# Interviews with a range of people on the Community and its History since late 2002 in

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## The community and its leaders

###  Mapping the community

Male research officer: Luqa pastoralist kebele is divided into 7 sub-kebeles / sub-communities. The flat land is more desirable for settlement than the hilly land. The kebele centre is near the highway and according to the officials is in a central place for all the sub-communities. There is a first cycle primary school in the kebele centre. The community in consultation with the wereda education office is to upgrade it in 2011/12 up to grade 8. There is also a health post in the kebele centre. According to the kebele chairman this health post was a health centre when it was initially built. There are only 2 water points that are functional at the moment. The water points in Oro sub-kebele are not functional since 2009/10. The wereda Finance and Economic Development office this year 2011/12 has a budget for the maintenance of the water points in the wereda.

 One of the water points was constructed by the water and energy bureau. The other one was constructed by PSDP. The water that could be a potential source for use for irrigation is the water well dug and used by Satco Construction enterprise. It is drawn by using a generator and if Satco gives the generator to the kebele, when the road construction is completed many pastoralists could benefit from irrigation farming using the well water. The wereda irrigation institution administration and the wereda administration have already contacted the construction company to get the generator in grant. Luqa has an asphalt road that connects it with the wereda and zone capital cities. It has internal roads that connect the kebele centre with the each sub-community / mender.

There is no mosque in the kebele; Kale Hiwot has a house that serves as a church and office.

 Female research officer: Luqa has seven sub kebeles: Nius Mender known as Turke which is 7km from the kebele office which is at the centre, Babo which is at 5km, Oro 3km, Selia 2km, Tsentsera 3.5km, Babodergo which is 3km and Luqa (the centre).

There is only one ethnic group - the Tsamako, speaking Tsemay and few speak Tsemay and Amharic.

The kebele centre is found at Luqa Nius Mender where the health post, Luqa elementary school, the wind vane water pump, the main road Arbaminch to Jinka crosses and the Kalehiwot church are found.

Luqa's land management information by hectare

* Luqa's kebele land size is = 1470
* Farming land = 266
* land for annual plantation= 250
* land for trees = 4
* land which has potential for farming= 277
* land which can't be used for farming= 164
* land covered by forest=285
* Grazing land= 158
* land covered by bush=85

Main Buildings at the kebele centre are:

* Kebele administration office
* Luqa Elementary School
* Luqa health post
* Teacher's residence
* DAs' and police’s residence
* Warehouse
* Cooperative shop
* Kale Hiwot Church and community houses

The structure of all these buildings is rectangular, built of wood, mud/cement and covered by iron sheets. Houses for residence of the community are made of wood and grass with triangular structure (look like huts). There is some land covered by trees along the way to Gore sub-kebele

Schools:

* There is one Elementary school (1-4) in Luqa sub kebele. Pre-school and Adult education are also provided at this school.
* The Alternative Basic Education centre is found in Turke sub- kebele and has 57 students (36 males and 21 females)

Health Post:

* There is only one health post in the kebele which is found at Luqa sub-kebele. It was a health centre in 1995 but it has been changed to a health post recently.

Church:

* The Kale Hiwot Church is found at the centre of the Luqa sub-kebele along the main road. It has offices and praying room.

### Community features

#### Terrain

Male research officer: The kebele is surrounded by hills and forests. Most of the community members live on the flat land. The soil is sandy and the pastoralists don't get much output from it. There is neither river nor lake in the kebele.

Female research officer: Luqa's vast land is flat. The natural resources that are found in the kebele include mainly forest, aroma tree, mucha, livestock, honey and cotton (raw). There is an escarpment landscape around the Oro sub-kebele which is also exposed to erosion by flooding. There are no rivers or lakes in Luqa. In 2011, there were 210 hectares of forest land that had been protected; and 6 hectares of land is planted with trees. The Oro Dangere Mountain is under protection from any grazing. It covers 260 hectares of land

#### Climate and weather

Male research officer: The kebele is mostly lowland and is very hot. According to my informants there is climate change in the wereda as well as in the kebele. Up to 2003/04 grazing was plentiful and there were some streams. Starting from 2004/05 climate change has been observed. The temperature has increased and streams began to dry up. The pastoralists began to go far away from their once grazing area in search of grazing.

The rainy time has begun to shift. The belg rain which used to come from March-June and is favoured by the pastoralists began to stop in May. A recent problem with the rainfall is that it is erratic and never keeps its pace. There is no frost in the kebele or in the wereda. Heat is increasing recently. The wind in the kebele is powerful to disperse the cloud which is seen over the sky and which is hoped to bring rain. According to my knowledgeable informants Iyeba (January) is a sunny month. Duka (February) is ploughing month and rain used to fall from March to June. Nowadays it is absolutely difficult to rely on the rainfall for survival and it is unbelievable that the pastoralists could be transformed into farming communities that can lead a stabilised life depending on the rainfall. Water is the main problem in the kebele. The climate change has resulted in recurrent drought. People try to plough their land but cannot get crops as the erratic rainfall does not give output.

Female research officer: Relatively the climate of Luqa is worse than other kebeles in the wereda because it is a harsh, lowland climate and has erratic rainfall. Recently, the climate has got worse as the temperature is increasing over time. People have been using the forest land for farming by clearing the trees. Last year, there was a severe drought when crops were lost. Many people have migrated to neighbouring kebeles in search of grass and water for their livestock.

There have been no frost, heat or wind problems in the kebele.

#### Spatial patterns

Male research officer: The settlement pattern now is that every pastoralist lives on his own, building his own house. Settlement is on individual bases. The people don’t follow kinship. The change that is observed in the pattern of settlement is that since 2005 (they don't really differentiate the years but say during the DERGE era, EPRDF era etc...) many individuals have moved down to the flat land around the kebele centre, leaving the hilly areas. The average size of small holdings is 2/3 hectares according to my informants.

There is no communal grazing as such as the pastoralists move freely and can graze wherever suits them. But there is a communal land that is reserved from cattle and human contact. The kebele has built internal roads and paths that link one sub-kebele with the other sub-kebele and all the sub-kebeles to the centre of the kebele. All internal roads and paths are maintained by the community members as they were constructed by them.

Female research officer: Although there has been no pattern of villagisation, the number of people living together at the central part of the kebele and sub-kebeles has increased. People have come to build houses along the main road and near to the central place where the school, kebele and health post services are accessible. However, there is no data of the average size of smallholdings and size of communal grazing.

The Arbaminch-Jinka main road passes across Luqa which is found 63 kilometres before reaching Jinka and 21 km before Key Afer which is the capital town of the wereda. The nearest towns to Luqa are Weito and Key Afer.

Internal roads which are rural roads link Luqa to Shala kebele through Turke sub kebele. They also link Luqa sub-kebele to Oro sub-kebele and then to Aymele neighbouring kebele. Another road connects Luqa sub-kebele to Gure sub-kebele and to Alkakibo neighbouring kebele. The road which links the main asphalted road to Tsentsera goes to Gongode. Luqa sub kebele and Asangola neighbouring kebele are linked by the internal road which crosses through Selie sub kebele.

Indian contractors are constructing the Key Afer to Turmi road and SATCON will work on the Weito to Brojo road (along the way to Borena) and the Weito Bridge.

In 2005, the asphalted main road was not completed and people were not easily able to use transport to the neighbouring towns. They were travelling on foot. Now, most of the people use transport to get to the other towns.

#### Farming technology

Male research officer: The farming technology that is applied in the kebele is plough and hoe. There is not much change since 2005 as most of the community members are still pastoralists who depend on animals for their livelihood and who are not transformed into being farmers. The underlying problem for the pastoralists hindering them changing into farmers is the unreliable and irregular rainfall. There is no other traditional and modern equipment that is used by the pastoralists. They open small canals /lines through which rain water would enter onto the farm land and the land owner ploughs it afterwards. This catching of water was a change since 2005. The types of seeds that are used by the pastoralists are sorghum and maize and sesame. Sesame is a recently introduced seed among the pastoralists. The community doesn't use pesticides. No change in this respect. The community use manure/ compost as fertiliser and there is no change since 2005. The cattle types that the pastoralists use are the local ones. Since 2009 the pastoralists have been introduced to new Borena breed calves and camels. This is to enable the community to get better milk supply that can be sold for additional income when they are acquainted with the market. There are no shoats in the kebele. The chicken types that are introduced are the Wolayita breed which is introduced among the pastoralists for their eggs. These chicken types are introduced since 2005. The camel type that is introduced since 2005 is that of the Borena type. Camels were not known among the Luqa community before.

Female research officer: The community of Luqa mainly depends on raising livestock for livelihood and farming has not been a source of livelihood. Only recently the community has started to practice farming which depends on rain water.

In 2011 the main crops produced in the kebele were Maize (161 hectares), Sorghum (152 hectares), Beans (30 hectares), Sesame (19 hectares) and Sun Flower (1 hectare). They use the traditional farming system which is cattle plough and hoe. Only a few people used fertiliser because it is not well introduced to the community. Besides, some people refuse to use fertiliser because they think that will burn (make unfertile) their land.

#### Irrigation

Male research officer: Irrigation is not known in the kebele. But there are a few dwellers in the Luqa community who go to Weito River and indulge in small irrigation farming.

Female research officer: Irrigation is practised in the community only when there is rain from which they divert the water flow towards the farm land. It is in the form of a canal when there is a heavy flow of rain water. But no intensive irrigation system has been introduced so far because there is no river that flows throughout the year. A very few farmers have ponds from which they use water to produce vegetables and crops.

#### Domestic technologies

Male research officer: The grain mills are established by individual dwellers of the kebele. The cooking fuel is basically wood. But there are a few individuals who have bought cooking utensils that use gasoline fuel. In 2010/11 a modern stove that saves energy and is safe to use was introduced and one woman has bought it. The sources of drinking water are the tap water points. Those who are at present at a walking distance from the water points go to the two functioning tap water points. Water for washing clothes also comes from the tap water points for those who are in good proximity. Others go to nearby ponds or rivers.

The types of stoves used amongst the community are the traditional ones.

Female research officer: Grinding meal machines have been introduced since 2006 and there have been four grinding meal machines in the kebele centre. Currently, only two, which are privately owned grinding meal machines, are functional. Most of the community is benefiting from these machines; but a few still grind grain manually. Cooking fuel is still wood and charcoal. Candle and gasoline are used for lamps. Sources of drinking water are wind vane and hand dug wells. Since 2005, the water services have been provided from five water points; but only two are currently functioning.

#### Drinking water

Male research officer: There are no rivers that are used as sources of drinking water. As mentioned above those near the water points drink from the taps while the others depend on cheka (traditional tela-a local drink). A borehole has not been dug in the community. The water point near the centre of the kebele that works with a wind vane has a small reservoir. Initially there were 5 piped water points in the kebele. But nowadays, only 2 piped water points are functional. All of them were constructed since 2005. The underground water is getting less and less as there is no rainfall. There are a few individuals who have corrugated roofs who use roof catchment. This is also done since 2005. There is no bottled water in the area.

Female research officer: There is one water pump that is functional and works by wind vane at Luqa sub-kebele. Many people like to use this water for drinking because it is clean and has the best taste. People from far sub-kebeles do prefer to use this water. The problem is that it may not work when there is not enough wind power. The school teachers, students and the health post staff use this water in addition to the local community's consumption. In Gore, there are two ponds and one hand pump. There is one hand pump in Selia, a motorised pump and well for livestock. There is no water point in Babo, Turke or Babodrgo. In Oro there are two hand pumps. The wind vane water pump and other hand pumps are used for drinking water. The ponds are used to wash cloths and for plants. The shallow well in Selia is used for drinking water for livestock.

Although roof catchment was introduced in the school and the health post, at this time it is not functional. It was used by the staff in the school and at the health post.

There are no water reservoirs, rivers, springs or bottled water. Since 2005, the water pump services had increased; but currently, only two are functioning because the others have lacked spare parts

#### Balance of livelihood activities

When we investigated the balance of livelihood activities we found that Enset is not important and never used by the Luqa community. Almost every pastoralist has rainfed smallholder crops that don't ripen because of the inconsistent rainfall. The cash crop that is important in the kebele now is sesame. It was introduced since 2005. Most members of the community in Luqa have smallholder livestock of 2/3. Many have got poultry and now the DAs in the kebele are introducing a new breed of poultry known as "the Wolayita type" that are appreciated for their egg production. Though some pastoralists have beehives, it is very difficult to get honey nowadays because of the scarcity of rainfall. Flowers which are a raw material for the honey product don't bloom as needed for the making of the honey. Because of this the honey product is very minimal. There is no agricultural labour in use in Luqa as every pastoralist works on his own using family labour. There is no food for work now and there has not been any since 2005. The non-farm business in the area nowadays is shop buying and selling of livestock. This non-farm business started since 2005. There is no seasonal or longer-term migration except that youngsters have gone out of the kebele for education. Other than that people from this community don't migrate at all. They don't believe in leaving their village even for resettlement. The youths' migration for education started to take place since 2005.

#### Sources of cash from agriculture

Male research officer: Concerning the sources of cash from agriculture, the community doesn't get any cash from enset products as enset is not known and not produced in the kebele. The grain products in the kebele are maize, sorghum and nowadays sesame to some extent. The Luqa community does sell maize, sorghum and sesame on the market days. Maize and sorghum are sold if individuals have extra and sesame is sold to merchants. Though they are not paid a fair price those who produce sesame are better off. This became possible since 2005. Coffee is not produced in the community. Meat is not sold in the kebele. The community sell livestock and goats on market days or within the neighbourhood. Milk is not sold while butter is available in the market. Hides are used domestically for various purposes and are not sold. Vegetables are not much known and are not produced in the kebele. Camels have been introduced but are not reproduced to be sold yet.

Female research officer: So far not many crops have been changed to be sources of cash. Only some sesame, aroma tree and sun flower are cash crops. Many people sell butter at the Key Afer and Weito markets. Milk is not sold. No potatoes, enset, coffee, chat, eucalyptus, hides and vegetables are used as sources of income.

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

There are no household servants in the kebele be it male or female. The pastoralists don't hire agricultural daily labour be it male or female as they are engaged in cattle rearing and the small farm activities use household labour and not hired labour. There are very few male individuals that run their own business like a shop, who run grind mills, and who are engaged in buying and selling of livestock. There is also a woman who owns a shop of her own. Another woman is working in a cooperative.

There are no skilled male and female workers except those government employees who are DAs, HEWs, and the Kebele manager. There are no male or female daily labourers. As there is no food for work in the kebele there are no male and female participants in this respect.

#### Migration opportunities and remittances

There are no migrants and no remittance comes to the kebele.

#### Independence of the farming economy

When the independence of the farming economy was discussed the informants indicated that the number of months of household consumption covered on average in the last good year (2006/7) was 7-8 months. The gap was filled by selling livestock. The number of months of household consumption covered on average in the last bad year (2008/9) was 4-5 months. The gap was filled by selling livestock. Though it is very difficult to exactly tell the percentage of households reliant on food aid it is estimated to be around 53% last year.

#### Effects of inflation

Male research officer: According to my informants the Luqa pastoralist community doesn't feel much about the changes in prices of inputs as they don't use them. But they feel the changes in other production costs as the prices of items they buy have increased in the last four years. According to the informants changes (increases) in prices of outputs are observed among the pastoralists. When prices of bought food are examined we find that the prices have increased a lot. Prices of household goods have dramatically increased. Equally the price of transport has also increased beyond expectations. As my informants explained the wage rates have increased; but the purchasing power of the money has decreased. According to the informants I talked with the better off households are about 50%. These households have additional income besides cattle and farm land. These are the people who are engaged in cultivation work also and produce sesame. The worse off households could be about 10%. They are destitute and helpless.

Female research officer: They are affecting women negatively especially those who are family heads and who have many children. There is a high price for consumable items. The community has seen the town life that is consuming market products; but they couldn't afford them. They need to buy sugar, soap, salt, grain, T-shirts, batteries for lamps and matchboxes which are very expensive. They buy a miniskirt for 70 birr which is very expensive for them. The transport fee is 10 birr to go to Key Afer or Woito for one way. But this has not increased because it was the same price since the transport started.

There have not been many changes to prices of chicken which are provided by the agriculture office since 2005 because they have been provided just recently. There is no information about the price change of other inputs such as fertilisers, crops and pesticides.

The changes regarding to the prices of outputs are that they have also increased. This has occurred especially in the price of butter, livestock and local drink.

#### Household wealth inequalities

According to my informants who are knowledgeable, the proportion of the very rich individuals in the community is 5% and the proportion of the rich is about 20%. Those who have middle wealth are about 45%, while the poor are about 20%. The proportion of the very poor is about 5% while the destitute are about 5%.

The household goods found in houses of the very rich and the rich are tape recorder, radio, mobile, modern plastic household utensils. The middle wealth owners also have radio, mobile, plastic-made household utensils. The poor have one or two plastic utensils. The very poor and destitute class of the community use traditional household goods.

The sources of wealth are livestock, farming and business for the very rich and the rich. The source of wealth for the middle wealth class is livestock and trade in the market. The poor have a plot of land but one or two cattle. The very poor and destitute have no wealth.

Poor people get by working with those who have the wealth and living with relatives. Those who are identified to be poor and have no cattle are supported by the government in the drought-prone pastoralist kebeles according to an official.

According to the informants the changes in the last ten years in proportion of each category are mixed. There are very few individuals in the community who have gone up the ladder and who have gone to the extent of building houses in Key Afer (the wereda capital) and in Brayle. In general wealthy people have increased in the community. At the same time the distinction between the rich and poor is clearly seen.

#### Status differences

The Tsemay, Benna and Brayle are found in the kebele. 70% of the population are Tsemay while 20% are Benna and 10% Brayle, Mali and others who came through marriage etc. When we look at the wealth differences the Tsemay have more wealth among the different groups. The different groups have good relations and live peacefully. Intermarriage is common. According to individual informants the Tsemay male marries a Benna woman while a Tsemay girl is not given to a Benna male. This is attached to circumcision. The Benna male are circumcised , but the Tsemay community believe that circumcision is not right and cutting one's part of body which nature has given one is a curse. So, they say giving one’s child to a circumcised boy for marriage is forbidden.

Benna : it is done by traditional circumcisers on a day selected for the occasion. The circumcisers use knives that are made for this purpose only. When the men who conduct this ceremony are called they take down the knives from where they are hanging and they are sharpened. Nobody out of the customary fellows can do the circumcisions. It is only the Kale Hiwot church followers who have got iddir. The Tsemay and Benna are traditional communities except those who are converted into the Protestant religion. There is one Orthodox man whose two wives and 5 children are converted. According to a fellow who has been a coordinator of children’s education under the Kale Hiwot church there are about 76 female and 95 male Protestants in the kebele. There are about three major clans among the Tsemay people who are dominant in Luqa kebele.

There are no craftworkers, migrants or 'slaves' or other status differences.

#### Vulnerable people

Male research officer: There are 3 disabled adults. 1 is blind and 2 are persons with physical disabilities. There are 2 children with physical disabilities and they are students. The change seen in the last 10 years is that the 2 children with physical disabilities got the chance of going to school. They don't have any problems. They are cared for by their own family except those who are members of Kale Hiwot church whom the church support by building their houses and farm activities. There are no NGOs who help persons with disabilities that help those people. There are no persons with mental disabilities in the community.

Old people needing support in the community are about 100. In the last 10 years the number of those old people has increased. They have problems of health that comes with old age. The old people are cared for by their family members. There are about 10 orphans in the community. The number of orphans has increased in last 10 years. The problems they have are food, education opportunity etc...They are taken care of by immediate family members. The school also supports them to learn and they are included in the school feeding programme. There about 70/80 women headed households in the community. In the last 10 years the number of female headed households has increased. The big problem they have is cattle herding. They are cared for through inheritance marriage in which the younger brother of the husband or any immediate male relative marries the woman and covers the role of the dead husband. There are no craft workers, 'slaves' or child herders in the community. There are no agricultural labourers, domestic servants, sex workers or migrants in Luqa kebele.

Female research officer: There is a significant number of vulnerable people in the kebele although no clearly documented data is found about the problems they have, the changes and the support mechanisms. The government supports orphaned children and those children who are born to unmarried girls (not having both parents living together) with 140 birr/month. But it has stopped some 3-4 months ago.

Old people do have economic problems when they have no family support. When the young members of families migrate with livestock, the old ones remain helpless. They can't farm and they can't look after the livestock. So they are vulnerable to economic problems. They are supported by the government to get direct food support. There is no NGO that provides support to old people

In Luqa there are 87 Female-Headed Households which do not get special support other than food aid. Many of them get food aid by participating in public works and a few get direct support. Their main problem is economic constraints where they can't feed their children; they can't send them to school. If they are divorced, the customary law leaves them landless and can't own any property of the family. Most of these women are widowed and have refused the marriage by inheritance. They are supported mainly by their family members, relatives and neighbours. There is no NGO that provides support to women headed families.

Slaves and craft workers are discriminated against by the majority of the community; but they have no serious problem.

There are child herders but most of them herd their families’ (parents’) livestock. When they also herd relatives' livestock or livestock of other people, they get appreciation and they will be given goats as gifts when they marry. There are no agricultural labourers, domestic servants or sex workers in the kebele.

### Households in the community

There are about 566 households in the kebele. The average size of households is 5/6. The ideal household structure is father, mother, and children. The number of female households is about 50 and it is about 8.9% of the community households. About 200 households (35.3% )are land/ livestock tax payers. About 120 youth (5.8% ) are said to be landless. But the kebele officials say that nobody is landless in the kebele as long as they can let their livestock graze in any direction without restriction. There are no migrants. The number of people is M=1040, F=1019; total =2059. The number of youth dependents is about 568.

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

#### Rural linkages

One of the important linkages is the marriage linkage. The Tsemay marry with Benna, Mali , Konso and Ari. Religiously they are linked with Benna. Market link of the community is Key Afer (the wereda capital) Weito market with Konso and neighbouring people who come to Friday market in Luqa. Luqa has got its 1st cycle primary school to which ABE centres from the kebele feed students.

The kebele has a health post which was once a health centre. Almost all the kebeles have health posts and the health link of the community with others is minimal. The historic conflict of the community is between the Tsemay and Mali and Konso. The Tsemay community has its own peace and reconciliation institutions which links them with the others. Recent conflict is around Weito River, between the Tsemay and Konso people. It is said that the Konso farmers began to cross the Weito River and settle on the Tsemay land in Luqa kebele.

#### Urban linkages

The community has links with Key Afer for market and to seek government services. The time taken to walk to Key Afer is estimated to be three and half hours. On market day in Key Afer (Thursday) and Luqa (Friday) trucks give transport service. Time of travel is about 50 minutes from Luqa to Key Afer as it is steep. From Key Afer to Luqa it takes about 30/35 minutes. The cost of the transport is not fixed as the track drivers propose/ ask different prices. Some ask 10 birr while others charge 15-29 birr. The road is asphalt and there is no cut off during rains. The community have links with all kinds of people in the neighbourhood.

#### International linkages

The community has no international linkage.

### Notable people living in the community

#### Community elders

Male research officer: UN is a clan leader whose main activities in the community are conflict resolution. He is also speaker of the kebele. The kebele and the other elders of the other clans are found in his network.

HH is another community leader. His main activities are conflict resolution and clan leader. Besides this he represents his clan in any discussion that concerns his clan.

MC is another community leader who is respected for his dispute resolution. All the above mentioned individuals are his networks. They work together.

BL is another community leader who participates in the conflict resolution activities.

Female research officer: Named 11 women who are known as elders in the community and their main activities are the same for all. They are the ones that participate in the community representing in public meetings and the decision making process (although dominated by men elders). They have better acceptance to talk about the problems and needs of the women in the community. They become among the women candidates for the kebele council election to represent women. Their network is with the male elders, the kebele officials, women’s affairs of the kebele as well as the wereda and the women in the community. They have a great role in vanishing harmful traditional practices in the community. They take care of grandchildren.

They are the ones that participate in reconciliation processes among women’s groups. When women of the same neighbourhood, relatives or family members, enter into conflict, they are called and resolve the conflict. They participate in the cultural rituals of delivered women; in the past these women were called to throw away 'mingi' children right after they were born. Now, their action is prohibited by law and they are treating 'mingi' children.

They form women’s groups which help each other in performing domestic tasks especially during marriage and funeral ceremonies.

#### Clan leaders

Male research officer: UN is a clan leader of the Usbeko clan. He is a clan leader and resolves disputes as mentioned in the section on community elders . He is also an elder who is called to solve inter-clan conflicts. TC is a leader of the Esmeko clan. He leads any clan-based ceremonies of marriage. TB is a clan leader of the Algeko. He is one of the elders who settle marriage and count down the family line so that youngsters from the same clan may not marry. EE is a leader of the Berito clan. He is an intelligent fellow who sits on conflict resolution discussions whenever the Tsemay ethnic group are involved in disputes with a neighbouring ethnic group. These clan leaders have networks among each other. The interaction among the clan leaders is very smooth. They discuss the issue of peace, security among themselves whenever necessary. We have a traditional way of information exchange known as "Beyu odi-fedu".

Female research officer: No women clan leaders.

#### Religious leaders

Male research officer: BB is the leader of Kale Hiwot church. As the Tsemay community are traditional believers every clan leader performs every ceremonial activity and they don't have any particular leader.

Female research officer: No woman religious leader.

#### Other community-specific customary leaders

UN, TB and HB are customary leaders and they are the ones who mobilise their community, be it in peace negotiation or development work or any community contribution. Their networks are six hard working pastoralists whom the community is ready to follow.

#### Rich successful farmers

Male research officer: CM is a hardworking and model pastoralist-farmer who got a merit certificate in 2010/11. He is engaged in sesame farming and has established a grinding mill. He has built a corrugated house and is engaged also in livestock trade. The elite status he holds is that whatever new technologies and ideas are introduced he is the first person to volunteer. The community trust in his decision. His network is the community.

BE is another rich successful pastoralist-farmer. He is the chairman of the kebele. He is also one of the clan leaders and his networks are the whole community. EX is another rich and successful pastoralist-farmer. He is engaged in farming and livestock trade and has established a grinding mill. The community is his network.

PU is another pastoralist-farmer in the community. He is a model pastoralist who has transferred into a farmer. His networks are those community members who are striving to become farmers, especially the youth.

Female research officer: XB is a successful woman who has been rewarded as a model pastoralist woman at wereda level. She is the head of the kebele women's and children's affairs. She offers financial as well as labour contribution to the community-based development activities.

She plays a great role in advocating government policies and development interventions in the community for women members. She mobilises women to participate in all development programmes. She works for the protection of women's rights and the eradication of harmful traditional practices. She has participated in different capacity building trainings organised at wereda as well as zone levels.

#### Traders, businessmen, delalas

CM is one of traders/ businessmen in the community. He is engaged in livestock trade and grinding mill business. He is bold to accept new ideas and to implement taking risks.

EG is another person who is engaged in trade activities. He is one of those community members who embraces new ideas. His networks are the other businessmen as well as traders from Key Afer - the capital.

PU is also an emerging businessman in the community. He is one of those pastoralists who are involved in sesame trade. He was once a member of the kebele leadership. He has established healthy relations and network with the other traders in the kebele as well as outside the kebele.

#### Educated opinion leaders

TC is rich in ideas and always proposes what is good for the community. All the community members are in his network. PC is another educated opinion leader. He is a pastoralist-farmer who comes up with good development ideas whenever the condition allows. CH is another educated opinion leader in the community. He is involved in livestock trade and comes up with fine ideas whenever he is around. His networks are all the community members.

#### Women’s leaders

Male research officer: KH is one of the women leaders. She is highly influential and actively participates in women's affairs. XB is a women's affairs officer. Her main activities include the women's affairs and she is known for coming up with new ideas. She believes in female empowerment and is ready to work for the achievement of the goal.

Female research officer: XB is Women’s affairs head of Luqa who was appointed by the women' and children's office of the wereda. She is also the vice chair of the Luqa women's association. She acts voluntarily to advocate the constitutional rights of women as well as children in the community. She follows up the implementation of those laws together with the kebele officials and development agents. She serves as a member on several committees in the kebele such as the educational training board and she is vice spokesperson of the kebele administration.

PC is the women's association chairwoman (although the association has not yet been working) and she is a traditional birth attendant. She is also a member of the school feeding committee. She mobilises women to benefit from and to participate in the government's development interventions. She supervises the school feeding programme in the school. She interacts with the kebele women's affairs, with the school director, students, kebele administration staff and women’s groups in the community.

#### Political activists

Male research officer: BE is one of the political activists. He is the chairman of the kebele. He is one of the elders who give cool leadership. The whole kebele members are his network.

CH is another political activist. He has been working in the wereda administration.

He is gifted to convince people. He is straightforward and his networks are those who believe in his noble ideas. He always questions the kebele leadership.

Female research officer: XB is the kebele women's and children's affairs head. She is also the only woman who is politically active in the community. She represents women in many places of discussion and decision making. Although there are other women represented in political activities, they are not as active as they are expected to be. She is also a member of the kebele cabinet which implements government policies and development interventions. She also holds the position of richest model pastoralist in the community. Her political network is with the kebele administration staff and the wereda women's and children's affairs office.

#### Kebele Cabinet

Male research officer:

* BE is an elder and a chairman of the kebele. He is one of the few pastoralist-farmers and a well-to-do one in his wealth. His networks are the whole community.
* NL is the manager of the kebele. He is one the few Tsemay pastoralists who got access to education. He runs the kebele’s day-to-day work and he is a salaried civil servant. His networks are the whole community.
* PU is the public relations officer of the kebele. His social position is as a pastoralist. His main activities in the community are public relations and as the one who speaks in the name of the kebele.
* XB is one of the kebele Cabinet members. She is a respected lady who speaks her mind. Her community activities are to organise the community and speaking in the name of the women. She works to bring equality. All the women in the community are her networks.
* CG is another kebele cabinet member. He is a pastoralist and is the peace and security committee chairman. His responsibility enables him to have networks with all the people.
* TP is also a kebele cabinet member. He is a pastoralist and at the same time is responsible for public organising.
* BE is a kebele cabinet member. She is a HEW and serves the community in the cabinet. She serves the community in her profession.
* UB is another kebele cabinet member. His social position is as a director of the primary school, his main activity in the community is to serve as a school master.
* AH is also a kebele cabinet member. She is a DA working on Natural Resource Management. Her status is to give awareness to the community on natural resource management.

The female research officer also listed the names of 5 members of the Health Committee,7 members of the Water Committee, 17 names of the Educational Training Board members, 6 members of the Luqa Elementary School PTA, and 7 members of the School Feeding Committee.

#### Kebele manager

NL whose age is 30 is a male manager. His place of origin is the Luqa pastoralist community. He has served for 13 months. The appreciation of the community is excellent.

#### Head teacher

The head teacher is 27 and male. His place of origin is Jinka and has served for 16 months. The appreciation by the community is an excellent one as he works hard to change the community attitude towards education.

#### Health Extension Worker 1

The Health extension worker is 21 years and female. Her place of origin is Luqa pastoralist kebele. Time in the community is about 6 months. The appreciation by the community is medium.

#### Health Extension Worker 2

None

#### Development Agent Crops and Livestock

She is 24 and comes from Jinka. It is only 3 years since she came to the kebele. Appreciation by the community is good.

#### Development Agent NRM

She is 25 and comes from Key Afer. She has been in the community for 3 months. The community appreciation for her is medium.

#### Vet

She is 22 and comes from Kako kebele. She has been in the kebele for about 8 months. Appreciation by the community is excellent.

## Important events since 2005

### Crisis events

Drought: the rain was very minimal and at the same time the crops got dry. This happened from 2008/09 - 2010/11. The problems caused are shortage of food. It was solved through food aid and by selling livestock.

Crop diseases/pests: The crops remained fruitless in 2006/7. The problem was caused by pests. The problem was solved by government food aid and by selling livestock.

Human disease: It was measles. It happened in 2007/08. Many people especially children got sick. The problem was solved by assistance of the government.

Earthquake: the earth shook for a short period of time. This happened in July 2011. It stopped and there wasn’t need for any support from the government.

N.B it was difficult to get events and the exact timing from the kebele officials or the knowledgeable people as they don't know much about the calendar. They simply say drought occurred during the king's era, the Derg zemen/ era or during the EPRDF. They don't even agree on the naming of the months and which comes first. They know well only the market days (Thursday at Key Afer; Friday in Luqa).

### Economic events

Important economic events that have affected the community since 2005 are:

* New crop - sesame was introduced and a few pastoralist-farmers started to cultivate it. It was introduced in 2009/10.
* New livelihood technology: Grinding mill was introduced in 2010/11.
* New employment opportunities: youth were organised into cooperative in 2010/11. A group of youth organised themselves and entered into trade activities by buying and selling livestock in 2010/2011.
* Changes in land: About 260 hectares of land were saved from the reach of people and livestock to contribute to the fight of climate change in 2010/11.
* New micro-credit: Omo micro credit has started to work with the community and has assigned an expert. The actual work didn't start yet in 2010/11.
* Big fund raising event: inauguration of the primary school and parents' day in 2010/11.

No wage labour, new migration, and new commercial investment in the area. No new means of transport has been introduced.

### Social events

* Parents' day celebration that was organised by PCDP in Luqa in 2010/11.
* Big meetings: A meeting of ethnic and clan leaders with the wereda officials. It happened in the wereda capital - Key Afer - In 2007/08.
* Peace negotiation: People from Konso came across the Weito River and settled on the river bank and started to cultivate the land. Because more and more people from Konso started to flow towards the Tsemay territory the Tsemay began to oppose the move and peace negotiations to settle the matter peacefully have started between Benna Tsemay and Konso wereda officials since 2005. Because the problem is not solved a zonal committee was established to find solution in 2011.The peace negotiation is still in process.

### Cultural events

Male research officer:

* New ideas about work: the community concept of work is changing over time in the community. Equality between male and female and equal responsibility lessons are new ideas that are entering the community mind.
* The husbands have started to take some part in the domestic work like fetching water and collecting fire wood.
* New leisure activities: the pastoralists have started to go to bars when they go to the towns and a small bar 'London Cafe' has opened where soft drinks and beer are served in 2010/11.
* New type of clothing: Females have started to wear skirts in addition to the skin-made traditional clothes. The male have also started to wear shorts instead of the shorts around their waist since 2007.
* Changes in the way people eat: there is no more waiting for adults to feed children. But the usual waiting for the husband to eat first is still present for wives. This started since 2007.
* New kinds of household goods: Tape recorder, radio and new plastic utensils have been introduced since 2008/9.
* New house building styles: some have built corrugated roof houses since 2009/10.
* Changes to religions or religious practices: with the coming of the Protestant religion to the kebele people have started to embrace the new religion and shift from the traditional belief. There is also a Tsemay youth who has converted into Orthodox religion including his two wives and children. Thus the number of the Orthodox in the kebele has reached 7.

Female research officer:

* There are not many changes in important customary events. The rites of passage for adolescents are still practised. The change is observed among the converted Protestants who refuse to practice many of the customary practices. For example, they don't perform the Golo ritual for a man to get married. But the majority are still practising the customary events.
* People have learned about living a better life through doing some business. In the past they were not interested in doing trade and getting profit. Some individuals have opened shops to sell consumable items. Now, many people breed livestock to sell at a profitable price. In addition, the community members have learned to work in farming. They do it side by side with keeping livestock. But not much labour or paid work has been introduced.
* Culturally, the domestic chores are assigned to females and still are performed by females. Males are responsible for activities outside the house while women do the domestic activities
* Recently, community members have learned to enjoy beer, soft drinks and local drinks by buying them from the local drink house at Luqa sub kebele. Most of them are males who spend their time at the drink houses. Males and females make different groups during the Friday market to enjoy drinks. They also use the market day as means of spending their time, communicating with their relatives and exchanging information.
* Up to 2006 females were not wearing trousers. Recently, the young girls, most of them are
* students and Protestant followers, are wearing trousers. All students in school wear clothes properly. Many of the other women are also wearing cloth materials but without removing the skin wear. Men wear a kind of mini-skirt and sometimes with a T-shirt. Very few men wear jacket and trousers.
* The converted Protestants prepare a local drink called karebo which is different from the traditional drink. It has no/less alcoholic content. Injera was not also as common as aleko, fosese and curibta. Now, many women are learning to bake injera by seeing from the female DAs and the converted Protestants.
* Culturally, a wife should eat only when her husband finishes eating. She may eat alone or with her children after she makes sure that her husband has taken enough. This culture still prevails. When a man has two or more wives, they always have to prepare food for him. Each one of them is ready all the time because she doesn't know when her husband will come. So, she waits and waits until he comes home without eating for herself.
* Many people are using plastic jugs, jerry cans, metal dishes for cooking, metal spoons, cups, knives, plates, as modern types of household goods. Still, the majority use traditional materials (especially kil) to drink water, to hold water, to prepare food, etc.
* Most of the houses are traditionally made. Very few houses at Luqa sub kebele have been made to have a rectangular structure, covered with iron sheets and built with wood and mud. They have compounds fenced by wood. Many of these houses have private toilets inside the compound.
* Organised way of living of groups, sharing ideas about modernisation and about making business are ways in which people learn about modern life styles. Many people own mobile phones and many do need to have them because they consider it as an indication of a modernised style of living.
* There are better tendencies to participate in public meetings, to be interested to know about others and to visit towns so that sharing new ideas and life styles occurs. Many young people want to live outside the kebele like in Jinka, Key Afer, Weito and Arbaminch because they think that there is a better way of life there than in their kebele. During the market days in the neighbouring towns, many people like to go there just to exchange items and ideas.
* The Kale Hiwot church is still teaching people about the doctrine of the church. The community members who are not believers do have strong opposition so that they beat any of their family members who are converted. But they do that without the notice of the policeman in the kebele. The converted Protestants tend to live around the central place of the kebele close to the church.
* Community members wish to have improved health, water and education services. They want to see a high school in their kebele where their young could learn at home. They young also wish to go to other towns for schooling, to have clean clothes and shoes. They wish to be drivers, teachers and DAs.

### Political events

The kebele is subdivided into menders/ sub-kebeles and has established organisational networks known as "command Post" since 2010.

EPRDF won the 2010 election in a landslide win by doing intensive political and organisational work. Local political activists were a threat in 2005. In 2010 they were nowhere at all.

Changes in local leadership: Since 2010 a manager was assigned for the kebele. He is a full time civil servant who runs the office.

## Livelihoods – changes in the last five years

### Marketing outputs

Male research officer: People are not selling more grain nowadays as the product is less than what they used to produce five years ago. Potatoes are not produced in the kebele. The community doesn't produce and sell vegetables. The major products in the community are maize, sorghum and lately sesame. They sell sesame and get a good price. In 2005 it was not produced and not known in the kebele. Livestock are sold and the pastoralists get better income than in 2005.

Female research officer:

The weekly Friday market in the kebele has been growing over time so that people sell various products like livestock, butter, sur (local grass root, its powder is used as a stimulant), fuel wood, charcoal, tomatoes, aleko (vegetable), cheka (local drink), grain, cereals, and handicrafts. They are selling these items more than any other time in the past.

### Buying inputs and consumption goods

Male research officer: People buy more staple foods now than in 2005 because of the recurrent drought. They don't buy vegetables now more than in 2005. The community do not buy meat as the pastoralists can use their own product. Chat and coffee are not bought in the community as they are not accustomed to it. The community buy more household goods now than in 2005.

They don't buy fertiliser as they are not using it much. They don't buy improved seed as they are not totally engaged in farming activities. A few pastoralist-farmers who are engaged in farming activities around the river bank buy more improved seeds and other farm inputs now than in 2005. Non-farm product inputs are also not bought in much quantity.

Female research officer:

The community's consumption has increased so that the community purchases industrial products such as soap, sugar, batteries, clothes, household items, matchboxes, candles, salt, red peppers and coffee.

The agriculture experts in Luqa said that 4-10 model farmers have constructed ponds from which they have started to use water for vegetables using water canals.

Information about the price of sesame is provided by radio so that those farmers that produce sesame can benefit.

The vet in the kebele provides medicine for livestock with lung infections, skin diseases, etc. She said that the community's awareness to use the veterinary service has been improved. A model farmer teaches other and shares his successful experience.

The community in Luqa have better awareness to save money and use it properly. They take gider or woifen and buy mobile phone apparatus. Luqa is the second kebele in the wereda to have more beneficiaries of inputs. There are 80 people benefiting from agricultural inputs. Previously, the farmers were selling their livestock and farm products such as sesame at lower prices because they didn't have access to information. They were selling their goats, cattle and sheep at Luqa market to rich merchants at lower prices. Now they can easily communicate with people in Weito and Key Afer and sell at the same price there. They go to Key Afer or other towns to sell at the best price.

The people are buying more coffee and chickens than they did before 2005; but they are not buying much vegetables or meat or chat.

### Theft and burglary

No stealing of any kind. The action that prevents stealing is the culture of the community in which they curse and do ritual things to those who are caught stealing.

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

### Child-rearing changes

Child-rearing practices have changed in the last 10 years in that the parents take infants to the health post if they are sick. Boys 1-7 are fed what is available in the house as the mothers are taught about child rearing by the health extension workers. It is also the same for the girls from 1-7; they even send them to the pre-primary class. Boys and girls from 7-11 are sent to school. Adolescent boys and girls also attend classes. Older male and female youth are engaged in various social activities through their association. And culturally they fulfil the rituals which enable them to transform from boyhood to manhood.

### Traditional medicine

If someone cannot afford to go to the health post/ centre he/ she goes to traditional healers. One can use herbs. It is common to go to bone-setters if one cannot afford to go to health facilities. Holy water is not known among the community and is not used. There are no spiritual healers. The services of the other healers have also decreased.

No traditional abortion is practised in the community as the girl who gets pregnant before marriage is cursed among the community. It is said that the girls use a kind of herb to be safe from pregnancy.

Other people use the above mentioned services to a limited extent as the HEWs give awareness to the community to go to modern health service facilities.

The changes observed are very promising according to my informants as the community is making a significant shift from traditional treatment to modern treatment.

### Attitudes to education

Male research officer: The current attitude towards education for boys is very good. Almost all parents send their boys to primary classes. There are also families who send their boys to secondary school as the wereda have a boarding school in the capital of the wereda. Those who can afford to send their boys to TVET and university education. There are 2/3 boys who are attending university education from Luqa community.

Current attitude towards educating girls is improving a lot. The school and education office with the kebele officials are creating awareness among the community concerning girls’ education. The youth association with the women’s association, and the Wereda women’s, children’s and youth Affairs are striving to empower the females through education. In this respect there are more girls in primary education (female 103, male 75). The problem arises when they complete 1st cycle primary school . Some parents want their girls to start from grade one again so they can be near them. Though the 2nd cycle of the primary education and the secondary education are free and children are living in a hostel, parents are resistant to sending them. Because of this the number of girls in secondary education, TVET and University decreases. But the pastoralist community have made a tremendous change towards education since 2005.

Female research officer:

"We are seeing what we never have seen during the time of Haile Selassie and the time of the Derg. We have been oppressed by several harmful practices such as Mingi and Glo". Since 2005, however, children have been sent to school, there are no bad practices against them. There is a school which was not there before. The number of females participating in school is increasing which has been a recent change after 2005. Most parents are willing to send their children to school, especially to primary education because the school is found in the kebele. But many of the community members are not willing to send their children to secondary education because it is found in Key Afer; and the parents do not want to send the children to live separately. For this reason, there are parents that want their children to repeat the class at elementary school.

For Boys:

The attitudes to sending boys to primary and secondary education have improved since 2005 and many children have been enrolled. The number of boys in the elementary school has increased because parents have now positive attitudes to education. They also are happy to send their children to secondary school; but they don't want them to learn in a far place (Key Afer).

In 2005 and before, many of the community members were not sending their boys to school because they preferred them to look after the cattle.

For Girls

In 2005 and before, the attitude of the community to sending girls to elementary education was very low because they wanted the girls to get married early and bring wealth to the family.

After the school started to provide oil aid for girls who have a 60% attendance record, the community changed its attitude and is sending girls to school. There are many girl students in the school and they are encouraged by their parents to learn. However, the parents' attitude to sending girls to the hostel for secondary education, in most cases, is still low.

They think that to send children for TVET and University would be good but that will be very far so that their children may not come back soon. So, they think that secondary level of education is enough for their children.

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

### Marriage

Male research officer: It is very difficult to say this is the customary age of marriage nowadays as the youth ask their parents to arrange marriage for them when they are ready. If parents are against the idea the youth go to the kebele and report. Because of this reason the customary age of marriage nowadays falls between 15-17 for girls. For boys it is between 17-19. The type of marriage now mostly depends on the couple's choice. Now customary wedding is just a formality. Nowadays a wedding could cost about 2000 birr. Most of the wedding contribution comes from the immediate family members like the uncle and nephew. The change in the last 10 years is toward young couples marrying under 20 years increasing over time.

Female research officer: The customary age of marriage for a girl is 12-13 years old while a boy can marry at any time after 13 and after he performs the cultural rites of passage. Now, from 2005 onwards, the legal marriage for males and females is at least 18 years old. The community has been educated about the legal age for marriage. Despite this, the community is still using the customary way of thinking to identify that a man or a women is old enough to get married. There is no way by which the community can use to know the right age of the couples as there are no birth certificates.

### Widowhood and divorce

Male research officer: Marriage to a dead husband's brother is still common among the community of Luqa. Marriage to dead wife’s sister is common among the community and it is known as Bena. The customary rights of widows are that if they don't want to marry the husband's brother or nephew the widow can keep the property as long as she has children from the deceased husband. If she didn't give birth she gives the property to the clan leader. The clan leader confiscates the land for himself.

Frequency of divorce is very low among the community. The customary rights of divorced women are that they go out of the wedlock without any share from the property. If the husband decides that the woman should go he calls the clan's elder and asks him to cut a piece of his wife's hair. If her hair is cut it means that the husband has left her for good and he can remarry. There is not much change in the last 10 years in this respect.

Female research officer: Marriage to a dead husband's brother has been among the common types of marriages in the community. It is believed that the property and children of the deceased are still kept and are not taken by an outsider. The majority, except the Protestants, still practice it. Marriage to a dead wife's sister is not practised and was not been practised. The customary right of the dead husband's wife is that she still is considered as his wife who continues to give birth to children in his name. She is also protected by her brother-in-law as equal as her husband would do through inheritance marriage. Her children and her property are under his protection.

The frequency of divorce is not common especially through the customary laws because the customary law recognises no rights for divorced women. If a woman wants to divorce, she is dismissed with empty hands. So, she prefers to continue living with the marriage. Since 2005, there are changes in implementing the legal rights of women in owning property in times of divorce, in rejecting marriage by inheritance and live widowhood. The kebele and the women's affairs office have been working to sensitise the community about the legal rights of women. Now, women are getting confidence to decide for divorce with the help of the legal court and not the customary law. There are many widowed women who rejected inheritance marriage and who are managing their property and their children properly.

### Death ceremonies and inheritance

One customary ceremony that is practised even now that the family have is re-burying of a dead father with a feast whenever the family can afford the expenses. This will take place after the family prepare the food and drink for the ceremony. The dead body will be dug up and taken to a mountainous area and be reburied. Then people will feast. They say that bad luck will trouble the remaining family members if this ceremony is not carried out.

The other customary ceremony is if the dead person is an elderly one they don't bury him immediately. The dead body will be covered with sheep hide and buried on the morrow at sun set.

If the dead one is a youth the elderly people don't eat what is prepared for the ceremony. They consider eating the food as eating the flesh of the dead young boy.

### Holidays

There are no large working parties in the community now. They are pastoralist community and are not engaged in farming activities much of the time.

The community doesn't celebrate Meskel as they are mostly traditional.

The important holiday among the Luqa pastoralist community is the celebration of Nabo - in which the old people transfer the elderly responsibilities to the next generation. This ceremony is done in a fenced area and women and children are not allowed to enter. In this ceremony the younger generation (about 45-50) receive the responsibility of administering the community and this transfer of power is the important holiday.

Government is trying to introduce the culture of working hard and is trying to change these communities way of life into farming.

There is change in the last 10 years and expensive ceremonies are leaving place for simple ones.

### Work and other exchanges

The customary work exchanges among the Luqa community are the smaller working parties practice known as Gurba in which the dwellers of a village support each other in labour work. If the labour is shared between two households it is known as Ergo. When rearing is shared it is called Belko. Here one household could rear the livestock of his neighbour and the other take turn according to their agreement. There is no ox sharing or other exchanges.

The customary work exchange has not changed in the last 10 years.

### Dispute resolution

If there are intra-household disputes elders from the neighbourhood will summon a meeting and after the two conflicting individuals spoke out their grievances the elderly people will make them greet each/ embrace each other and kiss their foreheads. If this carried on the dispute is resolved. If the dispute is inter-household the elderly men from both clans will give them the chance of speaking out their grievances and at the end of the conflict resolution will order both sides to exchange sorghum or coffee among each other. If the exchange is accepted then the matter will be resolved. Other conflicts will be dealt with the collective clan meetings as the issue is serious one. If crimes are committed the clan leaders will work in cooperation with government officials and the law enforcing bodies like the police force in the area.

The changes in the last 10 years are that the clan leaders don't resolve big crimes like burning of houses and killing. Police force is assigned in each kebele permanently.

### Social support to vulnerable people

Social support to vulnerable people is mostly done by family and to a certain extent by neighbours. The community give great emphasis to the importance of family. There is no charity but if an ox breaks its leg and the owner wants to share the meat with his immediate neighbours they share the meat and pay him.

There are no community institutions and NGOs involved in support of vulnerable people. As I was informed the Kale Hiwot church support the vulnerable and people with disabilities by cultivating

their land. There is no government intervention in the form of food for work in the community.

### The informal social protection system

The informal social protection like husband's kin and the wife's kin are important. Grown children also support their parents. Neighbours also support the needy ones when the conditions are favourable. But much of the support is expected from the immediate family members.

Friends could support but not much. There are no rich patrons who are involved in the social protection system.

### Advantages of inclusion in community leaders’ networks

The major advantage of being included in the networks of kebele leaders is to have access to government interventions ahead of the other community members. The relative importance of sub-kebele leaders is that they are informed about what is going to be done, when and where. The relative importance of being included in the clan leaders’ network is to be knowledgeable about the traditional administration. To be in the network of the wereda officials is to have access about new things that are coming to the kebele.

The advantage of exclusion is if anything serious happens to the leaders the excluded will be on the safest side.

The changes in the last 10 years according to the informants are that many community members are inter-connected one way or the other with community leaders.

### Clan rules and roles of clan leaders

The clan membership and the residence pattern don't go together, the roles played by clans have increased as the government is using new intervention ideas through the leaders and the leaders expect support from their clans. Marriage rules are getting loose as the youth are giving emphasis to their democratic rights rather than clan obligations. Nobody is breaking the rules , but the objective conditions are making them loose. There are changes in these respects over the last 10 years.

### Lineage rules and roles of lineage leaders

Lineage membership and residence patterns don't meet nowadays. There are many roles played by lineages at time of need or problem. The lineage leaders have the role of coordinating the lineage network. According to the informants the marriage rule within the same lineage (not to marry from one’s lineage is respected. The rules are not broken. There are changes in the 10 years as the lineage link is loosened and sub-kebele networks are strengthened.

### Religion

The Orthodox that are found in the community are members of a single family. There are no Muslims in the community. The relative proportion of the Protestant (Kale Hiwot) is large. There are no Catholics in the community. Traditional believers are about 95-96 %.

The changes that are seen among the community are 1) the number of Protestants is increasing over time and 2) the tolerance of the religions is perfect.

### Community-initiated organisations

There are no iddirs in the kebele. If a person passes away a bullet will be fired and people will know it. Male and female have Equb separately. There are no maheber and senbete in the kebele.

There are no herding groups except neighbours who agree to herd in turn. There are no oxen insurance or women's spinning or butter groups in the community.

### NGOs and CBOs

AMREF is an NGO which intervenes in borehole drilling and spring developments and strengthening health centres with equipment. Epharda intervenes in health and women’s empowering. PCDP works on savings, road construction, water work and the like. The NGOs are not working with individual households. Rather they are working with the community.

### Social cohesion

The levels of peace, security and tolerance have reached a reliable stage in the last 10 years, there are no potential threats. The levels of interaction and support across different groups in the community are very consistent.

## Community management in 2011 – popularity of government interventions

The infrastructure intervention in the government is highly appreciated. Land use among the pastoralist community has no problem. The kebele has started to participate in the environmental work and it is admired. The introduction of health packages, education and selected types of cattle are getting popular. The establishment of piped water for drinking is very appreciated. Preventive health services are greatly admired and the pastoralists are supporting the programme by assisting the HEW in creating awareness on latrine making, washing one’s hands after going to the latrine and before eating, and personal hygiene. There is no curative health service in the community. Education is getting very popular and every parent is sending their children to school. They have planned to construct additional classrooms to upgrade the school up to 2nd cycle primary school. HTP education is appreciated and they are decreasing. The campaign approach is the CC (Community Conversation?) and it is getting strong support.

## Ideas in 2011

### Local modern repertoires

There is one person who has been a wereda official who often doesn't come to kebele meetings, but whenever he comes , he challenges the government interventions. He is said to challenge the officials on irrigation farming and the like.

### Local customary repertoires

No conservative ideas are raised whenever the community gather.

### Incoming ideas

Recent key messages are the growth and transformation plan and the big renaissance dam building. The government officials who came to discuss the topics with the community were very influential and the community had accepted the ideas. The recent key message of NGOs is not known among the community. Local religious leaders of Kale Hiwot are trying to expand their religion and they are planning to reach the community through development work like supporting the persons with disabilities in their farm activities and health care for the sick. There are no returning migrants. There are no Diaspora connections in the kebele. There are a few members of the kebele who have got access to the media (radio) and they share the information with others and this way the media promote new ideas.