# Interviews with a range of people on the Community and its History since late 2002 in Aze Debo’a kebele, Kedida Gamele wereda, Kembata, SNNP

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## The community and its leaders

### Mapping the community

There is no change in the physical map of the community since 1995. However, one primary school was constructed and one washing coffee processing plant was installed in the kebele.

### Community features

#### Terrain

Most of the kebele is flatland and this is where the majority of population is dwelling. However, a significant number of households have settled in hillside and mountainous areas due to shortage of farming land in flat areas. All government institutions including Aze Debo'a Primary School are located in close distance of the centre of the kebele – in the flat part of the kebele.

#### Climate and weather

The climatic condition of 89% of the kebele is Woinedega (midland and moderately warm), while the remaining 11% is Dega (highland and relatively cold). Its elevation ranges from lowlands of 1,800 masl to about 2,995 masl which is the highest peak. The average minimum and maximum yearly temperatures range between 12 and 26 degree centigrade. The rainfall occurs in Aze Debo'a twice a year. The longer rainy season is from June to September, whereas the shorter rainy season is from mid-February to April. The average rainfall varies from 1200 to 1300 mm.

A few years ago, flood and erosion were serious problems during the rainy season. Currently, however, due to area enclosure, the construction of terraces (soil and stone bunds), plantation of forest trees and grass strips in upper watershed areas, flood and erosion are less of a problem. On the other hand, there is a change in the weather since a few years. For instance, there was drought and late and too little rain in 2008, 2010 and 2011 - 2009 was the only year with adequate rainfall.

#### Spatial patterns

There is no change in settlement patterns of the kebele except the construction of Millennium Primary School (1-4) in the Dak'aya communal grazing land and the construction of the washing coffee plant on private land in Builla village. However, in the compound of the kebele various buildings were constructed such as the Farmers Training Centre, an office for the development agents, the health post and others.

#### Farming technology

In general, the farming technology is still traditional. The use of ploughs and hoes prevails although there is some change in the type of plough and hoe since a few years. Some of the other changes are the introduction of improved varieties of cereals, vegetables, animal fodder and grass in the area.

Other recently adapted technologies are the preparation of compost and using pesticides and herbicides in crop farms. Moreover, a large number of households in the kebele started to own hybrids of Holstein Friesian and Jersey, and selling out the local stock. A number of households are also rearing White leghorn chickens provided by government and NGOs.

#### Irrigation

There is no strong irrigation scheme in the kebele. Although there is the Markosa and other rivers in the kebele, only a few households started very recently to plant vegetables through irrigation.

#### Domestic technologies

Rural women and girls have been spending significant time and energy in collecting firewood and cooking food in uncomfortable situations. They used open fire and were exposed to smoke which made cooking difficult. To improve this, NGOs introduced and promoted fuel efficient stoves in the kebele and a considerable number of households are presently using these modern stoves that save wood and time. They also benefit in terms of saving firewood, thereby contributing to minimise deforestation and time and energy spent for cooking, and avoiding fire hazards which occurred regularly in the past as a result of using open fire. The time and energy saved has been used for other productive purposes and women’s and girls’ health has improved substantially. The other change occurred among the community is fetching water by jericans instead of using clay containers.

#### Drinking water

There is a significant change in terms of drinking water sources a few years. Almost all springs in the kebele are protected; more than six wells were dug and protected (without counting the wells dug by individuals in their own compound). As a result, no one is presently using other sources like rivers and ponds for drinking. Community members use water from protected sources such as springs, boreholes (shallow and deep) and hand dug wells due to the interventions of several NGOs and other organisations in the supply of safe water to households especially since 2005. Currently, almost all drinking water sources are protected and functional. At the time of the fieldwork only two shallow wells were not functional.

There are also two rivers and two small ponds in the kebele. The rivers are mostly used for washing clothes and taking shower, whereas the ponds are mostly used to water animals during the dry season.

#### Balance of livelihood activities

Enset is still the major staple food in the area, but people do eat Enset-based food much less frequently than in the past. On the whole, there is a tendency to cover most of the farming lands in the kebele with cash crops like coffee and fruit trees like Avocado and Mango instead of Enset. As a result, the area which was covered by Enset has been declining over time.

In the former time, having a sizeable Enset plantation ready for harvest was a mark of prestige, and the only indicator of differentiating the rich person from the poor man. Nowadays, having a large number of cattle kept in lowlands and lending money to neighbours to be repaid in crop production have become additional marks in indicating a person’s wealth. Nowadays having a large amount of cash on hand is a mark of being a wealthy person.

Enset processing activities were exclusively carried out by women in the past. But at present men are widely involving in many Enset processing activities like uprooting and transporting the roots and trunks of Enset. In turn, women are now also involving in many activities which were previously exclusively carried out by men like hoeing, weeding and harvesting of crops like maize, sorghum, beans, peas and others.

#### Sources of cash from agriculture

For most households at present, the following major sources of income were mentioned and recorded following their respective importance: coffee, fattening of animals, sale of milk and milk products (mainly cheese and butter), sale of Eucalyptus, vegetables and fruits, sale of grains (mainly teff, followed by maize and wheat), sale of root crops (potatoes, sweat potatoes, taro, cassava and others), sale of sugar cane, chat, Enset and hides and skin.

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

In general, there is still limited access to off-farm activities in the kebele. Accordingly, only 15 people (13 men and 2 women) have their own business, 53 people (41 males and 12 females) have regular employment, 17 adult men are involved in skilled work and 42 adult men are working as daily labourers. There are also about 75 people (47 males and 28 females) leading their life as household servants. For the last three years, there has been temporary (three month) work opportunities for more than 100 girls after the construction of the coffee processing plant in the kebele. In most cases, they earn 10 to 15 Birr per day on average, and their monthly income goes up to 400 Birr.

#### Migration opportunities and remittances

In the former time, a large number of young boys and adult men constantly moved from Aze Debo'a to various parts of the country for trade, temporary employment and other jobs. In most cases, this outmigration was taking place from the last week of September to mid-October; and migrants returned to their home area after staying a minimum of one year and sometimes only six months. This type of outmigration has significantly decreased in the past decade.

In contrast young boys and girls started to move in other directions to look for jobs. Young girls had no tradition of moving from their home area to other places in the past except for marriage or to visit their relatives. Nowadays young girls have begun to move to big cities in the country like Addis Ababa, Hawassa and others to work as housemaids. In addition, they started to work as daily labourers especially in flower and other private farms in the country, which was unusual for girls of Kembata.

Especially since the last two years, young girls also started to move to Gulf countries like the United Arab Emirates, Bahrain, Qatar, Lebanon, Syria, Jordan, Saudi Arabia, and recently to South Sudan and to the Republic of Sudan to work as housemaids. There are also girls who migrated to South Africa by performing false marriages with young boys living in this country. In the past one decade there has been a large flow of youth migration (both males and females) to South Africa. Nowadays, the life of some families is changing as a result of the remittances obtained from their children and relatives living in South Africa and other countries.

#### Independence of the farming economy

There is a food gap for a significant number of households in the kebele even in good years because their production is not sufficient. The gap is filled by PSNP. In good years, payments of PSNP are transferred to beneficiaries for six months. In bad years lacking adequate rain, the PSNP is stretched up to nine and above months depending on the specific condition of the kebeles included in the PSNP. For example, there were PSNP transfers to beneficiaries for nine, eight and seven months in 2008, 2010 and 2011, respectively.

During the good year of 2009, however, there were transfers for six months only. The kebele was heavily hit by drought in 2008 and more than 5 old people and 30 children lost their life mainly because of delay in reporting the case to the regional administration and other concerned bodies. In 2008 sweet potatoes had totally disappeared from the area and farmers were unable to replant it. It had to be brought from Arbaminch in 2009.

#### Effects of inflation

In the recent past the price of all commodities increased rapidly. For instance, the price of agricultural crops like maize has increased three fold from 250 Birr in December 2010 to 750 and 800 Birr in September 2011. Similarly, edible oil and sugar has increased by 52% in the last six months. The price of coffee has also increased from 70 Birr/kg in January 2011 to 120 in September 2011.

#### Household wealth inequalities

Household wealth inequality is high in the kebele. The wealth difference is clearly visible by looking at the house and observing the compound of different households. For instance, most of the households in the category of very rich and rich have good houses and well fenced wider compounds compared to the houses and compounds of the other categories. In the kebele, the proportion of very rich, rich, middle, poor, very poor and destitute people was estimated to be 0.3, 6.7, 33, 39, 17, and 4% respectively. Households in very rich and rich categories have household goods like sofa, TV, Dish channels, buffet and guest rooms in their houses.

The major sources of wealth for these people have been trade and remittances from their children and family members living abroad and in different places in the country. In general, business people, families having children abroad and educated children are better-off than the other families in the kebele in terms of income and living condition. Many of the households in the categories of very rich, rich and middle are showing improvement in their daily life, and are using agricultural inputs and adapting new innovations more effectively than households in the other categories. The gap between the rich and the poor is becoming wider and wider.

#### Status differences

People’s wealth status is the major status difference currently observed among community members. Accordingly, it is possible to categorise the community into rich, middle and poor.

There are also more than 20 clans in the kebele, but there is no status difference among the various clans. Some clans have a higher number of households than others. Political and administrative positions in the kebele appear to be distributed among the different clans although some clans are proportionally more represented than others in these positions.

Currently, all clans have equal status and nobody uses the term "upper and lower clan". There is intermarriage among all clans except with potters and craft makers. Even the descendants of war captives started to intermarry with members of other clans even though there is a resistance from aged people and clan leaders. In this respect, evangelists and church leaders are encouraging the young generation to intermarry with anybody irrespective of his/ her clan background or ethnic origin. As a result, the youth seem to pay more attention to economic achievement (achieved status) than in the past.

Traditional and religious leaders are highly respected in the area.

#### Vulnerable people

The most vulnerable people in the kebele are returnees from resettlement areas and families who lost their parents due to HIV/AIDS and other factors.

### Households in the community

There are various kinds of households in the kebele. The can be categorised into very rich, rich, middle, poor, very poor and destitute. Those categorised in very rich category are business people who have one or two vehicles, coffee washing machines and living houses in towns. People in the category of rich are those who produce surplus agricultural production, whose children are learning in private schools in Durame town and who earn remittances from their family members abroad. The middle households are self-sufficient in terms of agricultural production. Those included in the category of the poor, very poor and destitute are the beneficiaries of PSNP and roughly account for a third of the households in the kebele. The average family size of the kebele is six people.

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

#### Rural linkages

Every clan member in Aze Debo'a has a link with his clan member in other kebeles. In most cases, one clan members may have at least one or two meetings in a year, which are attended by all clan members found in different kebeles. All clan members are expected to attend the funeral of their clan members in Aze Debo'a or other places and even outside the zone. If they can't attend the funeral of their clan member, they send some money to the family of the deceased person.

There are also strong ties among members of the same Christian Denomination in different kebeles; they help each other. For instance, members of Protestant Christians in Aze Debo'a raise money and assist Protestant Christians in other areas. They also organise spiritual conferences together and assist their church members in various ways.

#### Urban linkages

As a result of geographical proximity, there is strong linkage between rural and urban community. For example, some rich households from Aze Debo'a kebele built houses in the town of Durame; and put their children to live in these houses and attend school in the town. There are also households whose children are living with relatives and attending school in Durame town. Especially on market days in Durame town, people from Aze Debo'a visit the house of their relatives after they finished their business in the market.

#### International linkages

Currently, a significant number of households in the kebele have international linkages with their family members and relatives living in other countries. The highest number of migrants is found in South Africa, followed by Gulf countries, USA and Europe. The first migrants moved to South Africa immediately after the end of apartheid. However, people started to move in group after 2000. On average, more than 20 people travel illegally to South Africa in a year. In the last three years the number of migrants murdered in South Africa has increased substantially. Most of the migrants in South Africa work as petty vendors in cities and small towns in all regions of the country.

### Notable people living in the community

#### Community elders

|  |  |  |  |
| --- | --- | --- | --- |
| **Social position** | **Main activities in the community** | **Other elite statuses** | **Who is in their network** |
| Elder & Civil servant | Involve in all conflict resolution | Involved in kebele administration |  |
| Pastor & clan leader | Involve in all conflict resolution | Involved in kebele administration and member of a congregation | His clan and church members |
| Elder & famous Evangelist | Preaching & involve in all dispute arbitration | Chairman of a congregation | All groups |
| Knowledgeable person having law background | He is often consulted for legal advice | His clan members | His clan members |

#### Clan leaders

|  |  |  |
| --- | --- | --- |
| **Name** | **Main activities in the community** | **Other elite statuses** |
| Clan leader | Playing a mediation role among his clan members | Represents his clan |
| Clan leader | Involved in kebele administration |
| Clan leader | Member of a congregation. |
| Clan leader |  |

#### Religious leaders

|  |  |  |
| --- | --- | --- |
| **Name** | **Main activities in the community** | **Other elite statuses** |
| Church leader | Preaching and teaching church members and kebele people on FGM | Providing training on FGM and HTPs for church members and kebele community |
| Church leader | Preaching and praying for sick people and possessed by demons | Reading announcements in kebele meetings |
| Church leader | Preaching and mobilise the community for activities involving the kebele people |  |
| Church leader | Preaching & Playing a mediation role among church members |  |

#### Rich successful farmers

FI and TE assist poor people by lending money without any interest. There is no information given on their social position, main activities in the community, other elite statuses, networks etc.

#### Traders, businessmen, delalas

KM and CK are the most known businessmen in the kebele and highly regarded. Mainly, the former occasionally takes sick people to the hospital in Durame town by his vehicle free of charge.

#### Women’s leaders

Representatives of women affairs in the kebele and the chair of the Women’s Association were named.

#### Kebele Cabinet

|  |  |  |
| --- | --- | --- |
| **Position** | **Main activities in the community** | **What other elite statuses** |
| Administrator | Lead the cabinet meeting on every Thursday; prepare agendas and signs in every letter released from the kebele | Committee of Iddir |
| Vice Administrator | Lead the cabinet meetings; prepare agendas and signs on letters in the absence the administrator |  |
| Chairman of youth | Member of the cabinet and mobilise the youth when necessary |  |
| Representative of women affairs | Member of the cabinet and mobilise the women when necessary |  |
| Manager of the kebele | Collect land use and other taxes from the kebele, keep all documents of the kebele, provide identity card for members of the kebele and link the kebele with sectoral offices and NGOs. | Civil servant |

#### Kebele manager

IF is 24 years old, born in the kebele and worked for three years. She is highly regarded mainly because of her punctuality of being in her office during working hours and because of her quick response for every request from the community members.

#### Head teacher

UU is 40 years old, born in the kebele and worked as head of the school for one year. He is highly regarded by the community because of his service.

#### Health Extension Worker 1

BN is 30 years old, born in the kebele and worked for six years in the kebele. She has good reputation and high regard from the community.

#### Health Extension Worker 2

TN is 28 years old, born in the kebele and worked for five years in the kebele. She is highly appreciated by the community.

#### Development Agent Crops

TB is 45 years old, born in Bezena Benara, a neighbouring kebele in the same wereda and worked for four years in the kebele. He is less appreciated by the community. The other crop expert named HN left the kebele for further study in Wolayitta University.

#### Development Agent Livestock

AB is 26 years old, born in Dega K'edida kebele in the same wereda, and worked for three years in the kebele. He is a BSc holder. He is highly regarded by the community.

#### Development Agent NRM

BM is 25 years old, born in Dega K'edida kebele in the same wereda and worked for one year in the kebele . He is a BSc holder. He has good reputation within the community

#### Vet

There is no veterinary expert in the kebele. But an individual named U often provide vet services by moving from the neighbouring Zato kebele through outreach programme and when he is called through telephone. He is lovely and highly regarded by the community due to his easy going and helpful behaviour.

## Important events since 2005

### Economic events

|  |  |  |
| --- | --- | --- |
| **Activities** | **When** | **What happened** |
| New crops and other products introduced | Mainly since the last five years | The production per hectare has improved the income of households and their nutritional intake has increased substantially. |
| New livelihood technologies | Since the last five years | Made work easier and contributed for increasing of agricultural productivity |
| New employment opportunities | - | \_ |
| New wage labour opportunities | Coffee washing plant | Created job opportunities for women |
| New migration opportunities | Mainly since 2000 | Boosted the amount of remittances |
| New commercial investment | - |  |
| Changes in land use | Since the last 15 years | Contributed for reducing of soil erosion and increasing of agricultural production |
| New micro-credit | Since the last 10 years | Increased the household income and made women the beneficiaries of the interventions |
| New means of transport |  | Made life simple |

### Social events

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **What happened** | **Who was involved** | **Where did it happened** | **When** |
| Notable celebrations | Millennium Primary school inauguration | All community of the kebele, administrators, and staff of sectoral offices in the zone and wereda | In the compound of the school | 27 Aug. 2010 |
| Interesting visitors | Inauguration of the same school | The Japan ambassador to Ethiopia, embassy people and Regional head of EPRDF | In the compound of the school | 27 Aug. 2010 |
| Other social event | Graduation of 15 model farmers | All community of the kebele, administrators, and staff of sectoral offices | In the plain near to kebele office | 13 Feb. 2011 |

### Cultural events

The biggest cultural event is a festival celebrated for centuries by the Kembata community. This is Masaala (Meskel in Amharic), which is an annual religious holiday commemorating the discovery of the true cross of Jesus Christ. Masaala occurs on 17th of September in the Ethiopian Calendar (in 27th September in Gregorian calendar and in 28th September in leap years). The festival exalts the holy cross among all Christian denominations in Kembata without any difference. The Masaala celebration includes the burning of a large bonfire, locally called Marisho/Demera. This is based on the legend that Queen Eleni had a revelation in her dream. She was told that she should make a bonfire and the smoke would show her where the true cross was buried. So she ordered the people of Jerusalem to bring wood and make a huge pile. After adding frankincense the bonfire was lit and the smoke rose high up to the sky and returned to the ground, exactly to the spot where the cross had been buried. According to the local Kembata tradition, the Mariso-procession takes place in the early evening the day before Meskel. The firewood is decorated with daisies prior to the celebration.

However, many features of cultural events including Masaala have undergone changes over time mainly due to the influence of Protestant Religion. For instance, there used to be "Ghifaata" cultural chant/dance taking place one week after Masaala and when the Marisho-procession was taking place. Currently, throughout the Kembata zone this has become very rare. As a result, most of the cultural songs of Kembata disappeared totally. In contrast, huge spiritual conferences and prayer days take place in Kembata. One important prayer date is 6th January when a prayer is celebrated at the top of Hambaricho Mountain (3,058 masl and the second biggest mountain in SNNPR). This date is celebrated by prayers and spiritual songs by more than hundred thousand people coming from Kembata, other places in the country and even from abroad.

The other two holidays which are common in Kembata, namely Easter and Christmas are moderately celebrated. In most cases, the rich or medium household celebrates these holidays by slaughtering a sheep or a goat, whereas the poor celebrates by slaughtering only a chicken because he cannot afford more. For Masaala, a fattened ox is slaughtered and its meat is shared among four or six rich and medium families. While eight to ten poorer households slaughter a single ox and shares its meat. Different local drinks are prepared for the festival and members of different households invite with each other. During the Masaala week markets do not function properly because most of the people do not go to markets or anywhere else for one and two weeks. Furthermore, no one goes to school and attends his/her class. Some informants argued that the Masaala ceremony exposes many households to unnecessary expenses that cannot be paid back easily. However, households having family members in South Africa can manage because they get remittances sent for the celebration of Masaala.

### Political events

None happened.

## Livelihoods – changes in the last five years

### Marketing outputs

Some households who are able to produce more due to improvement in agricultural production are selling more than five years ago. However, it is impossible to generalise it.

### Buying inputs and consumption goods

On the whole, the demand for consumer goods seems to increase and people with higher income seem to buy more goods than five years ago.

### Theft and burglary

Crops theft which was not common in the area is occasionally happening since the arrival of re-settlement returnees.

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

### Child-rearing changes

Parents became aware of taking care of their children like only breast feeding until they get six months old and the importance of taking them to health facilities for vaccinations and other health treatments. They are also aware of when they should start providing supplementary food to children and how to keep their hygiene.

### Traditional medicine

In general, health seeking behaviour of the community has increased dramatically after the deployment of HEWs. Accordingly, very few people use traditional medicine at present

### Attitudes to education

Children become disinterested with education since the migration to South Africa has started.

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

### Marriage

Rapid change has taken place among the Aze Debo’a community in terms of marriage in the past few years. In the former time, a member of one clan married a girl from another clan and would trace his genealogy up to seven generation. Currently, however, they are expected not to marry with anyone from their father's and mother's clan only (one generation).

At present, Protestant Christians intermarry with members of their faith only. Their leaders forbade marriage with members of Orthodox Christians and with followers of traditional religions who are permitted to consume alcohol and who worship ‘evil’ spirits, respectively.

Many informants also explained that in the past marriage among the Kembata occurred after the age of twenty, but nowadays girls had started to marry even at the age of sixteen. In the past unmarried girls were not allowed to go to markets and funeral ceremonies whether the place is in a walking distance or far away. Moreover, there was no unsupervised contact between adolescents when they presented ‘Zararut’ (a flower) to their neighbours during Masaala (the finding of the true cross holiday) and when they collected firewood. Currently there are many occasions to meet officially for both sexes such as market places, schools, youth meetings, funeral and mourning ceremonies, spiritual conferences and Sunday church programmes, in the neighbourhood or in distant places.

In the past marriage was arranged through mutual agreement of the families. In particular, the parents of a boy were responsible to choose a girl for their son and to send elders to the girl's house. Engagement took place when a girl's parents agreed to give their daughter to a boy. Currently, marriage has started to occur by the agreement between partners themselves. Accordingly, a boy has a right to choose a girl for himself. However, his decision must be supported by his parents because the bride price is still paid by them. The bride price has also tremendously increased, from 2 birr in the 1890s up to 2,000 birrs depending on the income of the boy and his family. The tradition of giving one heifer and one young bullock by the parents of the girl to the new spouse has been maintained without any change. Marriage by abduction has disappeared since the last decade.

### Widowhood and divorce

Divorce is not a serious problem in the kebele because most of the community members are Protestant Christians and divorce is considered as refusing the rule of God written in the Bible. Widow’s inheritance by one of the deceased husband’s brother is no more practised in the area.

### Death ceremonies and inheritance

Compared to the past people have begun to prepare extravagant feasts for the funerals of rich people. In terms inheritance, women and girls are aware of their own and property rights, and started to inherit property equally with men and male children.

### Holidays

The three major holidays known as Christmas, Easter and Masaala are celebrated in Kembata mostly for one, two and seven days respectively.

### Work and other exchanges

There is no change in this regard.

### Dispute resolution

Disputes are resolved in the same way as before

### Social support to vulnerable people

Community is supporting vulnerable people in various ways as ii had been before, but the number of vulnerable people is increasing from time to time.

### Advantages of inclusion in community leaders’ networks

The informants explained that there is a competition for power among members of EPRDF in the kebele. Being a member of the kebele administration is said to create economic and other advantages for an individual because there are huge natural resources such as communal lands covered by forest, pasture and highly demanded construction rocks. There is also a big chance of sharing something from the resources provided for the poor like relief during the drought periods.

Being an elder is a respected position within the community because every conflict is handled and resolved by elders. In terms of advantages, when elders punish someone they allocate some of the money from the punishment for invitation of elders and of the participants in the meetings needed to resolve the conflict. Secondly, elders can also invite anybody to assist them in farming their lands and in harvesting their crops. Because they know that no one could refuse their request unless he has another problem and other appointment arranged in advance. Otherwise, there is no any other social or economic gain the elders would benefit.

### Clan rules and roles of clan leaders

No change.

### Lineage rules and roles of lineage leaders

No change

### Religion

Since the last two decades because of a shift in religion from traditional and orthodox Christianity to protestant Christianity, local drinks like Selo and Gesho which were widely sold in all markets and along the main roads are mostly substituted by Shaimeta prepared from barley which is predominantly consumed by protestant Christians because it has no alcoholic content at all. Moreover, this religious conversion has resulted in almost complete elimination of Gesho plant (Rhannus Prinoides) from the farms of many households and its substitution by other crops.

### Community-initiated organisations

Most of the community initiated organisations are serving their purposes in the same way as they had been before. Among these organisations, Iddir is playing additional roles in supporting people living with HIV/AIDS and being an audience for community conversation of people.

### NGOs and CBOs

There are a number of NGOs working in the kebele. The major ones are KMG, World Vision, the Ethiopian K'ale Heywot Church and the Evangelical Church Mekane Yesus. Farm Africa left the area after phasing out its project one year ago. Samaritan Purse suddenly left the country as a result of the new NGO policy of the government.

### Social cohesion

There is no problem of peace and change in relation to security and tolerance

## Community management in 2011 – popularity of government interventions

Most of the activities implemented by the government on agriculture, health and water are popular and highly accepted by the community. However, a considerable number of people are not comfortable with the government policy of dividing Regions and zones along ethnic lines and directly and indirectly enforcing every individual to be a member of its party.

## Ideas in 2011

### Local modern repertoires

All polices of the government are taken for granted and boldly supported by these group.

### Local customary repertoires

Community members highly appreciate most of the activities implemented in their kebele by the government. However, some community members are not comfortable with the pretentious policy of government towards democracy and the measures it has been taking against opposition party members.

### Incoming ideas

The new ideas currently being promoted by politicians and government cadres are the Growth and Transformation Plan and the Renaissance Dam. They are highly influential.

Ideas from NGOs are also highly accepted by the community – such as planning together with the community which is a new trend.

Protestant religious leaders (mainly K'ale Heywot and Mekaneyesus) and their missionaries are influential and highly regarded by the community for the following reasons. First, the community is aware of their role in converting them from traditional religions to Protestant Christianity. Secondly, they are the first to have opened schools and built health institutions on Kembata soil, since the 1920s; in this way they highly contributed to the success of many individuals from the area.

Most of the returnees from resettlement areas could not show any improvement in their life and are highly dependent on PSNP. Some of them have developed a habit of beggary which is unusual for a healthy person among the Kembata.