# Interviews with key development actors in Luqa kebele, Benna Tsemay wereda, South Omo, SNNP

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## Community public goods

### Guard – National Park, community forest…..none

### Electricity organiser/leader (not government) - none

## Livelihoods

### Champion Model Farmer

There are about 5 champions in the kebele. The champions are chosen by a committee led by the head DA in the kebele. The criteria for the selection are a) the ability of the person to come up with new innovative ideas, b) the determination of the person to take risks while trying to test new works in the community, c) the contribution of his work or innovation to the community, d) his acceptance of advice from the professionals e) the will to invest more, and f) his willingness to share his knowledge with others. I remain champion as long as I work hard and am able to contribute to the transformation of the community in the right direction. The reward is not much but I was given farm tools once and another time hand tools, a T-shirt and a radio. Champions are expected to be hard working and exemplary to the community so that the people could follow them in the path of development. I have built a grinding mill to introduce a modern and simple way of making flour which at the same time reduces the labour of the Tsemay women. I have also started to plough sesame for the first time introducing this seed to the community and the cash benefit it brings to the individuals who produce it as it is a cash crop. Advantage of being a champion is that you will be cited as an example to the rest of the community and whenever there come new technologies to the community it is the champion who accepts them and serves as a demonstrator. Problems with being a champion are that you sometimes are unable to stick to your day-to-day programmes as you are called to meetings and for demonstrations when people from wereda and zone come. As for me the system has been effective in improving farming practices as the DAs are all supportive and work with champions as they are good examples for their development objectives and a means of transforming the outlook of the pastoralists.

I divided my farmland for planting maize, sorghum and sesame. I used my farmland near the river completely for sesame production. I used inputs like selected seeds and fertilisers. I have planted mango and banana around my irrigated farmland but it is too small to bear fruit. The cash crop that I produce is sesame only at the moment. I use new farming systems like ploughing and planting in rows besides using fertiliser, and improved seeds. I have dairy cows and I have taken the Borena breed which is believed to provide more milk than the traditional cows we have in Tsemay. I don’t work on bull fattening. Other livestock that I have include sheep, goats and cattle. Farming production in the area could be increased generally if the community used irrigation farm systems as the area is drought prone and if the community focused on having quality cattle rather than the quantity as the grazing land is not reliable in the future.

I am 40 years old. The market is very important to me as I produce cash crops. I follow up the market transactions as my product is affected either way with the market changes. I get the government extension services more than anybody in the kebele. I don’t get any credit from the government and I am a member of a saving and credit organisation in the kebele. I don’t have any access to credit from non-government sources as they don’t intervene in the area. The other role I have in the community is that I am an organiser of the 1-5 development groups. My younger brother is a public relations officer of the Shala kebele. My plans for my farm in the future are to expand it focusing on cash crop and fruit production. I also want to retail grain while giving services of the grinding mill so people would be able to buy from there rather than waiting for market days for their subsistence meal. I also want to buy a truck to transport my cash crop to better markets to gain more profit.

If I need something, want advice or have a problem with my farming work I go to the Extension Agents in the kebele. In the wereda I go to the wereda farm expert. I don’t go to other farmers. I would go to my family members. I didn’t encounter a recent problem

### Most successful woman farmer

The most successful woman farmer said that she produces sorghum, and maize which are very common crops in the area. She harvests them all every harvest season. She suggested that farming production in the area can generally be improved if irrigation activities could be widely introduced because there is scarcity of water. She has started to grow sesame only this year because she had no information about its importance before. She doesn’t grow coffee, chat, eucalyptus or ginger because they are not common in the area. She keeps cattle, goats, chickens (local), bees and sheep. She has also planted mango. She uses vegetables and beans and watermill from her farm land for household consumption. She produces at least 4-5 quintal of maize/sorghum in one harvest season.

She uses oxen for ploughing her land because she has knowledge and access to new technologies of farming. She uses water canals during the rainy season; but she doesn’t irrigate because there is no irrigation scheme in the kebele. She suggested the farming activities in the area could be improved, generally, if the community could produce more cash crops.

She is about 43 years old (estimate). She learned about market interactions from which she learned how to negotiate to sell or to buy items and she learned how people selling crops get more money. She observed this in towns such as Jinka, Key Afer and Woito when she went there for various meetings and trainings. She said that although the government provides improved seeds and new breeds of chickens, she received none because the supply was very limited. But she received advice and guidance from the agricultural extension workers in the kebele which has supported her to concentrate on her farm activities. There are credit services from the cooperative (but only for money) and from the kebele (such as crops, and new breeds of chickens and camels). However, she said that the supply is very limited and has no continuity. Only a few people have benefited and she received no credit.

She has several roles in the community. She is the women’s and children's affairs officer, she is deputy of the kebele administration’s spokesman, she is a member of the education and training board, the kebele health committee, woman wereda councillor, member of the ruling party and she is a traditional medicine practitioner. Her brother is a militia at the kebele and she has a relative in the kebele administration.

For the future she aspires to work hard and be engaged in intensive farming to produce much cash crops such as sesame, cotton and fruits.

She frequently contacts the crop and livestock DAs at the kebele to get advice on how best she can produce. She takes her livestock to the vet to get vaccinations and medicine when they are sick. She appreciated the vet’s support and advice on how to take care of her livestock. She communicates with the women’s and children's office at the wereda and other experts only when she goes there for meetings.

The local community, her neighbours and kebele officials help her in providing labour support and advice. Recently, she was very sick but she had to collect her harvest. As she is a widow, she needs men’s labour support. So, the 1 to 5 team members supported her together with her children to collect the harvest.

### Most successful male youth farmer

The most profitable way to use farming land in the community is to cultivate a new cash crop - sesame and staple foods in modern ways. Farming production in the area could be increased in the community generally if irrigation is practised or the community go to the riverside of Woito and become involve in farming activities and be able to produce at least twice a year. Grain crops I have on my farm are maize and sorghum. I have pepper and have planted a few fruit trees on the small farm land I have around river Woito. The cash crop that I have is sesame. I plant the maize in rows. I use irrigation on the river side. I have used fertiliser and improved seeds with the assistance of the DAs. I have livestock with my father. I didn’t produce grazing fodder till now but I have planned to plough it. I have dairy cows and have started bull fattening and have chickens. I have beehives of my own. Farming production in the area could be increased generally if the rainfall is constant and if the community is implementing the farming methods introduced by the DAs.

I am 33 years old. I became to be a successful farmer through hard work and implementing the advice and teaching of the DAs in the community. The market change is in the area of the sesame product. It is a new cash crop introduced in the area in 2010 but it is now one of the favourite cash crops in the area as the price is over 1500 birr per 100 kgs. The government extension services are very important in our community: we get various inputs and Borena breed cows, bulls and camels on credit bases. There is no access to credit from non-government sources in the area. I have no other role in the community. No one from my family has a role in the community. My plans for my farm in the future are to expand it taking additional land and produce according to my priority a) sesame, b) fruits and vegetables, and c) crops for my household consumption.

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### Successful pastoralist

Pastoralism is conducted in the community in the traditional way that was used by our forefathers. We prefer to depend on the number rather than the quality of the animals. The kinds of animals involved in the area are cattle, sheep and goats and recently Borena breed cows and bulls and camels have been introduced. There is seasonal movement of animals to Brayle around *tir,* a dry period in the community. The recent changes are the introduction of the Borena breed cattle and desert-resisting camel. The change that concerns me personally is that I have bought a carriage pulled by donkey for fetching water for my household and the calves. I have no problems.

As a pastoralist in the year I herd my cattle from place to place and take care of them. I literally follow the condition of each animal whether it is free from the different diseases that affect them. I call the vet to attend to them and take care of them. As I mentioned above I have cattle, goats and sheep. I have over 100 cattle and over 100 goats and about 40 sheep. Now they are around Sele sub-kebele. I have 18 children from three wives. 2 boys are involved in herding the cattle. 3 children look after the goats and the sheep. I sell only butter. Hides are used in the houses. I have recently sold 6 bulls and I am going to plant a grinding mill with my uncle. My achievement is that by taking good care of my animals I am able to have over 100 goats and cattle whereas I had none at first. The problem that the pastoralists nowadays face is the grazing because of the erratic rain that is absent for many months and when it comes it is heavy and untimely.

I am 34 years old. The reasons for my success are hard work and taking proper care of the livestock. The other role that I have in the community is that I am a development committee member. No one in my family has any role in the community. My general aspiration is to be involved in business (establishing the grinding mill) as mentioned above and to educate my children. I have 3 children in the school. Others are not learning because they are engaged in the cattle rearing activities and herding the goats and sheep.

If I need something, want advice or have a problem with my herd in the wereda I go to no-one. In the kebele I go to the extension advisors as well as the chairman of the kebele. I don’t go to other pastoralists, rather they come to me. There is no recent problem that I encountered

### Investor - none

### Leading cash-crop trader

The opportunities in the area for local people to participate in large-scale trading are very limited. In fact I participate in the trading by going to different areas to get the crops. I buy and sell maize, sorghum and recently sesame. There are about 3 locals who participate in the trading though our trading could not be called large-scale. Crops are bought from different markets like Duma, Enchete, Bofa, Brayle, Key Afer, and Luqa itself though small amounts. They are stored if in Luqa at home, if bought from other markets the crops are transported to where they will be sold. The crops are sold to traders in different towns like Konso and Arba Minch. There are lorries/ trucks that I can call. The crop trading is profitable especially if it is sesame. There are other traders which come from different directions to the markets I go to and there are competitions. The problems facing all traders are sometimes that the farmers will not bring much crop for sale and we have to go back without buying much. Sometimes the prices are too high to buy and sell and get profit as the retailing traders or those who sell to the bigger traders in big cities could not pay what we ask. So, the profit is sometimes very marginal.

Day-to-day I go to different markets to buy crops; when it is not market day I work on my farm land or visit my stock or see after my beehives. When I go to markets I usually spend about 8 hours on the work. When I don’t go to markets I may spend 5-6 hours on my personal work. I work 4-5 days a week. The reward is the profit that I get from selling the crops. There are no problems related to doing the job. The work could be improved if there were stores around the markets so that we could store the crops when they are not enough to load on a truck as the truck driver charges us much which affects our profits.

I am 29 years old. I started the job in 2007. I got into it working as an assistant to a merchant who used to come from Key Afer to Luqa. Later I began to follow him to different markets as an assistant. Finally I started to do my own job. I have no role in the community. My father is an official in Luqa kebele. There are no children working in the business. My general aspiration for the future is to be a big trader buying a truck and transporting the crops to bigger cities.

If I need something, want advice or have a problem with my work in the wereda I go to nobody. In the kebele I go to the manager. Other business people in the kebele I go to are CM, the champion farmer who is also involved in business, and MH, the young businessman. Another businessman outside the community that I go to is a merchant in Key Afer. The other community leader that I could go to is HH. There was no recent problem.

### Leading woman trader

Most of the time women in the kebele sell salt, *shefero* (by-product of raw coffee), onion, spices (*abish, ired*), bread and *checka* (local drink), butter and honey (men). They sell these at the Friday market place. They bring salt and *shefero* from Arba Minch by the multi-purpose cooperative (men and women) which sells/distributes to the traders (shopkeepers). The *shefero* costs 95-100 birr/quintal from the cooperative and is sold for up to 150 birr by the traders.

She is 20 years old and she started the business in 2010. She was motivated by her husband to open the shop so that they can improve their life. They observed the crop failure at the farm land and wanted to focus on additional sources of income. She started with 2000 birr as startup grant and has now about 50,000 birr. But she doesn’t know how much percentage is gained only from the shop because her husband sells livestock and adds that money together.

The community members that come to the market place are her regular customers. Most of the time, her customers that buy *shefero* are women. She also sells soap, biscuits, hair oil, red pepper, lotion, dresses, spices, sugar, coffee, match boxes, candy, candles, tea, etc. Her husband brings the items from Jinka for less; he uses public transport. She calculates the amount of profit considering the transport cost. For example, a man's T-shirt of bought in Jinka for 50 birr and is sold for 80 birr. There is only one other shop keeper so that she has not much competition. She finishes the items frequently and buys new items every two weeks.

Her daily activities vary as to normal days and market days. She wakes up at 6:00 am when it is market day and bakes pieces of bread to sell. She then takes them to her shop and prepares vegetable fast food and tea. She sells this to people who come from Ari, Shala, Uffi, Aymele, Babo and Turkie. Most people at Luqa don’t buy her fast food because they eat lunch as their home is close. Another time, she prepares “Berth”, “Ambasha”; and sells to teachers and some visitors and people pass by the road. She prepares food for the family (bread, cook), cleans her house, washes clothes and looks after the shop.

Problems. The transport cost is getting higher over time. Sometimes the shop is closed when she has to take care of her baby and look after him. She thinks that she could do better business if she could get someone to help her caring for her baby, so that she could sell the remaining items on different market days in Woito and Key Afer. Sometimes the items are not sold on time. Sometimes she uses the items at the shop mixed with her household costs. For example, she consumes macaroni, soap, and sugar for household purposes. This confuses the profit and loss of the business. Suggestion: she suggested that her shop could be improved if she works hard and if her husband helps her doing the business as well as domestic work.

She has no other roles in the community. Her husband is a farmer, keeps cattle and makes trade (cattle, goats and honey). There are no other children working in the business. But her sister and her mother help her in completing some domestic chores and caring for the baby.

* In the kebele, she communicates with the multi-purpose cooperative to buy items at lower price. The kebele militias keep the security of the community and protect properties such as her shop from thefts.
* In the wereda: she contacts her friends at Key Afer to exchange information on price of items, and to bring some items on their way to Arba Minch. Last market day, she contacted an expert from the wereda revenue office who told her that she will have to pay income tax this year.
* Other business outside the community: she contacts her friend in Brayle to ask him about the price and supply of flour (for bread), sugar and coffee. He helps her to load the items on Isuzus and public mini-buses and sends them to her. Other business inside the community: she communicates with members of the cooperatives to get supply of *shefero*, salt, soap and soft drinks.
* Other community leaders: they come to her shop and most of the time they drink shefero with a bigger cup (but with the same price), as they expect to be respected and be in higher status. Otherwise, they will be upset and may not come back again. They may also influence others not to use items from her shop. She said that, although their consumption is not profitable, their blessing and social influence helps her to have more customers. Last time a member of the Luqa elders came to her shop and asked her to give him *shefero* for one birr (but the normal least price is three birr). But he blessed her and told the neighbours that she makes good *shefero*.

Future: she wants to work hard to maximize her profit and to sell butter (because she has a cow) and honey which might have better profit.

### Delala/fixer – not found

### Leading businessman

I am 28 years old. As the community is a pastoralist one there are opportunities for dealing in buying and selling of livestock and recently sesame. I was involved initially in selling eggs. Then I began to buy and sell goats. Now I am involved in buying and selling cattle. I started the business in 2006. I got into it working as assistant for 2 brothers who used to come from Key Afer and exchange calves for fattened bulls.

I don’t exactly know how many locals are involved in the business. I know about three who are working independently and the youth cooperative is also involved in this business. Inputs come from the community and the surrounding areas. Outputs are sold in Key Afer (the wereda capital) and Kako, a famous cattle market. I don’t have any access to credit. Transport arrangements are not needed for the cattle as there are herders who drive them from the market where they are bought to the market where they are sold. Profitability was good till the beginning of *Tikmit.* Nowadays it is not as profitable as it used to be a year or two ago. There are competitions among businesses as outside businessmen also come to the markets. A problem facing all businessmen is lack of credit.

I am involved in the business of providing inputs for the service providers. The number of the employees depends on the number of cattle bought and driven to other markets. If the transaction is completed in the same market where the cattle are bought I don’t need more than two workers. If the cattle are going to go somewhere else I will have more workers who do payment on daily bases. The wage rate is about 5 birr per cattle. Day-to-day I go to different markets to buy and sell the cattle. I work at least 3 days in the nearest markets which could amount to about 27-30 hours per week. The reward is the profit that I get from selling the animals. There are no problems related to doing the work. The work could be improved if the cattle were transported by trucks rather than on foot.

. I have no other role in the community. My father has a role in the community. He is a clan leader and a kebele official. There are no children working in the business. My general aspiration for the future is to buy a truck and expand the business I am involved in.

If I need something, want advice or have a problem with my work the person I go to in the wereda is the peace and security head. In the kebele I go to the chairman. Another business person I go to in the community the most successful male youth farmer and trader. Another community leader I go to is HH. There was no problem recently.

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### Leading businesswoman

The opportunities for the local women to participate in business include selling yebuna geleba (residue of raw coffee), selling butter, selling honey, selling fuel wood, preparing tea and local drinks as well as bread. Women can also sell their labour like, for example, women can carry water for those who can't and receive money.

She is the only woman who sells injera, local areke, and local bread but there are many women who sell shefero, cheka, and butter. However, they sell only on market day while she sells all the week days. She sells at home, separating a room for the business. So, she is the only woman who keeps local drinks all the week days.

She gets the inputs such as teff (local crop type) flour, salt, sugar, etc from Key Afer and Woito. The drivers of the mini-buses co-operate with her in transporting the items. She pays the transportation costs. Although there is a multi-purpose cooperative that provides credit service, she doesn’t benefit because she is not a member.

She said that as there are not many people who compete with her, she gets good profit from her business. But the problem is that she is the mother of four children, one of whom is less than one year old and she has a workload as she does the work alone.

She hires no employee. She wakes up early in the morning at 6: am and she prepares breakfast for her husband and her children. Then, she prepares injera, bread and cheka to sell. She spends much of her day serving her customers and looking after her children. Preparing lunch and dinner are also her day-to-day duties. She goes to sleep after she makes sure that her family members have got enough dinner, and goes to sleep at about 9 pm. As the business is owned by her, she has no salary. But she gets profits of 20-30 birr/day.

The problem in doing the business is that she has no one to help her in completing the domestic work as her children go to school. She thinks that the work could be improved if she could get financial support so that she could hire a person to assist her.

She is about 35-36 years old (she doesn’t know exactly). She started the job just in 2011 because she thought that she needed more sources of income to improve her household’s economy. She has no other role in the community. Her husband is a farmer and no child is involved in the business. She aspires to improve the business by hiring an assistant and diversifying her products as to the demands of the customers.

She said that she has no contact at the wereda because she knows nobody there. But there is a shopkeeper in Key Afer who sends her some items when she asks.

At the kebele, the manager provides her advice as he is her brother. He always visits to see how she is doing. But she has not much interaction with other business people in the community. She interacts with community members and leaders only when they come to her house to buy some items.

### Leading young male businessman

The business opportunities that are found in area for young men to participate in are buying and selling of cattle, sheep and goats. Bull fattening is also another business opportunity in addition to retailing of household and consumer goods. I am 30 years old. I started the work at 2008. I started the work by assisting big traders coming from other areas. Then I was involved in selling honey and butter.

There are 2 strong businessmen that I know. In my case as I am involved in buying and selling of cattle the cattle come from the kebele and the surrounding kebeles. The cattle are sold in Brayle town, Key Afer, Jinka and the nearby cattle markets. I have access to credit from the Youth cooperative and from a saving organisation in the kebele. If I am going to send the cattle to far away markets I take contract of a lorry. If they are going to be sold in nearby towns and markets I use cattle herders to take them to the market. Nowadays the profitability is not reliable. The tax authorities in the market areas where cattle are bought are taxing us too much. Besides they insist that we have a license for this business. So, dealing with these tax men is making not only the profit but also the business itself very risky. There are competitions among businesses and the businessmen as well. The problem all businessmen are facing is the tax issue. There is no problem because I am young.

My work involves service provision or providing the service providers with inputs. I have one permanent herder and 3-4 temporary workers. The wage rate varies from 30 birr per day for the permanent worker to 20-25 birr per day for the temporary workers. On market day I go from one market to the other to buy and sell the cattle. On non-market days I attend my farm and bee work. On the main market days which are 3 through the week I work for about 10 hours per day. The reward that I get is the profit from the transaction of the cattle. There are no problems related to doing the job.

I don’t have any other role in the community. My brother is the kebele peace and security head in Luqa. No children are working in the business. My general aspiration is to see a big market be established in the kebele and many youngsters involved in different businesses. I also aspire to be a big trader and investor.

If I need anything, want advice or have a problem with my business in the wereda I go to a trader called N. In the kebele I go to the manager. Another business person I go to in the community is PU. I also go to KH a successful youth farmer. Another businessman that I go to is BB from Brayle. A recent problem that I faced was that a man lost two cows that he bought from me and finally denied that he had received the cows and wanted the money he paid for the two cows. It was resolved through negotiations in which BB helped.

### Leading young female businessman

She is 24 years old. She started the business in 2011. She sells soft drinks and beer. She started the business first by selling shefero and salt on market day. She borrows money from the multi-purpose cooperative and pays after she profits. There are no other similar businesses and she is the first woman to do the business. The distributor from Arba Minch brings boxes of beer and soft drinks as she is along the road side. The multi-purpose cooperative provides credit for members. She was a member but she resigned because she wanted to concentrate on her private business.

Transport is accessible to the main asphalted road and she has no additional cost in the transportation. She said that the business is very profitable as there are a lot of customers. Most of the men drink beer and women prefer to drink soft drinks.

Problems:

* sometimes the truck that dispatches the bottles gets delayed and she goes to Key Afer to buy the soft drinks and beer. But this requires her additional cost for transport. So, she stays with no work unless the truck dispatches.
* she has 3 children who are too young to help her. She runs the business alone. So, sometimes she closes it and becomes busy doing the domestic work. Although her husband tries to help her, he can’t do it all the time as he is government employee.
* there is no electricity in the kebele that hinders her from keeping as many beers and soft drinks as she can in a refrigerator. There are times when the weather is too hot so that the customers refuse to drink. Thus, she has dug a hole, makes it wet so that it gets cool. She has to pour water on the bottles every time.
* As a young woman some men who get drunk sometimes disturb her and the men fight each other.

There is no other product or service that she provides and she has no hired employees. Her husband and her sister’s daughter help her running the business. Although she receives the money/profit, she deposits it at Jinka Commercial Bank in the name of her husband.

She wakes up early at 6:00 am and she prepares coffee, and breakfast for her husband and children. After he goes to work and the children go to school, she goes to her business. However, recently (one month ago), she has given birth to a new baby and is spending her time at home. The business is open Monday-Sunday from about 9am-7pm. She has no salary as she is the owner of the business. She gets about 25 birr from 24 bottles of beer. Similarly, she gets 2 birr profit from one bottle of soft drink. In doing the work, she gets tired as she does most of the work alone. On market days, her business house is overcrowded as it has not enough space.

Suggestion: she suggested that it would be helpful for her if electricity would be provided to the kebele so that she could modernize her business.

She started the business because she wanted to improve her life by supporting herself with an additional source of income. She understood that she had plenty of time to work. Her husband encouraged her and supported her to begin the business.

She had roles in the women’s cooperative but she was not able to continue because she saw no progress in the cooperative. She decided to have a private business. Her husband is the kebele manager and he is the chairman of the kebele Youth Association. Her children are too young to work in the business.

Future:

* She has planned to maintain the room where she does her business, to cover it with a corrugated iron sheet roof and make bigger.
* She wants to have a big restaurant and grow it to be a hotel. She believes that will be profitable as the place is along the roadside.

Wereda: she has no one to contact at wereda level; but the kebele officials and chairman visit her every market day to see if drunken people are disturbing her, they help her to prevent thefts too.

Other business people in the kebele: there is a woman in her neighbourhood who shares the room to sell *Areke, injera* and bread. This helps her to attract customers with different demands but they also consume what they see at the house. She has no other business people outside the community. The community leaders encourage her as she created a source of income and for becoming a hard worker to support her husband. Many of them appreciate that she will be the best and richest of the young women if she strives hard. They see her work as an eye-opener to all the community members in general and to young females in particular.

She has no recent problem.

### Skilled worker - none

### 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 living with her husband in a kebele called Olo. She grew up in Luqa; and she went to Olo by marriage. In the kebele, there was no health post at a nearby place. The school there was only for 1-3 grades. She married in 2008 and lived there for one year. She divorced her husband and came back home to live with her aunts in Luqa. After three years, she went to Brayle (Woito) to stay the summer with her brother (who is the kebele manager of Brayle) in 2011. He called her because he wanted her to help him in some activities on the farm. But she came back to Luqa in later in 2011 to continue her education. Now she is learning at grade 2 in Luqa Elementary School.

She has one son who lives with his father. The child is two years old. His father took the child without her permission. It is one year passed since she has seen her child.

She learnt that a lot of people in Brayle do irrigation farming which is not in her kebele. She also appreciated that there is electricity where people use light and refrigerators. People get work and do more business. The problem is that there are many thefts and many people get drunk and fight each other.

As she married the man without the will of her father, her husband’s father killed her father by doing some witchcraft (Tinkola). Then, her husband’s relatives told her this news. She asked her husband for divorce. But he was not willing to divorce her. She escaped and came back home. As her husband didn’t pay *Koita*, he didn’t claim to return her back. She did not get any household property. She was very scared when she knew that she was married to a *Tenkuay* (witchcraft) family and feared to ask for sharing any property including land and other assets. Her husband was among the rich families in the community. She met her husband at Gibdo place (Evangadi). She is 22 years old and she came back to her aunt’s home in Luqa. She is still living with her aunt where her uncle and 2 of her siblings are living together. Her siblings are also going to school. She is currently a student and has no work other than domestic work. She has no land and she doesn’t have an identity card. She doesn’t get food aid from the kebele because she is a student and gets oil there. She doesn’t get special benefits and didn’t face special problems as result of her return.

In the wereda: she doesn’t have any network with anyone at the wereda. But the kebele officials/ chairman helped her to be enrolled in school. She doesn’t have much network with community leaders other than her family members. And she has no recent problem.

### Ex-soldier

I grew up in Luqa kebele with my parents. I have no education. I was herding livestock and participating in farm work for my parents. I was selected for the national standing army and went to Hurso for training. There I was trained for 3 months. Then I was stationed at Bure base for 6 months. Then I was based in Afar regional state and served there for 18 months. I wasn't actually involve in any battle. I was not injured as I was assigned to a military station and didn’t participate in an actual battle. I was married when I went and stayed married during my army service. I had two children.

I am 30 years old. I don’t have land. I applied for it so many times and the kebele officials ignored me. I live with my wife and 2 children. I am still married to my first wife. I didn’t take a second wife as I don’t have land to farm. I don’t have an official position in the kebele or in the wereda. I am serving the community as a militia man. The benefit I got as a result of my return is to live with my family. The problem is I don’t have land or cattle to work by myself and manage my family. My general aspiration for the future is to go back to the army and serve my country and if this is not possible, that I get land and get involved in farm activities of my own and live in the community

Since I returned I have established a network with the wereda militia office head NH. In the kebele I have a network with the chairman and the manager. Another community leader I have network with is BH. I had no recent problem.

## Human re/pro/duction

### Head of private clinic - none

### Traditional health practitioner 1

It is very difficult to know the exact number of the traditional medical practitioners that are found in the community. I heal persons with fever and whose mouth is wounded. The service is provided by going to the house of the sick person. If the condition of the sick person is not serious I give the medicine for free. If I have to go back and forth and the person needs additional medicine the charge will be buying *Cheka* - local drink like *tella* that may cost him about 5 birr. The kind of illness I treat is the one mentioned above and people don’t come to my house as I go to their houses whenever I am called. All types of people in the community (rich, middle and poor) seek my services. I don’t have any direct relations with the government health centre and hospital. I provide my services locally in the community. When I think the problem is serious and when I consider that it is beyond my capacity I usually recommend the sick person to be taken to health centre or hospital. If it is a serious case I don’t give any medicine. We have been instructed by government people to advise people to go to the health centre rather than trying to treat them. I only deal with simple kinds of illness. If the person has been sleeping for many days without being treated I don’t give any medicine and immediately order the family to take the sick one to where a modern medical professional is found. I don’t violate any government regulations as I provide service to simple cases and recommend the serious ones to go to the government medical centre or hospital.

Day to day I go herding my cattle and am involved in farm activities when it is the proper time. The traditional medical practice is an additional career that I am involved in. As to the medical practice I don’t exactly have specified days and time of work. Whenever my service is required I go to the house of the sick person and give him the medicine which I have at home. Mostly I give the medicine during evening time so that the sick person may rest at home. As I mentioned earlier I don’t usually charge people for my service. I give free service to the community and there is no cash payment. The benefit as I indicated earlier is the invitation to the local drink if I go to the sick person time and again. Even the drink is not obligatory. There is no problem related to doing the job. The job could be improved If the medicine that the traditional medical practitioners provide be tested and prepared in modern ways if found effective.

I am 85 years old. I started this medical practice service when I was around 20 years old. What led me to it is seeing old practitioners healing seek persons. The role I have in the community besides this traditional health practice is that I am an elder who is involved in conflict resolution. My son is a police officer. My general aspiration for the future is to see a disease-free community in Luqa. My aspirations for my children are that they be successful in their education and continue my health practice in a modern way and serve their community. I have already transmitted my knowledge concerning the traditional health practice to my wife and children.

If I need something, want advice or have a problem related to my work I go to no one in the wereda. In the kebele I go to the chairman. Another community leader I go to is an elderly logical man. A traditional health practitioner that I go to is W/o XB (Deputy Speaker). There was no problem recently.

### Traditional health practitioner 2

There are two people who are known for practising traditional medicine. They give medicines for infections, injuries, bone disorders, abdominal pains and headache. But there are also other people who perform spiritual rituals for mentally sick people. He is the one who has been practising the traditional medicine for long time at the kebele. He gives medicine for borenge (skin infection which is very common especially in children), injuries, abdominal pain, when a snake bites, when a woman has prolonged labour; he also assists livestock to deliver and he gives medicine to livestock. He doesn’t ask any payment for his services. People bless him to live long. All the kebele’s people, but especially older ones, seek his treatment because they trust him more than the medical treatment and because most of those who come to him have no capacity to go to health centre far away from the kebele. The other reason is that the health post doesn’t keep important drugs and the HEW is not always available. He has no relationship with government health centre and hospital.

The government doesn’t have any say on what he does and no one from the government office has contacted him.

He is a farmer and keeps livestock. So, he looks after his livestock and does his farming every day. When people come seeking his help, he provides his support. But he doesn’t do the work as a regular job. So, he doesn’t have limited working hours and working days. He gets no benefits but personal satisfaction to save people’s life.

The problem with doing the work is that many people come at an urgent demand while the leaves and roots he uses for treatment are found far away in the forest. Besides, there are people who think that it is a must that a patient treated by him should be cured. And there are people who think that he can treat any kind of disease while he can’t. When he explains what he can and what he can’t, they think that is only because he doesn’t want to give the right medicine.

He suggested that the job can be improved if the government could give attention to their work and could assist them by providing trainings and materials.

Although he doesn’t exactly know his age, he estimated that he is about 74-76 years old. He started the work when he was very young seeing his father practising it. He was interested to do it because he saw people get cured after his father’s treatment. He said that there is no one else from his household who has a role in the community. He plans to hand over his work to his children because he can’t walk fast now to find the roots and leafs at the forest.

He doesn’t have any contact at the wereda or at the kebele even if he has any problem in doing his work. But he communicates with other people who have some knowledge of traditional medicine for sharing experiences. He mentioned no recent problem

### Traditional birth attendant

There are two trained birth attendants in the kebele; but there are other women who traditionally assist women to deliver (although she doesn’t know their number). She provides safe delivery services using delivery kits. She assists women to feed their infants, to take care of their health during pregnancy and to seek medical treatment in case of worse health problems. She doesn’t charge money for her services but some volunteer customers pay her 10 birr-20 birr and some give her flour and grains. She, most of the time, provides her services for free. She frequently communicates with the HEW at the kebele and gets some advice and materials such as alcohol, blades, gloves, bandages and soap. She also communicates with the health centre at Key Afer because she refers complicated cases of labour there. But she has no link with any hospital. Moreover, the wereda health office contacts her to assess any maternal deaths related to delivery or pregnancy. The government in collaboration with EPARDA, in 1999 EC provided her training to assist women deliver safely three times.

The problem she faces when doing the job is that there are a lot of women dying after having safe delivery because of excessive bleeding. Besides, many women call her after they already have the complication when they should have called her when they see early symptoms of labour. On the other hand, the training she received was not recorded and has no notes of what she trained to refer to.

Her job could be improved if the awareness of the community, in general and the awareness of the women, in particular, could be improved. If the women could raise their knowledge about what they should do and how to take care of their health, she could help a lot of women to have safe delivery. Besides, she would be assisted if she could have reference materials on how best she can do her job.

The traditional birth attendant is about 30 years old and she started the work when she was some 7-8 years old. She started the delivery suddenly when her older sister had labour and there was no one around to assist her. She tried to help her by common sense. She was successful and she was very happy. She had news that her mother was traditional birth attendant; but she had not seen her doing it because her mother died when she was too young.

Her husband is secretary of the social court and he is a member of the PTA. She is also a member of the school feeding and the women’s cooperative at the kebele. But she has no family member who has roles in the community.

For the future, she wants to do her work in the best way. But she doesn’t want her children to learn about her work because she wants all to learn modern education and have better career. She sends all (4) of her children to school; and one of her children is attending her education at college (10+1).

She communicates with other traditional birth attendants to share experiences and exchange information. Although the health post has been supporting her in providing materials and advice, the current HEW is not assisting her and has no better knowledge. The health post doesn’t provide maternal service and does not have sufficient drugs to assist women in delivery. Although the health centre provides better service, it is far from the kebele and is difficult to get emergency aid.

The kebele officials assist her in getting transport service by asking the cars that pass by the road when she wants to refer women to better health service.

Other community members encourage her to continue doing her service and bless her. The community respects her service.

## Community management

### Non-EPRDF political organiser

This person claims to be a member of *Andinet* political party which is an opposition party. He indicated that he was an EPRDF party member while working in the kebele and was later purged. He says that a person from Jinka town (the zone capital) approached him and has attended two meetings held in the town. He doesn’t have any political contacts with men in the community except that he said that another fellow had attended the meeting in Jinka. This fellow is bold enough to consider himself as a member of a non-EPRDF party but knows nothing about organisational work. As to my observations and from what I hear from people I talked to there is no any opportunity for political organisation in the area outside the EPRDF-controlled party

## Ideas

### Young male opinion leader

The important and fashionable things for young men in the community are to get a better education for those in school and live a better life and for those outside of school to marry young and have children. The leading adult role models are educationwise those who have joined the universities of Bahir Dar, Dilla and Arba Minch. For those who want to marry young and live a better life the role models are CM, MH and PU who are successful farmers and businessmen. Work aspiration among the youth is increasing over time seeing the success of their role models. Education aspiration is also increasing nowadays. Even those young parents who missed the chances of going to regular schools and programmes are attending the adult programme while sending their children to school more than ever. Besides, sending the girls is increasing alarmingly.

Residence aspirations are improving as earlier young males used to reside in their parents compound after marriage and nowadays youngsters want to build their own houses independently. Young men nowadays are of mixed aspirations concerning marriage. Those who are in school want to get married late even though the pressures from their family are high as the community believe in marrying young and having as many children as possible. On the other hand those young men outside the school aspire to marry as young as 16 and 17. Young men’s relations with young women are very smooth. Concerning their political aspirations we observe that the youth are more participatory in the political issues. Concerning their cultural aspirations we observe that the young men are diverting more and more from the cultures that lived with the community. The young are against the ritual that claims much wealth. They are also converting to Christian religion (Kale Hiwot). Leisure aspirations are also increasing as we observe more and more youngsters are going to towns and there to cafes. The young men are tending to modern clothes, like T-Shirts, shorts and Jeans clothes.

I am 25 years old. My families are pastoralists from Enchete kebele. I don’t have any education. I am attending Adult programme. Currently I am engaged in farming work. I have been an opinion leader since 2006. My plan for the future is to support this community in every possible way to get out of backwardness and ignorance

### Young female opinion leader

The female opinion leader is about 26-28 years old. She said that those females that participate in public meetings, and who are active in school, represent women in meetings and give ideas. There are women who keep shops and try to improve their lives by doing some trade such as selling butter and chickens. But their number is very limited. There are only 5-6 girls who have completed grade ten. Two are at FM Radio; two are attending law and livestock science, in Addis Ababa and Key Afer. All don’t want to live at this kebele but they want to live in Key Afer, Jinka, Arba Minch. This is because there are not many facilities such as clothes, decoration items, and luxuries and they want to be free from family control. Most of them want to decide over their own life. They want to have and to see what they hear about the town life.

When the males see the females alone, they follow up them, they want to have sexual affairs with each other, and they all freely have sex. They meet at the evangadi. Young males fear only brothers and parents of the girls; but dare to ask any girl for sex. But young females may express their sexual interest by physical language. But males wouldn’t be happy to be asked by girls directly. Young males and females can look after cattle/goats at the field. Parents recognize any sexual relationship in the field and at the *kibrku* (traditional dance) place. Kibriku is the best and wedding ceremonies are best leisure places. There are drink houses for males. Students get tired when they play at the dance and are unable to attend their classes properly.

The political aspiration of most youth is supportive to the current government. Young females are very happy with the government intervention regarding equal rights and the right to decide on their own marriage. The males too have supportive ideas but do complain that females shouldn’t be set free because they would violate norms and values of the community.

The bad thing is that the free sexual lives have created great fear for the youth that there might be HIV infection among them. There is low use of condoms and low attitude. Although there is community conversation for about 3 years and health workers teach about HIV at the market place, the change is very low. Youth are very exposed to HIV. VCT is only at Key Afer. People’s attitude has not yet changed. Young and adult males have free sex with young as well as adult females. It is very fast to transmit diseases. They don’t choose women and don’t use condoms when they get drunk from Areke.

Most young females wear the traditional skin and like it. But those who are at the centre and those who are Protestants wear modern skirts, T-shirts and trousers. All men are now wearing at least a mini-skirt and females have something to cover their breasts in addition to the traditional skin wear. Most of the youth are culturally imitating the dressing style of the town people. This is particularly observed among those who live along the centre part of the kebele, those who go to school and those who are converted to Protestantism. Students and protestant females never like to have the traditional hair style, and don’t wear the skin and traditional necklaces. They have better practice in keeping their personal hygiene and sanitation.

She was born in the “Barito” clan at Luqa. She grew up with her parents. She married her husband when she knew him at the community. She met him at the dance place and agreed to marry. Her husband has two wives. She has four children. She has never been to school; but she participates in free labour contributions, public meetings, provides ideas, she is active member of the 1 to 5 group and mobilizes the community to do development work. It has been three years since she became an opinion leader.

Problem: no problems because of being a woman. But some women think that what she says is not good; but they can’t say that openly. Sometimes, some men want her to follow their opinion only.

Plans for the future: to get more experience and have a better leading position, she wants other women to come out and provide their opinions and develop their capacity in leading groups, and in providing constructive ideas. There is a lot to be done by females so they should learn, should go to school and share better knowledge from other people in other places.