# Interviews with key development actors in Shumsheha kebele, Lalibela City Administration, North Wollo, Amhara

[Community public goods 1](#_Toc439782297)

[Guard – National Park, community forest 1](#_Toc439782298)

[Electricity organiser/leader (not government) 2](#_Toc439782299)

[Livelihoods 2](#_Toc439782300)

[Champion Model Farmer 2](#_Toc439782301)

[Most successful woman farmer 2](#_Toc439782302)

[Most successful male youth farmer 3](#_Toc439782303)

[Investor 1 grain mill 4](#_Toc439782304)

[Investor 2 4](#_Toc439782305)

[Leading cash-crop trader 5](#_Toc439782306)

[Leading woman trader -none 5](#_Toc439782307)

[Delala/fixer 5](#_Toc439782308)

[Leading businessman 6](#_Toc439782309)

[Leading businesswoman 6](#_Toc439782310)

[Leading young male businessman 6](#_Toc439782311)

[Leading young female businessman 7](#_Toc439782312)

[Skilled worker 8](#_Toc439782313)

[Returned international migrant male - none 8](#_Toc439782314)

[Returned longer-term migrant male (inside Ethiopia) - NA 8](#_Toc439782315)

[Returned seasonal migrant male 8](#_Toc439782316)

[Returned re-settler 9](#_Toc439782317)

[Returned international migrant female - none 9](#_Toc439782318)

[Returned divorced woman 9](#_Toc439782319)

[Ex-soldier 10](#_Toc439782320)

[Human re/pro/duction 11](#_Toc439782321)

[Head of private clinic - none 11](#_Toc439782322)

[Traditional health practitioner 11](#_Toc439782323)

[Traditional birth attendant 11](#_Toc439782324)

[Community management 13](#_Toc439782325)

[Non-EPRDF political organiser 13](#_Toc439782326)

[Ideas 13](#_Toc439782327)

[Young male opinion leader 13](#_Toc439782328)

[Young female opinion leader – not found 14](#_Toc439782329)

## Community public goods

### Guard – National Park, community forest

He has been working as a guard at the airport since it was an airstrip; after it was constructed as modern airport, they guarded it unfenced for 4 years and then fenced it off. He argued that the airport has brought both harms and benefits for the community; many people could get work as guards, loaders, cafeteria workers, daily labourers in grass cutting; but many were made landless in that 102 farmers fully and 62 partially lost their farmland at the most fertile place of the kebele; most of these became poor after they consumed all the money they received in compensation. He himself lost all the land and received 17000 birr and tried to organize others to contribute and jointly buy grain mills but they refused so that together with a friend he bought a mill and bought his own additional grain mill after 6 years.

He guards the airport in turn, watching all round the fenced area. Previously there were 2 civil guards and 4 policemen working in one turn, day and night so that their turn was one day on and one day off duty, but this year, the number of civil guards increased to 8 so each works only daytime and in two day shifts as the policemen guard all the night shifts. His guard salary has been growing from starting at 105→180→200→450 and to the current 800 birr per month.

He is 63, can read and write. He has worked as airport guard for the last 18 years. He is also involved in grain wholesale with a grain warehouse at Lalibela town; he was previously a wereda council member.

### Electricity organiser/leader (not government)

He reported that they started asking for electricity to come to their settlement since 2 or 3 years after it came to the airport; the cost was estimated at 21,000 birr, but the community refused to contribute. After two years, he took a new request to the wereda ELPA office to bring them electricity. This time the cost was re-estimated at 91,000 birr and the community rejected it. He applied personally to cover the cost and that they should bring it to his grain mill site; ELPA reduced the cost to him by half and the first transformer was set up at his mill site and other people could take there from to their houses. He noted that currently almost all houses use light and there are 13 grain mills, 11 of these other than his 2. Users pay their bills going to Lalibela. He complained that he brought electricity to the community paying all the cost but the wereda never gave him any credit. He argued that because he is a Muslim, wereda officials never mention his contribution on the media while they talk day and night about some farmers who might have contributed a chicken or some money for development projects.

He is 48, grade 2 drop out. He was initiator and main actor for bringing electricity; he noted that the Muslim sub-community was fully supportive to him, they asked him what contributions he needed from them so that they could collect from each Muslim but he decided to bring it at his own cost.

## Livelihoods

### Champion Model Farmer

He estimated there were about 15 model farmers in the kebele; they were selected after they revealed all the money in cash each had. He said he first refused to reveal the amount of his money, especially when he was asked to submit his wife’s photo, but they gradually convinced him to reveal and be rewarded as a model; he reported 95,000 birr in cash yet hiding some. He was selected and went to Nazret for the prize ceremony where he was rewarded with a medal, 1000 birr and a radio. He complained that all models were promised at the ceremony that each would get urban land when they returned to their areas, but he has got nothing so far. He said that models are expected to grow more cash crops using fertiliser, improved seeds, and irrigation, and he used compost, bought an irrigation pump, planted short season crops, produced irrigated onions and fruits for the market; beans, lentils, and linseed were also among his important sources of cash sold at the market; especially he could produce much in 2001 EC using compost and manure.

He is 40, grade 6 drop out. He argued that the existing and ever increasing price of crops was a very good opportunity for hard working farmers to accumulate good money, but the equally rising prices of fertiliser, seeds, and consumption goods were offsetting what they gained. He is speaker of the council, sub-kebele leader, and one of the 16 kebele party organisation leadership members as party youth organisation head

He regularly gets advice from the DAs, and together with other models receives trainings 1 or 2 times in every year, sometimes going to Lalibela; in this month he was selected with 5 other models from the kebele and participated in 11 days training on watershed development.

### Most successful woman farmer

Her household has 10 timads land. She cultivates different grain products: tef, beans, barley, sorghum, peas, lentils and chickpeas are the most means of livelihood for her household. In fact, the area is not that conducive to successful agricultural products but she believes the community could use a profitable way of farming by applying compost and fertiliser as well as improved seeds. By using compost, improved seed and fertilisers she has been able to increase the farming production of the household in the last two and three years. Because of unsustainable rainfall the productivity of agriculture is becoming less and less over time particularly in the last five years. However, Government interventions through the extension services, technical assistance of experts, provision of inputs etc. are important interventions to increase the productivity of agriculture. Consequently, in 2011 her production seemed very productive; however, unfortunately unexpected rainfall and a pest called dairy(an insect that damages mainly tef) damaged their product and completely destroyed her tef. But they had another farm land, which the pest did not affect and earned 5 quintals of tef, 4 quintals of beans, 2 quintals of peas, and 9 quintals of sorghum. The last year’s product is higher compared to the household product of the past two years.

She said “my effort has a pivotal role behind my success.” She said that she ploughs the land by herself and does every farming activity. She said, “Poverty is laziness; the thing that I hate most in my life is laziness.” However, her husband does not like the way she thinks. He always complains that she is disrespecting him by covering his tasks. But she doesn’t mind that he feels wrong on what she is doing but she always tries to convince him. Her husband is employed at the nursery; they plant different kinds of trees, vegetables and fruits. They use irrigation for the cultivation. It is very productive and he even buys for the household consumption which serves them as a change from the usual meal they eat. There is no introduction of new technology of farming in the area. They are still sticking with the same technology of the previous time.

In 2004 EC, she lost her livestock including the main ox that she had been using for ploughing from the accident of heavy rainfall. Similarly, all of a sudden another ox became blind and they slaughtered it and a cow slipped down from the mountain. Now the household remains with 1 ox and 2 calves. However, recently her father promised to offer her an ox. She had three goats that she changed for modern beehives and she has three modern beehives now. She herds her bees into her father’s bee farm. Her father has a lot of beehives and huge honey production that they export to Woldiya and Dessie as well as Addis Ababa sometimes. She suggests the community should work hard to overcome the challenges. The market has changed very much; the price of inputs and outputs has increased significantly. As she explained, in the previous time the prices of some cereals were very cheap but now they are selling them very expensive. For instance, one Guchiye tef was 5/7 which increased to 26 birr, Faba beans from 5 birr to 30 and sorghum from 4 to 12 birr. The current market price is very important to the trader and farmer but it is somehow expensive to the consumer. She never took a loan; if she wants a loan she takes one from her father. But she took improved seed and fertiliser from agricultural extension. She attends meetings and she is an active participant. She is a women’s association and party member and pays the annual contribution.

Her aspiration is to be a successful farmer and if there is access in the future she wants to cultivate vegetable and fruits based on irrigation.

### Most successful male youth farmer

He reported that linseed , lentil, and peas were very important crops with high market price , but they didn’t plant much because such crops do not give good straw for livestock feed so people chose rather to grow Tef, wheat, barely, sorghum, and beans for the high straw they give and/or for consumption. He noted that irrigators were effectively growing vegetables and fruits as good sources of cash, because such vegetables were being produced during the dry season when their land remains idle until the rainy season comes for them to plant it with food grains.

He grows sorghum, wheat, barely, Tef, beans, linseeds, and lentils; he also has 40 coffee plants but they often didn’t produce beans because the water dries out around May when they start producing flowers; he had papaya but they dried out after they gave him market fruits for 3 years due to shortage of water. He said that he would like to remove his coffee plants which remained non-productive, taking the land he could produce other rainfed crops, especially vegetables; he had to report his plan to the DAs because they should know it as he got the seedlings through them; the DAs advised him to wait and see for the last time if it can bear fruits and remove them if not; he has a pair of oxen; used fertilisers for his Tef and sorghum; raises local chickens, selling 20-30 chickens/year. He suggested that the government should help the community by introducing modern irrigation in order to produce twice and improve their lives.

He is 28 years old and can read and write. He said that market prices of their produce and livestock have been growing so that they could sell very little things to buy other things or pay government contributions, but prices of commodities were also equally increasing and expensive, taking all that they get from selling. He reported that he used the DA advice well and worked hard to improve his household by increasingly renting more land and growing crops with fertilisers. He took a 2000 birr safety net loan 4 years ago meant for buying and raising sheep, but he used it to construct a tin-roof house at Shumsheha settlement; he repaid 800 birr and was left with 1200 birr debt. His wife is a party and women’s association member.

### Investor 1 grain mill

He is 63 with read/write level literacy. He is a community resident but living with his family in Lalibela town, working at the airport as a guard; he has a grain store at Lalibela where they buy food grains in bulk as far as from Gonder/Gojam and sell to wholesalers, millers, or consumers. He decided on it and started to invest in grain mills when he received 17,000 birr from the airport construction project as compensation for his farmland. He bought the first mill in share with a friend and after 6 years, they added another mill. Last year, he bought his own mill and installed it around his house. There are 4 operators for the 2 jointly owned mills and 2 for his own mill. He said the profit was ok as he could obtain 1200 birr/week on average from all milling business. But he insisted that there were too many grain mills at Shumsheha (13 mills) alone so that profitability has been ever decreasing. His role was supervising the operators any time, daily in the morning or afternoon as they were at work.

### Investor 2

She is a Muslim woman who came from a neighbouring rural kebele called Sorba 10 years ago. They migrated internally in order to live a better life in a relatively better kebele. They had bought a land and built a house before they come to the kebele. They settled in their house. They have agricultural land in their previous kebele where they are managing it through a share cropping system. During the time they entered to the kebele, there was only one small shop. And they opened another shop, in front of their living house, which is still a better shop in the kebele. She is a retailer and it is the biggest retailing shop in the kebele. Her business involves different consumer commodities. They did not employ any worker in their business because she and her husband have been managing it so far. As she reported it, previously there was a better profit but now it become insignificant for two reasons. One is that things are getting very expensive these days which becomes unbalanced with the income of the community and the other is everyone is becoming a retailer in the kebele.

Because of these reasons the profit is not that much interesting to her. But more or less, she said, it is the main means of household income. There is no problem they faced either in their business or living. However, she complains their children are not so respectful. They don’t accept the word of their family and their commands. They become very disobedient. However, all of them are good in school. They have 3 children and all of them go to school. Her older son is a grade 10 student. Ever since he starts schooling he beats number one in rank; however, since he passed to high school and began walking such a long way to school it is influencing his dedication. He becomes tired and not that interested to study. The second one is grade 8 but he is not as clever as his brother. The third one is a 7 year old girl and she is the cleverest one in the house.

She said the problem they are facing lies with the community. They are isolated because of their religion. In this regard the community is very disrespectful which sometimes forces them to think of leaving the kebele. They are tired of living there. Whenever there is something advantageous which comes for the community they exclude the Muslim community. She never participated in any community interaction, never been in kebele, party, women’s association or any other meetings. They never get a chance to be registered in any community work including food for work programme but this year every Muslim community gets the chance to be registered and their family too. On the contrary, she said, every Muslim is an active participant in the community contribution of the kebele including labour, cash and kind. She plans to expand her business and open an electric grain mill.

### Leading cash-crop trader

He has been producing and selling irrigated tomatoes, onions, spinach on parent given land. He said there were many farmers engaged in vegetable production but most of them were producing in smaller quantities. He complained that he has been selling his tomato produce only at Shumsheha due to lack of transportation to take it to Lalibela and other nearby towns for better prices. He carries and takes vegetables to the settlement centre and retails them daily sitting in the open; also some customers/restaurant owners could go and buy from his house/ farm. His customers were the settlement residents for family consumption and those who prepare and sell food, as well as restaurants in the airport. Along with his produce, he also buys cabbages and lettuces and brings them on donkeys’ back from traders in Lalibela and sells them in Shumsheha, obtaining good profit. Among the problems he faced was that he has to carry back home vegetables left unsold at the end of the day and take them back to the market the next day now and then with possible risk of damage in the meantime. However, he said he could preserve unsold tomatoes up to 7 days, keeping them in colder house until they were sold. He indicated that he could not sell his produce, especially tomatoes at good price, by taking them to Lalibela due to absence of transport; he could not take them on donkeys back as they would be easily damaged. During harvest period, he stays retailing in the open daily 7-12 in morning time and then 5-6 in the afternoon. He argued that the vegetable trade could be much more profitable if the road was constructed and trucks could pass through the village.

He is 26, grade 10 complete. He started the retailing business in 2010 after he began growing in irrigation. He is also a party and youth league member. He said his main plan was to change/improve his life through trade/business and would like to continue expanding vegetable production and marketing. He insisted he didn’t have any contact with kebele leaders/others in this regard, except with DAs when he wanted advice in dealing with pests, especially those attacking potatoes.

### Leading woman trader -none

### Delala/fixer

He reported that the main area of engagement for delalas was with truck drivers and wholesale traders; there are about 4 delalas including him. He was involved in arranging transportation of construction wood, fodder, and grain from Shumsheha to Lalibela or other areas, and sorghum from Lalibela to Shumsheha; when traders need to bring any load to Shumsheha or send to other areas he would call his client truck drivers and arrange; when dairy/fattening owners in Lalibela buy straw/hay, he would contact drivers and arrange transportation. He indicated that profitability depends on the kind/volume of work involved; usually he gets 30-50 birr at a time and the advantage was that they could receive from both sides (traders/drivers). He insisted there was no problem of competition among delalas as the work was coming rarely, 1 or 2 in a month and they all work as delala as part time work; he works in agricultural activities for his mother and arranges it by mobile when clients need his delala services.

He is 19 years old, grade 6 drop out. He started as a delala in 2010 when he met a truck driver who came to Shumsheha and asked him to help in untying the load, he took his phone address and started as a delala by calling him when traders wanted trucks. His brother is a member of sub-kebele leadership; he has driver clients in Gondar, Lalibela, Gashena, and Dessie to call and arrange with; also grain traders and dairy owners in Lalibela.

###

### Leading businessman

He is involved in grain wholesale, consumer goods retail/wholesale shop trading, and grain milling services. He said there were around 3 people involved in similar business who can compete with him. He buys commodities in bulk from Weldiya or Dessie towns; from the store, he distributes/sells in bulk to shop retailers, at his shop he sells to consumers at retail. He also buys grain from Shumsheha and nearby rural town markets when it is cheaper to store and sells when the price goes up. He reported that his regular source of income was obtained from his wholesale/retail business. He insisted he did not face any serious competition from other business people, as none of them was financially stronger than him. He said he could purchase as much in bulk as possible to store and sell regularly, whereas others did not have the capacity to make their shops always full of what consumers need. He mentioned the absence of transportation as the common problem for business people to bring merchandise and take stored grain to Lalibela and other markets.

Grain milling, grain/commodity wholesale store, and retail shopping were among services/goods his business provides; two mill operators manage the mills, but family members run the shop and store. He said most of the day he was at the shop being involved in bulk/retail sales.

He is 48, grade 2 drop out. He reported that he started trading grain in 1992 while he lived in his place of origin, buying grain from the local market and selling at Lalibela town, taking it on donkeys’ back and by carrying what he could. He came and lived in Shumsheha in 1996 where he bought land and built his house, opened a small consumer shop and gradually bought a grain mill. He said his daughter, wife, and 3 sons work in the shop at one time or another. He reported that he would expand his business, especially grain trade, to other towns, if the road to Lalibela could be constructed and transport could be available.

He said he once met the mayor, taking the Muslims’ appeal for permission to build a mosque, but he complained that wereda officials were not cooperative with his Muslim community in resolving their problems and even not to the whole community as they have failed to support their request for road construction to Lalibela. He reported that he goes to the kebele chairman for consultation/help, who was always cooperative, and consults with community elders and church leaders in resolving personal or Muslim/Christian religious disputes.

### Leading businesswoman

She is the owner of a local restaurant, located in the centre of Shumsheha, producing food, tea, coffee, beverages and soft drinks. She gets inputs for food preparation from the local market and Lalibela market. In 2007, when she started the business, she took a credit from the small and microfinance credit association of the wereda. She took 1750 birr from the association. As her restaurant is located in front of Lalibela airlines, she often accesses transport from the travel agents, as most of them are her customers. It would be more profitable if there is any project managed in the kebele from the region which helps her to get many newcomer customers for a short term. However, her main customers are travel agents of the airport and she serves water to the tourists though not that usually applicable.

Relatively she thinks she is profitable, she earns a profit which enables her to cover some of the input of her business. There is no competition in her business; there is only one woman who is trying to engage in the same business and she has not taken a licence for that yet. She sets the price based on her expenditure. There is no problem in the business, particularly she never faced gender bias problems since she engaged in the business. She created a job opportunity for her younger sister who failed from grade 10. They share the profit between them. Currently, it is her younger sister who runs the business. The café is open every day up to 8 o’clock in the night. She is building another room to expand her business. She occasionally participates in kebele meetings but it is not suitable for her so she is not an active participant. Her father has a role in the community. He is on the HTP removal committee. She is connected with the wereda while she accesses credit, and the kebele during the meetings, and she has no connection with community leaders.

###

### Leading young male businessman

He is Ye-sheqetasheqet Negadie (consumer goods shop owner). He estimated that more than 15 people were involved in shop trading at Shumsheha settlement; they used to go and bring wholesale goods from Weldiya and Dessie to retail at their shops. He said they could travel about 5 times in a year to bring goods by bus or trucks going to Lalibela or Seqota as they pass by the main bridge 5 or so km from Shumsheha; they need to unload their goods at the bridge and take it to Shumsheha carrying them or on donkeys’ backs. He insisted that he and many others did not take any credit from ACSI because, it is provided it on group collateral, which they feared could force them to repay others’ debts. He indicated that it was profitable except that goods would stay not sold for very long times and there was high competition as there were many shop owners, more than enough for buyers, but argued that it was possible to get enough customers by displaying good behaviour, giving credit, and selling at a bit lower prices. He argued that being a young trader was an advantage as they could work calculating gain and loss, and display good approaches to customers, but they are also likely to misuse the money gained and go bankrupt due to unwise spending.

 He reported that coffee, salt, sugar, and edible oils were major fast moving items he sold, also other wide range of commodities from stationery to food and cosmetic items; his wife and himself manage the shop work activities, it was always open morning to evening but happened to be busy (more sales) in the afternoon. He usually works at his shop in the afternoon since he works in the airport as cargo loader.

He is 25 years old, Grade 10+3 with a distance diploma in HRM. He started the shop 3 years ago after a friend put him in contact with a wholesale business man in Woldiya who gave him commodity goods worth 13,000 birr on credit, in addition to goods for which he paid 8,000 birr. He is a youth league and party member and his wife is also party member. He consulted kebele leaders about getting a licence and asked for land for house building to expand his business and was told to wait for some time.

### Leading young female businessman

There is no job opportunity created particularly for young women of the kebele. Only those who are able to start a business are already engaged in some different businesses: local beverages, tea, coffee and shops are among other business that women are engaged from their own motivation. She got married in 2010 having failed from 10th grade ESLC exam. Her husband is working as a luggage regulator in Lalibela airlines. He was a member of an Equb in his working place and he accumulated 2000 birr and with this money they bought beans at a cheaper price and sold them more expensively during the harvesting season by which they got 5000 birr; doing some other business they saved 8000 birr. Soon after the saving, her husband took a credit from the wereda which is about 3000 birr in 2011 hence, they rent a business room for 80 birr per month in the centre of the Shumsheha and then they brought inputs from Dessie. Since the shop has started working, they are able to return their loan. So far, they have been earning good income and their customers are increasing day to day. When there is a need to bring shop materials they send among other traders’ and repay the transportation cost. They pay out about 800 birr for transport expenses.

To attract customers, they are reducing some prices of different materials. The entire problem of those who are engaged in a retailing businesses is transportation. They are not able to get the raw materials as soon as they demand them, unless they send somebody on his/her way. She said that because she is a female she doesn’t have freedom to move here and there and sell her products to different neighbourhood rural kebeles. One thing, she does not access any means of transportation, even a donkey to carry her product potentially.

Some of the products such as hair oil, soap, candles, chewing gum, pasta, wheat flour, salt, tea leaves, biscuits, sugar, and edible oil, coffee, powdered soup, etc are among other products that they supply to the community.

They didn’t hire an assistant yet but she said, they may need to hire in the near future when their business gets sustainable capacity. She opens the shop early in the morning at 6:00am to 8:00am, however, sometimes when she needs to go to church or has domestic work she opens it late. Except these closing times, her shop is open all the time even in the holidays where it is a more money-making day. For the expense of the house consumption, they use her husband’s wage. They save the profit of their business in their saving account. She suggests that if the government gives attention to the area and works on transportation, things will be good for the community as a whole. She is a member of a village saving association. In the village saving, she saves 6.50 birr twice a month including her husband. They joined the team in September 2012; there is a credit service given by associations. The credit has an interest i.e. from 50 birr it will be 1.50 birr monthly. The village saving is very important to the community as it enriches the culture of saving mainly and the loan serves as an insurance during one’s difficult time. She is a volunteer member of the women’s association and contributes 3 birr per year. From the family, her father-in-law is development committee leader and her mother is representative of 1 to 5 cells. Her future plan is to be a successful business women. Neither she nor her husband has any connection with the wereda. They request the kebele to provide them a business place and they are awaiting the response. With the other retailers, they exchange products during the shortage time. They don’t have a relationship with community leaders and they never faced any problems yet.

### Skilled worker

He practices masonry, carpentry, and paintwork. He estimated that there are about 20 skilled workers like him; he works on government construction projects in the kebele, for individuals in house building with sun-dried bricks or mud/stone, making tin roofs, doors/windows; he works in Shumsheha and other kebeles travelling on foot village to village where he was asked to build or make tin roofs. He argued that there was competition among skill workers, but he was always preferred because he was better experienced and known for his best quality work. Shortage of working tools and irregular/low work availability were main problems they encounter.

He works longer times when school is closed as he has been attending grade 10 in Lalibela, but could also do work that can be finished in a day or two; he told the RO that he had already asked for and got two days permission from the school to finish his contractual work of constructing a wooden house wall. Recently, he constructed two houses for two people in Shumsheha, both erecting the wooden walls and making tin roofs. When involved in contractual work, he could work up to 10 hours per day as he worked to finish sooner and start another, but when employed as daily labourer on government/NGO construction projects he worked 8 hours; it was possible for him to get on average 450 birr a week; only sometimes he did employ assistants as often the owners of the house assist him in bringing up iron sheets when he makes a roof or bricks when building.

He is 28, currently attending grade 10. He was employed, in 1998 as daily labourer in the construction of the airport, working as an assistant to a carpenter, and after a year he was transferred as assistant to a builder and worked for one and half years, then he was involved in paint work at the final finishing stage. After the airport work was over, he sometimes worked on individual house construction as carpenter or builder. In 2008 he was employed by the water construction project as a carpenter in the construction of water tankers, offices and generator houses for Shumsheha boreholes, receiving 35 birr per day rate which was later raised to 50 birr/day, he was also involved in paint work in the final stage. He is a party member with supporter status.

In relation to his work, he consults with/asks help from the kebele leaders, some traders lent him money for buying tools or consumption goods and he repaid them as he worked and obtained some money. He planned to continue his education to university level, engineering, if he could pass to preparatory level this year, if not he would attend TVET, then buy machines and continue in his current work area.

### Returned international migrant male - none

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

###

### Returned seasonal migrant male

Since 2005 he used to go to Humera and work in agricultural daily labour for 4-6 months, but he went to Metema and worked from Sene 2010 to Tikmit 2011 weeding and harvesting on investors’ farms; there were around 7 from Shumsheha who used to go seasonally to work like him; he was involved in sesame farm work activities on weeding contract work of 1 ha up to 600 birr; sesame cutting 1 Hilal (4 bundles) from 25-50 birr; they travel by bus Lalibela→Gashena→Debretabor→Gonder→Metemaat more than 300 birr transportation cost; severe heat, malaria and robbery by Shifta were the main problems. He noted that it was possible to get much money but some could die due to malaria or have all their money taken away or be killed by shifta. He worked on weeding from Hamle to Tikimit from 7 am to 6 pm and sesame cutting from Meskerem 20 to end of Tikimit, this being the hottest time they harvest it at night using moonlight or hand torch; he said weeding was easier but sesame cutting was difficult to do in day time due to extreme heat and it was tiring at night; he brought 3500 birr saved from his work and noted it would be possible for some people to obtain up to 5000 birr if shifta did not rob them because the investors accommodate them with food and living places. He came back in order to continue his education and others who went with him were not students and so remained there to work.

He is 23, grade 6 student. He went after he heard farm work advertisements on the radio as he wanted to save some money to buy his clothes and continue his education. He said he will not go there again due to high risk of being robbed or killed by shifta, rather he plans to go to Addis Ababa or Dire Dawa to find some work.

### Returned re-settler

In 2003 he went to Metema among the first resettlers; they were 25 from the wereda and most of them returned gradually and only 6 or 7 remained there. They provided grass and wood for those who took their families to construct own houses and tents for the singles, 12 kg grain per family member from Megabit to Hidar and provided an ox for two farmers, one with a family and the other single. The ox was given to the family heads and 120 birr to the singles to pay to the ox keeper each was paired with; they were provided with farm tools, sorghum and sesame seeds to plant; they were transported by government arranged buses from Lalibela to Shehidin and by trucks to the settlement sites. He complained that the land they were allocated to was infertile, used up and abandoned by previous settlers since Imperial and Derg times. He reported that the long-time settlers have moved to better areas, individually searching good farm land, and the new government settlers were allocated such used and abandoned land after they were taken there, seduced by false promises. He said they took them and left them alone in the desert, denying them water supply or medical treatments they were promised.

He didn’t take his family because he decided first to work hard and produce enough to bring and support his family, but he had fallen ill due to malaria after he planted his first crops (sesame, sorghum); the government clinic there could not provide him any effective treatment and his illness became long term, ever growing more severe so that he left when his crop was about maturing for harvesting and returned home before dying or to die in his birth place if he had to. He insisted that he didn’t know what really happened to his crops left behind, but heard the settlers collectively harvested and divided them. He didn’t face any problem on return as his wife remained in Shumsheha managing the household and his land; life has been far better here as a poor man compared to his sufferings in the resettlement. He insisted he will never even advise anyone to go to re-settlement, let alone go himself.

He is HIV-positive and leader of PLWHA association, and facilitator of the village saving association; he visits the wereda health office and the hospital to get consultation regarding drugs/ART and treatment needed for PLWHA; gets trainings on saving and submits work reports to AMELD or Plan. He always worked in cooperation with the kebele leaders especially in teaching about HIV/AIDs, seeking assistance to PLWHA members.

### Returned international migrant female - none

### Returned divorced woman

In 2010 she got married to her second husband and went to Nakutoleab, the other rural kebele of Lalibela. She moved with her 13 year old boy and 8 year old girl. The main livelihood income of the household was agriculture on the land she has in Shumsheha and her husband’s land in Nakutoleab. Her husband has 5 children and she has 2 children and they have become a large family size which is 9. They were settled in her husband’s house. She decided on the marriage because both of them are widowed. She immediately became familiar with the community, neighbours and her relatives-in-law in the kebele. She became a member of the kebele village saving association. Moreover, she became a traditional birth attendant after they trained her in the wereda.

The problem she faced when she left her residential kebele was that the kebele excluded her from the membership of PSNP but not her two children for the reason that their father belonged to the kebele. She did not get transfer in the new kebele either; she remains without PSNP now. The main reason for their divorce is that the step father did not like her children especially her son. He often beat him. As a result of this, one day her son left the house. He became very sick of his step father; he usually told his mother to move; then one day he moved to Shumsheha without telling anybody. She asked him to get back home but he refused. She waited for him if he returns some day and it’s been two months since he left but he didn’t return. Consequently, she intended the divorce and managed it by the community elders. However, when they got married they combined their land and some other properties. However, after they combined their land her husband sold some hectares from his own land and got about 16,000 birr. Then, they built a 2 room tin roof house, agreed with her. However, while they shared their property, he refused to share from the money he sold the land for with her. He said it is not her property rather his ex-wife’s and his children’s property. Consequently, she appealed but it did not work out. But they shared equally on the rest of their property.

Soon after the divorce, she returned to her previous cottage with her children. Currently, agriculture is the main livelihood of the household and she participates if there is food for work programme in the kebele. She has 7¼ timad land which is registered on the land certificate. She pays 60 birr for the land tax. There is no problem relating to the return except that her ex-husband denies sharing her property of the land and the closing of her PSNP status. The benefit is, she could live with her children peacefully and freely. Her aspiration is to educate her children and to see them very successful. The other, is that she needs to build a tin roof house if she gets a loan. She has never been with the wereda officials and she did not have any connections. In the kebele, she used to participate in kebele and party meetings but ceased since she left the kebele. She was connected with the community leaders during her divorce.

### Ex-soldier

He is 45 years of age, born and grew up in Shumsheha, completed grade 6. He said he liked being a soldier and voluntarily joined the army in 1986, Derg time. He was not married when he went into the army. He fought many battles in Eritrea and was captured by EPLF at Naqifa front in 1989. Later, EPLF handed him over to TPLF where they provided him political education/training for a year; in 1990 he was assigned with EPDM fighters around Lalibela and engaged in many battles with the Derg army. Then he participated in many battles all the way to the final assault to take Addis Ababa including fights to control Debre Tabor, Bahir Dar, Ambo where he had a leg injury, and Addis Ababa. He stayed in Addis at the national place for a year, then was sent to Negele Borena and worked for 15 months, then transferred to Azezo (Gonder); he came to visit his parents in 1995 and decided to leave the army and remained in Shumsheha married to his first wife. In 1999 he was recalled and participated in the Ethio-Eritrea border war; one day all ex-EORDF fighters were called for a meeting in Lalibela and he went; the cadres held them the whole day explaining about the invasion of Badme by Eritrea and the need for experienced fighters to drive out the invaders and at the evening they were told to get in the buses made ready outside the meeting hall which took them to Bure war front; he was injured in the leg, then he was transferred to the Badme front and fought battles at Shenbeqo and Zalaanbesa where he received a bullet wound in his chin.

He has 2 Timads of land the kebele allocated him in his absence as he was with EPRDF army fighting the Derg when land was distributed in 1991; kebele leaders were told to include all EPRDF fighters in the land distribution and the community should plant and harvest for them until they returned. Last year, he divorced his first wife and now lives with a second wife and his 2 sons and 1 daughter from his former wife and a daughter from his current wife. He is a party member but did not actively participate except paying membership fees because the kebele officials excluded him from any benefits, including training opportunities; he is a model farmer, 1-5 leader, and Agenagn Gebere. He complained that wereda officials could not give him the urban land he was promised for his service in the Badme war; when ex-fighters who participated in Badme war were released from the army, the government provided each an opportunity to choose urban land from Bahir Dar, Dese, Gonder, or in their respective areas; he had chosen to take it in Lalibela but didn’t get it yet.

He insisted he didn’t interact with current wereda officials, but many times consulted the kebele chairman regarding a place he wanted to build a house as they prevented him, saying urban land allocation was stopped for some time. He complained that after they prevented him, more than 40 new houses were constructed including by the kebele manager’s brother.

## Human re/pro/duction

### Head of private clinic - none

### Traditional health practitioner

She is the only traditional health practitioner in the kebele. She heals the eyes and ears mucky/ Gudif/ with herbal medicine. She uses three kinds of leaves to prepare the medicine. Three of the leaves are found around the river (she claims she doesn’t know the names).

She gives the service to all people who visit her seeking the service. As the community is poor, she does not ask expensive prices. She charges 5 birr for the single eye/ear. She might treat 3 or 4 people per day. She is not known by the government health centre at the wereda level. The kebele knows her activity and even the kebele chairman had promised her to let her for some training by connecting with the wereda but he did nothing for long. Government regulations do not have any effect on her job. Her day to day activity is doing women’s hairdressing. She does 3 women per day which is the main income of her living. She charges 5 birr per hairdressing. She does not have specific working hours, she just serves when the customer visits her seeking her services.

The problem she faces related to her job is that as she treats different people, she often meets an dirty and infectious customer which causes her problems. She doesn’t have gloves and gowns to wear during her working time. The other is she couldn’t find the herbals easily so as she has to travel about 2 hours on foot to get leaves.

She produces the medicine by making dry leaves and grinding them. Then she mixes it with warm water and filters it using a clean piece of cloth prepared for her particular task. Then she applies onto the patient’s eye/ear using cotton. She usually wishes for the government to provide training and other help for her; if so her profession would be improved. She is 50 years old. She started the service 20 years ago. Her role model is from the other kebele, the lady who taught how to do it for her uncle and her uncle taught what he learned to her family. Then from the family, she became able to do it perfectly. Then it became her life income. She wants to stop the service in the future.

She has 3 children, one is a student, the other is working as a driver in Addis Ababa and the other whose age is 16 dropped her school from grade 9 and got married because of the mother’s wishes. She doesn’t go to wereda, kebele, and community level, whom she asks for help or advice. She is a party member and attends a meeting. She is Muslim in her religion.

### Traditional birth attendant

She is the traditional birth attendant of Shumsheha and every nearer Got. She reported that there are three traditional birth attendants in the kebele. Since 2004 the wereda provides them training and has given them some medical kits including memo, blades, gloves and a gown. Monitoring the pregnant women and helping with the delivery are the main activities and objectives of traditional birth attendants found in the community. Besides this, they give monthly vaccinations of babies and mothers. They do home to home visiting and make appointments for the household for the polio vaccination of children. At the same time, they check in the household if there is a pregnant woman needing monitoring and include her in the checking lists.

By a coincidence, if they couldn’t reach during the delivery time, there are non-trained traditional birth attendants who help the delivery. However, the government is not allowing this, even the trained traditional birth attendant should give help if and only if it is an emergency case and there is no option to go to the health centre. They have a relationship with the modern health service where both the health post and health centre provide them gloves when needed. The community did not have the culture of visiting modern health services though it is better these days. There is no payment for their service. They don’t have blood pressure measurement kit, however, they wait 30 minutes-1 hour and if it doesn’t come they often go to the health centre. If there is a budget, they are provided trainings every 6 month.

They connect with the health extensions and health officer with their monthly report and they receive advice and help if they need from them. She first checks the personal hygiene of the pregnant woman and herself, she cuts her nails and wears gloves as well as a gown. Being ready, she will wait until the offspring comes from his head and she pushes the offspring out from the mother’s womb and she ties the ETIBIT with string and cuts it after she makes sure blood is not coming. Soon after she has cleaned the area and the mother, she will attach the baby to the breast. Previously, before the baby got breast, they washed his body and then washed the mother’s breast before they fed the baby with the breast. However, they were trained and told not to wash the baby before two days. And in the meanwhile they start feeding the baby with the breast immediately.

Since September 2011 she helped with the delivery of 3 babies. And she said she helps a minimum with two mothers. If there is any benefit, they will be given it. In the previous time, they had been paid 70 birr running two years. She is 35 years old and came to the position since 2009. She was chosen by the community; though there was a rejection for she is not experienced, she passed because she can write and read. Then after she got the training she became successful. Besides this, she has a role in community participation such as voluntary health promoter. Her mother was a traditional birth attendant. Now her mother has retired and cannot do anything but she works as a conflict resolver. She has three children. In the future, as she has a graduate 7 certificate, she wants to hold a salary paid job and try to bring up her children in better ways. She wishes her children to have a better life by succeeding in their education.

Once a household called her to help with one woman’s delivery and when she saw that the foetus did not even move and she waited two days, and still it didn’t come, she decided to go to the health centre and she took her. Soon after they reached to the health centre, the doctor was good and he helped the delivery with some effort. However, the foetus was covered with some kind of black dust and died after 30 minutes. The problem was that before the due date the women had taken some kinds of herbs thinking it would help the delivery. However, a year after she had a birth with the help of the health centre that was successful. She has never been faced with death of a mother. Some of the traditional birth attendants could face deaths and she personally knows one traditional birth attendant’s experience who faced a problem with the foetus movement and when she brought it to health centre the pregnant woman didn’t live long. She suggests it is better if all the deliveries are treated by health post or centre which is more effective in decreasing the mortality rate. There is an experience sharing with the other birth attendants every month conducted by the health extension workers. They get advice from kebele, wereda and community leaders. And the community leaders have meetings every month and they comment on their progress work.

## Community management

### Non-EPRDF political organiser

He insisted that there wasn’t any opposition party activity. He said since the Coalition for Democracy and Unity (CDU) was dissolved all former members had stopped any political relations with any other opposition party at Lalibela. He suspected that some of the former CDU members might be secretly supporting Lidetu (Ethiopian National Democratic Party) or engineer Hailu’s (All Ethiopian Unity Party) party (both were part of CDU) or others like him were neutrals.

He insisted he was an ordinary CDU member from the very beginning and did not have any important role to carry out for the party. He noted that after CDU was dissolved he stopped all his party interest. He remained neutral, staying away from EPRDF or opposition parties. He said he never asked the kebele officials/cadres for any help/benefits whatsoever in order to avoid being recruited as EPRDF member, and has carefully refrained from expressing any ill feelings/acts against EPRDF not to be considered as EPRDF hater/enemy.

He is 60, grade 3 drop out. He voluntarily became a member of CDU. He noted that he decided to join the opposition party CDU, because of the grievance he had from EPRDF confiscating his urban house in Lalibela town in 1994. He insisted that he had lesser interaction with kebele officials. Yet the limited relationships he has with them were good, his wife was a devoted EPRDF member actively participating in government, party, and woman’s association work activities.

## Ideas

### Young male opinion leader

He argued that completing high school education was the most important thing young people wanted to accomplish before they get married, while those who married and formed their own households were commonly aspiring to save good money and get rich. He said the young, especially in Shumsheha got, aspire to engage in trading/have their own shops, taking Muslims traders, especially Sheh NT, as good examples of success. He argued that many of the young would like to buy land and build houses at Shumsheha or Lalibela to get income as renters/by opening their own business.

He reported mate selection/marriage among the young was commonly done by the couple’s mutual agreement, their parents’ role being reduced to approval and wedding ceremony preparation.

He said political interest/participation of the youth was very limited/dormant which could come out openly during election campaigns. He insisted most of the young would like to be free of any political affiliation and do their own business, but especially students were trying to be party members/supporters in order to get work opportunities, training, and other benefits from government, kebele, and NGOs. But those who are opposition party members/supporters preferred not to expose their positions/ stay at low profile/ they don’t openly tell their political stands. He noted that he is a member of EPRDF whereas his brother is a member of an opposition party (EDUP). He noted the common recreation place for the young was socialising at Tela drinking houses; wearing Sora clothes (traditional above knee shorts and shirts decorated with buttons) remained as fashion wear for the rural youth.

He is 36 years of age, a discharged soldier, grade 12 complete. He is living alone. He described his parents as middle wealth; his father is a retired airport worker. He was discharged from the army by medical board decision in 2008 due to his injury received at the battle of Badme. His pension (500 birr/month) is the current main means of livelihood; he is accountant at the seedlings nursery cooperative formed by 11 discharged soldiers; when the Ethiopian Orthodox church seedling nursery project phased out, the 2 hectare nursery site was given to them to manage it as a cooperative.

He insisted that the community has strong faith in his capacity for arguing well and convincing officials so that he was always chosen among any community representative committees formed to take the kebele problems to wereda officials. He was one of the 3 road committee members chosen to take the community appeal to government at different levels urging the redesigning of the road to Seqota through their kebele; they went to the wereda, then to the regional state in Bahir Dar, and finally went to Federal government in Addis while the ROs were about to complete field work.

He said his plan was to improve his wealth through the cooperative; by expanding the cooperative business, buying grain mills and wood work machines for furniture production, using their savings and by taking government credits.

### Young female opinion leader – not found