and after she came back from migration. She came recently and did not make much communication with different bodies.

### Returned divorced woman

The respondent is a 30 year old woman. The respondent lived in tabia Hadnet. It is 3 hours’ walk from tabia Harresaw. She went there with her husband. It was her second husband. The respondent did not know a woman from tabia Harresaw who lived in tabia Hadnet. She lived in tabia Hadnet for one year and she got divorced after that. During her stay in tabia Hadnet she was doing PSNP public works with her husband. She was working in a nursery site found in tabia Harresaw. She became pregnant and her husband was working in the nursery site by replacing her for some time. He was absent from the work for many days. He was begging her to quit working in the nursery site but she refused to stop saying ‘what we will eat?’ The respondent was also doing household chores. She gave birth and after baptising her baby she got divorced. She came back to Harresaw after the divorce. In tabia Hadnet she was living with her husband in his own house and land. The place she was living was a rural area. The respondent and her husband had only one son, they got divorced after he got baptised.

There is no special benefit from living in tabia Hadnet. The problem of living in tabia Hadnet was her farm land and her work was in tabia Harresaw so she and her husband were travelling a long distance to work on her farm land. The other problem of living in tabia Hadnet was that she did not have her own land. Otherwise tabia Hadnet was good like her community.

There was tension in their marriage and both were interested in divorce, they did not want the marriage relation to continue. The main cause for divorce was there was a woman who was a mother of her husband’s son so the respondent suspected him of having an affair with the woman. What made her to be sure about this adultery was he was coming late in the night and he changed his behaviour. She was sick and it was said gastritis so she was given tablets. The continuous quarrels and anger made her health worse.

The respondent had shared household property that they bought in their marriage life. There was not much property that they bought. In the case of land they took only their own. They shared sheep and they got 8 sheep each. She has brought the sheep with her to Harresaw. She also brought her other properties to her house in Harresaw.

She got one child and he is living with her. He is a 1 year old baby. At this time her ex-husband migrated to Saudi Arabia. On her return to Harresaw she started to live with her mother. She has a total of 2 children and she is bringing them up now. The father of the other child is also from outside of the community, from tabia Gebre Kidan.

The type of works she does is working in the nursery site in tabia Harresaw. She is paid 3kg per day. She is not involved in PSNP. When she wanted to participate in PSNP they said to her ‘it is enough for you to work in the nursery site’. She gets 300 birr per month. The respondent has land and ID card in tabia Harresaw.

She is now peaceful on her return but still she wishes to marry. There is no problem in her return. It is now easier to work in the nursery site on her return because it is located in tabia Harresaw. For the future the respondent wishes to have good married life for the future. She also has plans to work hard and improve her life. With regard to the network of the respondent there is no change since she returned. There is no difference in her connections. She is busy in her work. There is no problem that the respondent faced recently.

### Ex-soldier

The ex-soldier was born and grew up in Harresaw kebele, Lim’at sub-kebele and Endagebriel got. He attended adult education from 1977-1980. He had been in Eritrea in 1981 and came back to his kebele in the same year. He was trading honey and butter from Edaga Arbi and Tembien in 1984. Then, in 1985, he was taken by the Derg to resettle in Wollega. He was a chairman of the resettlers there and was going to school. He returned home in 1987 and went to Saudi. He returned from Saudi in 1989 and was living by farming up to 1990 when he joined the military (TPLF). He participated in conquering Ambo town and entered Addis Ababa. Then he was assigned to Southern region where he stayed up to 1998. Although he was given his pension rights, he rejoined the military during the Ethio-Eritrean conflict in 1999 and was assigned to Zalambesa. He then got his pension. He participated first in the war to conquer Ambo, then in the battle with *OLF* in 1993in around Agaro where he was team leader. Although he was injured in his leg, he was treated by the health workers in his team. Then, he went for the second war in Elibabour. When the soldiers of OLF scattered, he went to Awassa. In 1995, he was assigned to Kibre Mengist; then he participated in the battle of Bale Goba with OLF. He was rewarded as he killed a leader of the enemy and he was a hero team leader during this battle. When he returned to Awassa, a refreshment occasion was prepared and he was rewarded with the pistol of the dead leader of OLF.

In 1995, he faced an unexpected battle with Al-Ethad in Delo when his team went there and were strangers to the place. At that time he was a meto aleka/Lieutenant and was leading *Haili*. He was rewarded 500 birr and a gold ring after winning the battle. After that he participated in small battles. When he was in Zalambessa, he was working in the office because he already was in pension. When he joined TPLF, he was married and had three children. And one child was born when he was in the military and another two children were born after he returned. He has farm land which he received in 1991. He said that as a war veteran he gets free medical benefits with his family. But he said that his family’s economic life has decreased.

## Human re/pro/duction

### Head of private clinic - none

### Traditional health practitioner

The traditional health practitioner is a 61 year old male. He started bone setting when he was 40 years old. He learned it from bone setting relatives and he also sets bones of sheep or cows. The other healing also he learned from people who were working. When he acquired the knowledge he got interested in the work.

The respondent is involved in different types of traditional health practices. He is a bone setter, he cuts uvula, he pulls teeth of adults when they get sick, and he gives herbs. In very rare cases he treats patients by bleeding. He does the bleeding for closer relatives only because the government has prohibited the practice of bleeding (*mahigoma*). The services that he provides are bone setting, cutting uvula, treating teeth problem, when there is problem in individuals caused by the concentration of bad blood he takes blood out of the patient’s body. He also heals health problems related to *debtera*, epilepsy, evil eye. He also heals through *maydigam* (making water to have a healing effect by saying certain things). The traditional healer does not treat infections. The maximum amount of payment for his service is 100 birr and the minimum amount is that he gives the service free to poor individuals.

The people who go seeking his traditional health service are those who cannot afford to pay for transport. If what they are given at a modern health facility does not cure them they come to him. There are illnesses which do not have solutions with modern medicine, this includes problems related to *debtera*, epilepsy, evil eye and a muscle problem that is caused by the concentration of bad blood. If there is blood and flesh is torn he does not do bone setting because of the health risk.

The traditional health practitioner has no relation with the government health centre and hospital. There is no government regulation. The government prohibits the use of unprotected sharp and bladed tools. The government does not allow the practice of bleeding and cutting of uvula.

The traditional health practitioner’s day to day activity is the same as the other farmers in the community, it depends on the different seasons. He is always engaged in farming and agricultural activities. He work on the above mentioned traditional practices in health very rarely, not on a daily basis. It is very rare, 1 or 2 times per year. Nowadays community members are going to the health centre. Health workers propose traditional healing when they cannot cure.

This work in traditional health is not something regular, there is nothing to improve it. At this time he is abandoning the work. As is mentioned earlier, the maximum amount of cash payment is 100 birr if the broken bone is serious. If the people are poor they do not pay; some who cannot pay help him in labour activities in farming. The only problem in his job is in bleeding, it is prohibited by the government so he is not willing to do it unless it is for very intimate relatives. He tells the patients to go to the health centre first.

The respondent does not have other roles in the community. From his family he has a daughter who is the leader of a development team. For the future he does not have new thing he wants to do but to work like now with his family. The respondent has 3 daughters, 8th grade. He makes them work and improve in trading.

Network: The respondent does not have communication with the wereda or tabia officials when he needs something about his job. He does not also communicate with other traditional health practitioners when he needs something about his work. There is no problem that the respondent faced. In his life he (the traditional health provider) is excluded because he openly refuses when things are done wrongly in the tabia.

### Traditional birth attendant

There are 4 TBAs but now they are not allowed to attend birth. In the past they were allowed to assist delivery. Now they follow pregnant mothers, they make them follow ANC and advise them to deliver at the health centre. When women are in labour they call health extension workers. There is no cost for the services mentioned earlier: they do this as volunteers. They work under the health extension workers and their work is to assist the health extension workers. There is no relation with the health centre and hospital.

What the respondent does is advising pregnant women to make ANC. When they approach to deliver she tells them to go to the health centre and to call her when the labour comes. She also advises on infant care and feeding. On average there are up to three deliveries in one month but there are also months with no demand for delivery in her neighbourhood. As she mentioned she does not assist delivery and there is no cash payment or other benefit. The problem in doing her job is that after pregnant women agree to go to the health centre for delivery, they still deliver at their home. Recently there was a woman to deliver and she repeatedly told her and convinced her that she will deliver at the health centre but the TBA heard that the woman delivered at home. The job can be improved by providing transportation for the pregnant mothers because it is far for some to go to the health centre.

The TBA is 37 years old woman. She is health volunteer. She started to work as health volunteer since 1989 and stayed throughout the EPRDF period, and she used to be TBA as part of her activities. Currently she is not allowed to work as TBA because the government said that pregnant women should deliver by the assistance of health workers at the health centre.

The health promoter has other roles in the community: she is member of wereda council, she is health volunteer and she is member of the PTA (parent teacher association). Her husband is an agriculture cadre. For the future she wants to continue to work as health volunteer.

She aspires for her children to get educated and lead a better life. Whenever she needs information she communicates with other TBAs and the health extension workers at the health post. She has no communication with the health centre because she gets what she needs from the health extension workers. Sometimes those in the health centre give training to the health volunteers, which include her.

She does not communicate with the tabia officials or other community leaders regarding TBA.

## Ideas

### Young male opinion leader

The leading adult male roles models for the community of tabia Harresaw are those who come from Saudi Arabia. They are better off than the community in terms of many things. The work aspiration for the young men is do trading in shops. They do not do farming and labour works. Men who come from Arab countries are involved in trading and do not want to do farming and labour works in the community.

In terms of education they do not want to reach higher education because men who have educated fail in 8th and 10th grade and go back to the community and do the same farming and labour activities. For this reason those young people aspire to go to Saudi and get changed regardless of their educational status. There are successful people by migrating to Saudi and some of them have no educational back ground.

The residence aspiration of young men is living in towns. This is also influenced by men who have been to Saudi Arabia and other traders in the community. These men go to towns and buy houses by going to Wukro and Atsbi. Those who do not have capacity to buy a house rent a house and live in Atsbi and Wukro towns to get better income.

In marriage aspiration these young men want to marry a lady who is active and smart. They want to marry a lady who can work and improve their life as a spouse. The young men prefer a lady who has attained better educational level. There is a change, in the past the choice of marriage partner was based on counting the number of sheep and other wealth. The aspired relationship of young men with young women is having closer relationship with young women in a brotherly and sisterly way. A majority of young men have good relationships with women. In the older generation if men and women have a closer relationship they are suspected to have some kind of affair but in the young generation this is not necessarily so, it can be a brotherly relationship. This is the same for young women also.

The political aspiration of the youth is to keep away from participating in political activities. They do not want to participate in politics because there is poverty and they want to improve their life. Those who are engaged in different political activities waste their time for no economic benefit. Those who sometimes attend meetings and give their opinion are men looked up to by the young generation.

The cultural aspirations of young men and women are changing. They do not adhere to culture but they aspire to urban life style and the use of new technologies. The leisure aspiration of young men is to get entertained by going to Atsbi, Wukro and Mekelle. This is influenced by those who have come back from Saudi Arabia. The best kind of clothes aspired to by young men are those clothes that come from Saudi Arabia and it started with those who come from Saudi or those who have relatives in Saudi Arabia. There are special clothes from Saudi. There are also special school bags, shoes and blankets. These clothes are not found here in markets Some are found here in markets but they are similar ones and not durable like the ones that come from Saudi. The other thing in relation to this is that young men and women aspire to have mobile phones which come from Saudi which have music on them. The mobiles that are sent from Saudi are durable and multi-purpose. Other mobiles found here are from China and are not durable ones. In general in clothing even the poor women buy clothes because there is competition in clothing.

### Young female opinion leader

The respondent was selected as opinion leader for wearing fashionable clothes for young women, for having and using a mobile phone first among women, for travelling with her husband on a bicycle as far as Atsbi, for practically showing the equality of women in her practical life. This is when some married women are not free to participate in meetings and other community participation as they want; she is free and she teaches others to bring equality into their life.

The young female opinion leader is married and has children. She has two girls and two sons; she lives with her husband and children. Her mother is alive but her father has died. She has a sister and a brother in Saudi, another one came back. Her siblings send her blankets, they send clothes and school bags for her children. Her brothers also gave her 3000 birr credit.

They sent her a mobile phone and she was one of the few who had a mobile in 2009. Many people, relatives and others were coming up to 11 in the evening to communicate with their relatives in Saudi and other places.

Her current work is doing irrigation and rainfed farming and animal breeding. She is women’s affairs representative in the tabia. The respondent does say that she is an opinion leader in the community but as a women’s affairs head of the tabia she teaches about the rights and equality of women in the tabia. There is no particular problem that she faces as a woman.

She has no special plan for the future, she will work hard to improve her life. As a woman’s affairs head she will work for the participation of women in the community. Whenever there are meetings women are told to come but only few participate, based on their willingness only few participate. She want to improve the poor participation of women in meetings concerning them and to make them lead a modern life.