# Interviews with a range of people on the Community and its History in the last 10 years in Kormagefia, Basona Werena wereda, North Shewa, Amhara

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## Notable people

### Elders

| **Name** | **Main activities in the community as elders** | **What other elite positions do they hold? *see above for a definition of elite*** | **Which other elites are in their networks?** |
| --- | --- | --- | --- |
| Elder 1 | Community dispute mediator/reconciler | Cash holder of the parish preaching council, Iddir judge, secretary of the dairy cooperative, development team/1-5 leader | The church administrator, kebele chairman, social court judges |
| Elder 2 | Iddir and community dispute mediator/reconciler | Treasurer of the dairy cooperative, purchaser of the parish church construction project, secretary of both development team and 1-5 | Church administrator, kebele chairman, social court judges, iddir judge and two other elders. |
| Elder 3 | Dispute mediator/reconciler | Kebele Vice chairman and public information officer | Other elders, kebele chairman, and cabinet heads |

### Clan leaders

None

### Community-specific customary leaders

None

### Religious leaders

| **Religion** | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks** |
| --- | --- | --- | --- |
| Orthodox | Serves the parish church as a priest performing ritual singings and prayers in all mass ceremonies | Treasurer of the church, secretary of Iddir | The church administrator, kebele chairman, Ye-nefis Lijoch (to whom he is confessing father of) |
| Orthodox | As a priest, participates in all singing and mass ceremonies, coordinates activities of the priests. | Administrator of the parish church, Iddir judge | All the church priests, kebele chairman and cabinet heads |
| Orthodox | Serve the church as a priest | Chairman of The church control and audit committee, leading farmer (party member) |  |

### Successful farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Hard working farmer involved in Dispute mediation | Party cell leader, development team chairman | Party and kebele leaders |
| Involved in dispute resolution/reconciliation, serving as Iddir judge | Cell leader, member of the primary party organisation, development/1-5 leader, secretary of the parish church preaching council, secretary of the service cooperative, leader of two water points committees as chairman for the one in the kebele and as secretary for the other in another kebele near his village. | Kebele and party leaders |

### Successful female farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Farming and fattening | leader of women league  leader of Development Team and 1-5  Member of social court  she is a model farmer | close communication with the kebele manager and administer |
| Farming, fattening and dairy farming | women organizer  1-5 and development team leader  she is a model farmer | people take her as the strongest and successful  some relatives have been working in the kebele administration |

### Successful traders/businessmen

There are no men because alcohol selling is carried out by women and farmers are not involved in grain/livestock trading, except for selling some from their own products. Buying of grain from the community members and selling to wholesale traders was not practised by any community member.

### Successful female traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| owner of a small bar in the kebele | she doesn’t participate in other elite position because she is not interested. | the kebele chairman is her neighbor. He spends his leisure time in her bar. In general, she has smooth relation with people working in the kebele. |
| she is a farmer as well as trader of Areki | she is dispute settler in her ‘got’ and she participate meetings organised for women | she is not networked with the kebele. But, she has relatives as well as friends in the community. |

### Women’s leaders

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| she is a farmer | she is chair of the women association which is expected to start functioning in the near future.  she is active member of the ruling party | she has close relation with the kebele chairman and manager |
| she is a farmer | leader of 1-5 groups as well as development team  she is a model farmer | she has relatives working in the kebele administration |

### Political activists

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| He is a farmer  occasionally, he fatten ox and sheep for sale | Member of the kebele ‘core party’ structure  member of the social court  he is a model farmer | highly networked with the kebele officials. He has been active member of the ruling party since it took power in 1991. |
| He is a farmer  occasionally, he fatten ox and sheep for sale | he is a member of core party  he is a model farmer | he has good relation with the kebele administration |

## Kebele

### Kebele Cabinet

| **Cabinet position** | **Livelihood success farming + other activities** | **What other elite positions do they hold?** | **Who is in their networks?** |
| --- | --- | --- | --- |
| Chair | Model farmer  He received an award from the ex-prime minister at the wereda level  he produces vegetables on a large scale on irrigated land and sells to wholesalers. | chairman of the kebele  leader of the ‘core party’ | people in the wereda |
| Vice-chair | Government employee | Kebele manager | The kebele chairman |
| member | farming | Head of Administration and security |  |
| member | Farming | Youth representative | The kebele chairman |
| member | Farming | Women affairs | All the kebele cabinet members |
| member | Government employee | Chair of the schools | The kebele chairman |
| member | Government employee | Development agent | he is new to the position as well as the kebele  he was assigned before 6 months and it is difficult to recognize who is in his network |
| HEW | Government employee | Health extension worker | she was assigned by the wereda in Oct, 2012. And, it seems that the kebele manager is in her network |

### Government employees

|  | **Age** | **Sex** | **Place of origin** | **Time in community** | **Appreciation by the community** |
| --- | --- | --- | --- | --- | --- |
| Kebele manager | 28 | M | Basona Werena wereda, Baso Shengora kebele | Three years | He is well accepted. He is a polite and communicative man. However, people had been complaining that he is usually absent from the office. So for one single case, individuals must come to the kebele many times. |
| Head teacher | 52 | M | Debre Berhan | Five years | the kebele officials consider the head teacher a prospect for the future improvement in the education sector  he is a very organised man; the way he preserves data regarding the school activities is very admirable  education committee is one of the main committees under the kebele structure which has been relatively successful and planning and achieving goals; the kebele officials give the credit for the past achievement to the leadership skill of the head teacher, who is the leader of the committee. |
| HEW 1 | 25 | F | Basona werena wereda | 8 months | generally, except for residents in one of the subkebele, Aloberet, people tend to reject the HEW |
| HEW 2 | 24 | F | Basona werena wereda | 8 months | generally, except for residents in one of the sub-kebele, Aloberet, people tend to reject the HEW. The reason they gave is that the HEWs are very lazy in discharging their responsibility. And, they even do not live in the community. They work in the day and go back to Debre Berhan, where their resident is located, in the night. However, the kebele administration has already provided them with houses.  The residents of ‘Aloberet’ kebele are positive towards the HEWs because the workers go there frequently as it is nearer to the town, Debre Berhan. |
| DA Crops | 33 | M | Merhabete | 8 months, transferred in August | Ok |
| DA Livestock | 27 | F | Merhabete | 8 months, transferred In August | Ok |
| DA NRM | 34 | M | Goshber | 8 months |  |

## Ideas

### Conservative ideas

The idea that working on saints’/holy days brings misfortune against the community as a punishment is accepted by all. Most of the priests and elders advise people not to do farm work activities, arguing that destruction of crops by heavy pounding hail, frost, and pest was God’s punishment as a consequence of people’s violation against the rules of abstaining from work on saints’ holy days. It was reported that most of the community’s adult members and many of the young support the idea and would try to observe most of the saints’ days, abstaining from work, even when there was great urgency of harvesting crops against bad weather threats.

### Modern ideas

Buying mobiles and solar panels; production of marketable milk and irrigated vegetables were mentioned as among the widely aspired/appreciated ideas in the community. The majority of both adults and young people are said to be promoters of such modern ideas. It was indicated that particularly the young having some education have very much interest in or have already bought mobiles. But even non-educated old people understood the importance of telephones so that many buy mobiles for their children and use it collectively. Some successful model and leading farmers are said to have been good exemplars for many farmers to aspire to dairy and irrigation farming.

### Cultural entrepreneurs

Many of the respondents argued that either there weren’t any recent messages or they didn’t know any that were brought by any of the cultural entrepreneurs mentioned. Some people reported that the use of solar panels for household light is a new practice being talked about among community members. More than 10 farmers already bought them, and many others were planning to buy them. Respondents consistently reported that a former ILCA worker who came back to Debre Berhan as an investor was the introducer who familiarised the community with solar panels, by providing advice and training to farmers and supplying the panels at a lower price.

## Inequality

The following pages contain tables on wealth and status inequalities and on vulnerable people.

### Wealth inequalities

|  | **Very rich** | **Rich** | **Middle** | **Poor** | **Very poor** | **Destitute** |
| --- | --- | --- | --- | --- | --- | --- |
| Rough proportions in community | 5% | 10% | 60% | 17% | 8% | NA |
| Household goods found in these houses | TV  Sofa  Table  Radio and Tape  G+1 house(the underground part has wall made of stones while the up stair wall is made of wood and mud), roof made of iron sheet  painted house  Bed made from timber | G+1 house with painted wall, roof made of iron sheet  Table and chair  Radio and Tape  Bed made of timber and ……….. | Radio  Chair(Agdami) and Medeb(made from mud and stone and use as a chair)  Table made of kerka  Bed made of wood and hide tides  house with roof made of straw, stone or mud wall | Chair(Agdami)  Table made of Kerka  house with roof made of straw and wall made of stone or mud  material as a chair made of stone and mud(Medeb)  Bed made of wood and hide tides | Medeb  Table made of ……  A m material which has a function of table(they install straight woods, which have equal length, on the ground in such a way to form a square shape and then, they put other woods with equal length to on the top of the installed wood in such a way to connect them together) | NA |
| Sources of wealth | they owned largest size of farmland, stock of cattle, especially new breeds, Sheep, horses, mules  And donkeys  main source of wealth for this class is crop production and fattening | they owned larger size of farmland, cattle(both local and new breeds), houses  main source of wealth is crop production and fattening | they owned relatively large size of farmland, and cattle(predominantly the local one)  the main source of wealth is crop production and fattening of the local breeds(ox and sheep)  craft working could be considered as a source of income for few who belongs in this economic class | they owned relatively small size of farmland and few cattle and sheep  they may own cattle(cows) of neighbours or relatives so as to share livestock products and newly born claves(Ribi)  their main source of wealth is farming and livestock | they own small size farmland  They may have sheep and rarely cows in sharing arrangement i.e. Ribi  their main source of wealth is crop production and livestock products such as milk | **NA** |
| How do poor people get by? |  |  |  | they employ their household members as a daily labourer on farm especially in harvesting season  few youth who dropped out of school migrate to Debre Berhan and become daily labourer in non-farm sector | they sell Dungcake and wood | **NA** |
| Changes in last 10 years in propns of each category (more or fewer) | 6% | 12% | 70% | 7% | 5% | **NA** |

### Status differences

|  | **Names of groups** | **% in each group 2013** | **Is this more or less than in 2003?**  **Why?** | **Wealth differences among the different groups?** | **Quality of relations between groups** | **Inter-marriage?** | **Shared organisations like iddir?** | **Extent of participation of each group in kebele management?** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Ethnic differences | Amhara | 95% | there is more because of birth | There is no wealth difference between these two ethnic groups | They are in good relation after the Derg regime | There is intermarriage among them | they share all social organisations | There is proportional participation in the kebele management |
| Oromo | 5% | there is more because of birth and marriage from the neighbouring Oromiya region |
| Religious differences | Orthodox  N.B Traditional religion (Kalicha and witch) is common among both groups. Nevertheless no one make it openly. It is always secret | | | | | | | |
| Clan differences | NA | | | | | | | |
| Craft workers | Carpenters | NA | their number is increasing. Few people took lesson and experience from the existing carpenters and able to work | There is no wealth difference | their relation with the community members is normal and good | intermarriage is allowed | They share all social organisation such as iddir, Mehaber, Equb | As far as they are knowledgeable and willing to work, the kebele management is open for them |
| 'Slaves' | ‘Bariya’# | Below 1% | there are more in their numbers because they got married with the other resident of the kebele and gave birth | There is no wealth difference | They have good relation with the community members | there is no problem regarding inter marriage | they share all social organisations with the community members | they are participating at the kebele management |
| Migrants | There is in migration to the community within the last ten year. People from the neighbouring weredas and kebeles come to the kebele in marriage. | | | | | | | |

‘Bariya’; the respondent says, “In the time when Italy were in the country, there was administrator of North Shewa controlling the area Baso and Sheno. Qegn Azimach Tesema Geyid , the administrator, while he was going to Chefe Donsa for court case, he met a man tied with tree. He ordered his people to take the man, named Fikre, to his resident area, Kor Morgefia kebele. He was the first person from the ‘bariyas’ in the community. He passed away just six years ago. He was more than 100 years old. He has no children and he lived with Qegn Azimach’s decedents. He got one hectare of farmland in the 1997 land redistribution program. He inherited the land from the decedents of Qegn Azimach Tesema Geyid. Overtime, two other people from ‘Bariya group’ came to the kebele. They got married and gave birth. Nowadays, there are around 6 households, which are their descendants. “

### Vulnerable people

Also from the kebele manager

|  | **Rough numbers** | **Change in last 10 years?** | **What problems do they have** | **Who cares for them?** | **Are there NGOs that help these people?** |
| --- | --- | --- | --- | --- | --- |
| Disabled adults and children | NA | NA |  |  | NA |
| Mentally ill people and their families | 5 | There are more ill people | They are dependent on others for their survival | Parents  Relatives | NA |
| Old people needing support | 2 | there is no significant change | they are dependent on their parents and families for their livelihood | culturally, the old people’s descendants are willing to support them in case when there are no children. | NA |
| Orphans | 10 | There are more orphans for the reason not clearly known by the respondent | there is no problem in terms of where they live and education  the psychological problem is there, though it is impossible to know to what extent it affect their life | Relatives of their deceased parents take of them; they have the obligation to send them to school when they become 7 years old | NA |
| Women heading households | 281 | There is reduction in their number because conscription for military is abolished | they face shortage of labour for their farming | they are the ones who lead a household; those who have grown up children could get support from them both in farming and domestic work | NA |
| PLWHAs | There is no data and no volunteer to expose that he/she is living with HIV/AIDs | NA | NA | NA | NA |

## Households

1. The local household structure is dependent on whether the household is female or male headed. In male headed household, the husband is the head and the one who could represent the household both at kebele and community organisation when it is needed. If there is older male and unmarried son, he will share his father’s role and sometimes represent the family. Wives could have little role, especially in kebele issues. And it seems that they have no interest in kebele participation and contribution because they perceive their role can be replaced and fulfilled by their respective husbands.
2. For female headed households, decisions on the economic as well as social concerns of the household can be taken care of by the mother. Here, older children have a significant role in household decision–compared to that of male headed household.
3. Newly formed households could have one or two children, which is the smallest size. While, the largest size of household could be 10, including parents.
4. There are 281 female-headed households.
5. There 1128 taxpaying households. All households are taxpayers because there is no landless household in the community. The population size of the community is 3825; 1979 men and 1846 women.
6. There is no landless household.

N.B there are households who are taxpayers, but not living in the community. They own farmland and migrate to other place for different reasons.

## Wider context

### Relationships with adjacent kebeles

NA

### Rural linkages

There is a marriage link within all neighbouring rural communities. The exchange between them differs depending on whether either of the couple is Oromo or not. If the bride is Oromo, the bridegroom should provide her with gifts of silver jewellery such as earrings, necklace and ring on the wedding day. In addition, he is expected to bring clothes (Gabi) to her mother, father, uncles and aunts. The number of ‘Gabi’ he must bring to the bride’s family depends on his economic status. On the same day, the families of the bride send households utensils.

In the case of Amhara brides, the bridegroom is expected only to bring few clothes such as ‘Shash’ and ‘Netela’ to her mother and ‘Gabi’ to her father.

There are religious links among neighbouring communities. There are community members who belong to religious associations whose membership is composed of people from different kebeles. Depending on their religious association type, they may have ceremonies in their respective house at least once within two years. Or, in some associations, the household could bring food and drink to the church, where all members gather.

There are no market links within other rural communities. The community market link is with towns mainly Debre Berhan and Chacha.

Community members whose residence is far from schools in the community send their children to the nearest school in the neighbouring rural communities. Moreover, all community members send their children who are grade 8 and above to Debre Berhan town.

There is no traditional health service in the kebele or in the neighbouring rural communities. Similar to that of schooling, community members visit health centres which are located near to their resident area outside the kebele.

There is no historic conflict with the other rural communities and no recent conflict with other rural communities.

There is an elders’ group, which is responsible to the social court. The group namely, ‘Dem Astaraqi Shimagle’ deal with those cases occurred between members of the community with members from other communities. They have a mandate to see cases which are not deep rooted and seasonal.

For instance, in the last summer season (2012), a farmer accused a person who shares a border with his farmland saying that he let the flood pass through on to his farmland. The group, after receiving the case, visited the area and agreed that the flood was eroding the farmland of the accuser. Taking this in to consideration, they decided that the accused should minimise the amount of water that passed to the accuser’s farmland by circulating the water on his farmland rather than letting it flow.

### Urban linkages

| **Town** | **Why do people go there? List the main things they do** | **Time**  **to**  **walk** | **Trans-port**  **avail-able** | **Time**  **of**  **travel** | **Cost** | **Cut off during rains?** | **Links with?** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Debre Berhan | Market  School  religious congregation  other social life such as wedding and mourning  hospital | Around 2 hours and 30 minutes | Mini bus and country crossing buses | 10 to 15 minutes | 8 to 10 Birr | There is a river which blocks the community members in rainy season, July to August; they will be forced to look for a part of a river which is narrow and it takes them more time, which may not be less than 2 hours and 30 minutes more.  it takes the river more than a day (to reduce its level (once it gets in its full course, it will last for more than 24 hours and then it starts to reduce in amount)  The absence of well paved road is a challenge in rainy seasons | mainly, they have links with traders, who are from different part of the zone  Students at school coming from different weredas  relatives who are residents of the town |
| Chacha | Market  School  Hospital | Around 2 hours | Minibus, public transportation | 20 minutes | 10 Birr on the main road to Addis Ababa and 25 Birr in the newly constructed gravel road that cut the kebele from Chacha wereda to Debre Berhan | there is a bridge on the river in the part of the river which is close to Checha river | traders and other people from Chacha wereda  students who come from Baso and Chacha wereda |

### International linkages

The community members particularly females have been migrating to Arabian countries. There are around 10 females who are domestic workers in Arab countries. The first migrants went there before five years ago. Community members’ contact with cities and towns was a channel to bring information about females and women travelling to Arab states. In the last year, around 20 females went there legally. The community members do not know whether they had been going before legally or not. The only thing they knew is that they arranged the travel with people in Addis Ababa. The migrants are sending remittances. Few already built a house with iron sheet roof for their parents. And, there are migrants who cover the school expense of their younger brothers and sisters. Moreover, those households who sent their daughters to Arab states seem to differ in certain respect from the others; the kind of cloth and household goods they have. There are migrants who came back to their community to visit their families and then went back. They usually come back for visiting two or three years after they left.

## Change since 2008

### Crises

There is no drought since 2008. There is frequent ‘frost’ (Wirch) which destroy crop cultivation. Similarly, the nature of rainfall has become more erratic which reduces the productivity of the community. The weather condition becomes windy which is against the wellbeing of the agriculture. For instance, in 2012 farming season, Barely farm was seriously damaged by wind. There is a crop diseases, rust, which in most cases occurs on wheat and Faba bean farm.

Livestock death is not a major problem in the community. In September, a grass which is dangerous for livestock is causing the death of many. Beyond this, there is a better veterinary service since 2008.

There is no human epidemic for the last five years.

### Economic change

There is no important new crop since 2008. The major crops grown on the community are barely, wheat, Fava bean, linseed, and wild oats (Sinar). The major vegetables are potatoes, garlic and cabbage. There is no new livestock type in the community. New breeds were introduced to the community before many years.

The new agricultural technology is BBM. The first person to use BBM in the community is the kebele chairman. It was sold to few model farmers for 40 Birr. It has a positive impact to increase the productivity of lands which are swampy in nature. It helps the seed not to buried deep in to the soil which may result in decomposition rather than germination.

The new wage labour opportunity is daily labour on farms. It is becoming a common event in the community within the past five years. Especially in harvesting season there is a high demand for daily labourer in the community. Sometimes, people from the neighbouring weredas come to the community to search for this job opportunity. The daily payment rose to 85 to 90 Birr in the last harvesting season.

There is significant change in migration to the Arab states. The remittance that the migrants send to their family has changed the livelihood of the people in some respect. There is no new commercial investment in the community or near to the community. However, the urban development process of Debre Berhan town has affected the job opportunity for those drop out of high school on the town joined the school from the kebele.

There is no change in land use as there are no government or non-government organisations which begin a project which demand land.

After the maintenance of the main road which connects Addis Ababa to the North part of the country, there is better access to transport such as mini bus. And, since 2010, Bajajs are coming to serve the community though they are not permanently based there.

Inflation has been noticed in the community since 2008. There is a general increase in price in all items which may be estimated above 100%. As they said, increase in price depressed their demand for basic goods including food items mainly sugar, palm oil, and vegetables. It is mentioned to be a major factor which reduced the number of middle class people that should pass to the richer class.

There is no new micro-credit in the community. ASCSI and WISDOM is there for many years.

### Social change

The notable celebration in the community occurred in the first days of March, 2013. It was a ceremony organised and funded by the kebele. The reason for the celebration is the finalisation of one of the watershed sites which is believed to be a model in the community.

‘Timiket’, in January is a big celebration in the community. It has both religious and cultural components. Almost all households in the community contribute 35 birr (it may differ slightly from year to year). The church will slaughter an ox and invite all people around the church who come to celebrate the day. Then after, the youth male compete in riding a horse.

There is no notable visitor since 2008. There are no notable conflicts within as well as between communities.

The most notable crime happened before two years in the community. A man killed his relative because they argued on issues which are not well known till now. The victim was seriously injured. People, who were there, took him to Debre Berhan hospital and the hospital referred him to Addis Ababa, though he died while he was getting medical treatment.

The consequence of the crime on the community was minimal because they are relatives. Had it been not the case, the family of the deceased man might have tried to counter attack the family of the killer.

### Cultural change

*Research Officer 1* There is a huge difference on the extent to which people organize large invitations in weddings, mournings and religiously celebrated days. In the past, households competed in the amount of food and drink they served for their guests as well as the number of people they invited. Those people who were able to slaughter a bull or an ox were considered as rich irrespective of the impact of their expense on their long run livelihood.

There is a change in the way people dressed. It may not be significant on casual dressing. There is a reduction on customary practices which is considered to HTP such as female circumcision and early marriage.

There is no new religious idea and practice. There is high resistance to new religious ideas. New ideas about politics are a major issue. There are government interventions on the health and agriculture sector which use newly organised and reorganised structures in the kebele. The inter connection between development works and politics is very noticeable in the community. The concerned people use different stages to brainwash people regarding political issues and knowledge. Beyond meetings held at the kebele as well as sub-kebele level, the political work in the schools is reported to be very significant.

There is a change in the number of days people should engage in work. Previously, excluding Saturday and Sunday, there were around seven days in which orthodox Christians hesitate to work per month. Currently, three days are accepted to be working days among the seven previously non-working days each month. In addition, only those households whose resident area is near to church named by different saints such as Saint Mary and Gabriel are banned from working on those specific days where they are celebrated. There is no change of work in hours per day.

There are new ideas about domestic work which makes males/men participate with their wives/parents. It is reported that it is very common to see male bringing grain to the grain mill. In addition, in time of hardship, men take the responsibility to make coffee, fetch water and cook food. However, there is no a change in the way women do domestic work.

There are new ideas about child rearing relating to how they feed and take care of them. In addition, vaccination and awareness of vaccination has expanded within the past five years. The way children dress and their personal hygiene has also positively changed. Some people have started to prepare special food such as flour of mixed grain to maintain the nutrition level of their children as good as possible. There are some people who even buy milk from those households which produce milk on monthly base.

There is no new leisure activity in the community since 2008. Nevertheless, there is an increase in the number of mini-bars (Say bets), which mostly serve Areke. There is one mini-bar which serves Areki, Tela(local Beer), soft drinks, Beer, Biscuits, and bread.

Some people have started to dress in new clothes with new and uncommon style. Use of socks and coats become common in recent times. There are also improvements in personal hygiene.

There is a change in diet. People buy more vegetables, sugar and palm oil as compared to the past,

The new household goods introduced in the community in recent years mainly include plastic materials. Jerry-cans, Dishes and cups are available in large quantity in every single house.

The aspiration of young people changed in the last five years. Currently, youngsters, both sex, prefer to leave the kebele and migrate to other towns and cities. However, there are young people who want to continue their education and aspire to join universities.

The aspiration of adults for their children has changed, especially to their daughters. Before, finding a well behaved and richer husband for their daughters was taken as a success. Nowadays, most people prefer to send their daughter to Arab states than school. The community talk about female migrants to Arab as a hero for their family.

*Research Officer 2*  It was reported that extravagant wedding feast preparation has been declining as educated young people were increasingly getting married through mutual agreement with partners, even without or with only a small wedding feast. Going to Tenquay (spiritual healers/foreseers) for illness treatment has declined very much, and the majority of people have well understood that modern treatments are more effective in curing diseases, so they commonly take ill people to clinics in the towns.

They argued that many young boys and an increasing number of adults are involved in domestic activities done in the past only by women, such as food preparation, milking cows, husking grain, and fetching water. Fetching water with jerry-cans on a donkey’s back has become among the common male activities. Interestingly, the introduction of plastic utensils/ jerry-can seems to have been gradually replacing the traditional clay jars as local household utensils. As these change, the gender specific work equipment is also changing, thereby inducing some sort of role reallocation in the customary division of labour.

### Political change

It is reported that the government has reorganised the development teams as well as 1-5 organisations which enable it to introduce interventions in all sectors to the community members. The organisation had been rearranged in 2010 and new leaders were re-elected. The consequence of the re-organisation of the group is better community participation in development works such as watershed management.

The 2010 national election was participatory, according the respondents. The kebele chairman passed an order in the kebele that all households and eligible member of each household should take election card. The member of the ruling party committee had played a huge role in mobilisation of the people to participate in the election by conducting home to home visits.

The most recent local political event is the conference that occurred in the last year for 8 consecutive days. The issues covered in the conference include issues from different sectors such as health and agriculture including good governance of the kebele management.

There is no significant change in local government except the assignment of kebele manager and re-election of development team leaders since 2008. The new leaders of the development teams were elected from those farmers who are the active member of the ruling party ’Ginibar qedem”. There are around 280 households who are registered as ‘ginibar qedem’. These ‘ginbar qedem’ farmers were elected at the end of meeting which was organised by the wereda, in collaboration with the kebele, with the aim of training them in various development issues including watershed, state policies and strategies.

## Selling

Generally people have been selling more wheat, linseeds, lentils, and faba beans, but they could sell little barley as usual. Production and selling of irrigated root crops and vegetables has increased compared to the past. Planting and selling of eucalyptus trees has very much increased, many could sell up to 5000-7000 birr in one year or another, but the quantity and price at which they are sold varies year after year. Selling of butter is said to have decreased as the number of people selling milk instead was very much increasing. Selling of fattened cattle and shoats has increased as prices have been growing. Selling of eggs continued as before; selling of honey remained as small as always, on and off. Selling of hides and skins remained the same

## Buying

It was indicated that only a few people buy grain and only in some years where there were bad harvests. Almost none of the community members bought any grain in the last year as there was a very good harvest. People buying vegetables, root crops, food oils, coffee beans, fertilisers, and household goods including plastic/iron utensils have increased; buying of cattle and shoats continued to be as sporadic as before. None of the community members usually buy, eggs, bees, milk.

## Theft

|  | **How frequent?** | **Change since 2008** | **Action to prevent stealing** | **How effective?** | **Action to catch criminals** | **How effective?** | **Punishments** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Theft of crops | rare | No reported act after 2 theft cases 3 years ago | Paid community guards are assigned to watch main road and crops at night | Since then, no theft was committed |  |  |  |
| Robbery from people | none |  |  |  |  |  |  |
| House burglary | There was one case where two of a man’s oxen were stolen from his compound at night, two years ago | Rarely occurred, but none in last 2 years | Assignment of night community watchers has reduced such acts |  |  |  |  |
| Other kinds of stealing | none |  |  |  |  |  |  |

## Education

It was reported that people’s attitudes to both boys’ and girls’ primary education has very much improved so that it is impossible to find anyone who didn’t send his children to school. The community understands about the importance of kindergarten education, but it could not be practical as it is difficult for little children to travel daily and attend except the very few who live around the primary school at the kebele centre. Many people also encourage their sons and daughters to continue education and complete secondary school, but most parents would feel sad and disappointed when children failed from secondary school after spending much money for house rent, food, clothes, and education fees. However, even many of these parents were reported as having been further financing both daughters and sons who failed from secondary education to attend TVET, Teachers’ Training diploma courses and other courses on a self-sponsored basis. Most people think university graduation would enable their children to get good jobs so parents were advising them to continue education up to university. Many people are said to know the existence of private colleges, but the availability of distance education or what it means is not recognised in the community.

## Livelihoods

*Research Officer 1* There is no Enset production in the kebele. The size of land owned by farmers whose farming is dependent on rain has increased. The kebele office has distributed farmland for newly married couples. In addition, farmers have started to plough their pasture land because of shortage of farmland and the need to fallow other farmland as its fertility is declining. The size of land used for farming is 2970 hectare; 1792.25 hectare for pasture land; 394.47 hectare is covered by tree; 169.75 is used for different buildings, including public infrastructure. The remaining 10 hectare is used for other purposes.

The farmers have started to apply more agricultural technologies such as fertiliser, improved seeds and pesticides.

The size of irrigated land had increased in the past three years. There are farmers who started to use motor pump and distribute the water to farmlands using gravity-fed mechanisms. They have started to cultivate vegetables such as potatoes, garlic, onion, cabbage, etc.

There is no cash crop in the kebele. Farmers generate income by other means than selling crop. Relatively, wheat and Faba bean could be considered as crop for market, if the production is more than the household consumption. The willingness of farmer to provide crops to market is low because the productivity of the area is barely enough even to satisfy household consumption.

The size of labour on smallholdings is declining because of education. At present husbands as well as wives are forced to spend more time on their farmland than before. In previous times, parents forced their children to be absent from school to get their support. Nowadays, a parent cannot decide to do so because the school administration is highly involved to minimize absenteeism.

Non farming business is very insignificant in the community. There are few people who start small trade recently. For instance, a young male has opened a small shop in this year and there are few women who have started selling Areki in their home.

Similarly, the numbers of people involved in non-farm labour are very few. Some people have got a job in the Amhara region agricultural research institute; a research institution named ELCA had been working there before the coming of this institution. In addition, students who joined grade 8 in Debre Berhan are usually employed as daily labourers if they drop out from school for any reason.

Seasonal migration within Ethiopia has declined. This may be because of access to farmland which motivates all households to stay in the community. Previously, adults were going to ‘Chefe Donsa’ in harvesting season.

Long-term migration within Ethiopia is becoming a new highly significant change in the community within the past five years. The migration is serious for females; they migrate to Addis Ababa and work there as domestic servant. The reason for this could be the livelihood progress of those female who left the community to Addis Ababa in the past. The females start to perceive going to Addis Ababa as a step towards going abroad (Arab states).

The number of females/women who left to Arab states has increased in the past two years. They trend is like this; females leave the community to Addis Ababa and be a domestic servant there. After they adapt urban life, they start to process a visa to Arab states.

The community members who are living in Arab states as domestic servant are influencing the thinking of other female students. The remittance they send to their parents has psychological impact on females other than the economic benefit.

*Research officer 2* Many of the respondents insisted that no change had occurred to rain fed crops in terms of growing priority/importance as barley and wheat continued to be regularly planted in every season, whereas the rest were irregularly grown when surplus land was left after planting the main food crops. The production of irrigation crops has generally increased, but the previously dominant potatoes have declined after repeated damage by frost, and onion and carrot planting has very much increased instead since these, especially carrots, were less vulnerable to frost. They argued that the balance between subsistence and cash crops remained as before as farmers continued to produce all crops primarily for consumption and sell only if they have some left from their own needs. If one produced more he would sell more, but irrigators continued to produce vegetables mainly for marketing as they did in the past. The main work force on small holdings was reported to be members of the households, and very few rich households could have one farm work servant each as before. But use of daily labourers from other places for harvesting has very much increased compared to before. Peoples’ involvement in non-farm business remained as rare as before, but involvement in non-farm labour outside the community has increased, especially since the Habesha beer factory project started construction nearby in the last year. They insisted migrating for seasonal farm work was uncommon in the community and no one known has migrated so far, but people migrating for urban work has increased, men going to Debre Berhan, Cheffe, and Addis Ababa, and many women to Addis. One of them argued and the others agreed that no one man to his knowledge has gone abroad, but more than 8 from the kebele, 3 of them from his Got (Milki) went to Arab countries.

## Agriculture

### Research officer 1

There is no change on the amount of grain sold in the market; it is very insignificant as a source of cash. However, there is a change in production of vegetables for the market. Garlic and potatoes cultivation has covered more irrigated land than before. There is also a provision of improved seed of vegetables by the Ngo named ‘Migib Lehitsanat’.

Three years ago this NGO provided apple seedlings for six households. However, because of scarcity of water, almost all seedlings dried up.

There is no production of coffee, chat, and spice in the community.

Above all, there is a significant increment in the production of eucalyptus in the past six years. At the beginning, DAs were distributing seedlings to the households. Currently, there are seedling nurseries which belong to individual farmers. Households are successful in growing eucalyptus for market as it does not need much water. The watershed management projects are effective because they are backed by the plantation of eucalyptus.

There is no provision of meat to the market. The community members slaughter an ox or bull on holy days and share the meat according to the amount of money they contributed.

There is a significant change in the production of milk for sale. The increase in the price of milk has encouraged farmers to own milk cows both improved breed and local ones. There are households who provide 15 to 20 litres of milk per day. Currently, the price of a litre of milk is 6 Birr and 50 cents. In the past years, daily farming named ’Shola Wetet’ had been collecting milk from the community. Currently a woman collects the milk and provides it to dairy factories. The milk is provided/sold to the businesswoman/middle woman who is from outside the community. The woman provides the milk to the dairy processing factory. This information was given by a few households but most of them do not know the final destination of the milk collected from the community.

There is no honey production in the community.

Production of eggs for market at household level has increased as there are more improved chickens. Young females prefer to own a chicken for eggs to generate income to cover their basic needs such as hair oil, Vaseline etc.

There is no noticeable change in the production of hides. However, the price of hides in the market is rising. Because of this reason, households prefer to sell the hides than using it at home. The price of hides of shoats is 50-60 birr and for cattle it is around 100 Birr.

### Research officer 2

Surplus grain selling has continued much as before, depending on whether they produced or not in each harvesting season. But the prices of linseeds and lentils have increased and so were used as good cash sources for many. Irrigators have been decreasing the scale of potato production due to frost and diseases and increasing carrots that were found to be frost and disease resistant. Production of onions and cabbages has also increased in this year. Planting of eucalyptus trees as household cash income source has been ever increasing as its wholesale (on farm) and retail (chopped and taken to the market) has increased well. Preparation of dung cakes as a regular source of cash has increased, especially wholesale marketing to incoming urban traders has been growing. The quantity of butter production/sales has declined as most of the people prefer selling the milk through the cooperative or to a private processor shop nearby. They described skins and hides as the most irregular sources of cash as these were sold once or twice in the year when livestock is slaughtered for household ceremonies or during annual festival celebrations. Selling of eggs continued as much as before to cover small household costs. Honey is considered as insignificant as a cash source, because only few people have one or three hives of bees each and they obtain very small amounts of harvest due to a lack of shrubs around

## Off-farm work

| **Females** | **Agricultural servants** | **Agri**  **daily labour** | **Own business** | **Skilled work** | **Regular employment** | **Daily manual labour** | **FFW** | **Other** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Rough proportion of people in the community doing this work | 3 (all figures are the estimated number of the people) | 4 | 2 | 5 | 6 | - | NA | NA |
| Changes since 2008 | There had been more agricultural servants in the community. This time, they choose to migrate to the urban areas to get a job on daily base. | The number of people working as agricultural daily labourer has increased as the return is significantly increasing, 80-100 Birr. | There are two people who have started business in small scale; A woman engaged in trading of Areki, Beer, Tella (local Beer), Bread, and a young male who own a mini-shop | The number of carpenters increased; there are people who are able to get the skills just by taking lesson from experienced carpenters in the community. | A young female, who completed grade 10, is working in Amhara Region, agricultural research institute as a cleaner. Another is a young man working as a guard and four males working there as a herder. | There is access to daily manual job in Amhara Region, agricultural research institute |  |  |

| **Males** | **Agricultural servants** | **Agri**  **daily labour** | **Own business** | **Skilled work** | **Regular employment** | **Daily manual labour** | **FFW** | **Other** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Rough proportion of people in the community doing this work | Estimated 2% of the households could use | Around 5 people | NONE | Three carpenters | Around 4 guard | NONE | NONE | NONE |
| Changes since 2008 | declining | same | NONE | increasing | Increasing | NONE | NONE | NONE |

## Migration

### Research officer 1

There has been seasonal migration for agriculture to ‘Chefe Donsa’ for a long time. The number of individuals migrating to the place is declining as cattle fattening is an option to improve their livelihood in the kebele. Usually, they leave the community in the month of October/November and returned around February. In the last harvesting season, around 20 men left the community to ‘Chefe Donsa ‘area.

There is no long term migration for agriculture in the community. Migration to urban area is increasing. Young males migrate to Debre Berhan, where they get employed as daily labourer in different projects in expanding infrastructure. Young females migrate to Debre Berhan as well as Addis Ababa to work as daily labourer and domestic servant respectively.

There is international migration of young females to Arab states. Around 20 young females went to Arab states to work as domestic servants. Mostly, females get employed as domestic servant in Addis Ababa for a time before they leave to abroad.

The respondents did not know in the past whether the migration is legal or not. People just know the young female migrate from Addis by airplane to Arab countries. Currently, according to the respondents, they are using the legal route to reach there.

The young females in Arab states do send remittance; it ranges from 6000 to 7000 Birr per year. There are migrants who start a business in Debre Berhan as well as investing in construction of a house in Addis Ababa. The amount of remittance has increased in the past five years and people consider the families of those migrants as the luckiest and successful one in the community.

### Research officer 2

It was generally reported that seasonal migration for farm work is uncommon in the community, but there were some people who went to Bale/Arusi and Jimma and lived for long periods of time and respondent/s didn’t know whether these people were engaged in agriculture or urban daily labour or if they run their own business there. He insisted urban migration of young men has increased more than before, as those who completed or failed secondary education remained in Debre Berhan working in daily labour, as guards, and others were going to Addis and other towns for work. There wasn’t any male international migrant he could remember, but around 8 or so women went to Arab countries, many of them in the last 4 or 5 years. One of them said that all the 3 women from Milki were sending money to their parents including for the building of iron sheet roofed houses.

## Inflation

### Research officer 1

There is a general increase in the price of all commodities. The price of improved seed, fertiliser and pesticides has increased tremendously in the last five years. This was reported to be the main reason for the less demand among the farmers in the community.

The price of oxen before five years was around 6000 and now it has increase to 12,000 to 15,000 Birr. The price of sheep rose from 1200 to 2000 Birr. The price of chicken rose from 60 to 120 Birr. Price of horse rose from 2000 to 7000. Price of mule and donkey raised from 3000 to 5000 Birr and 700 to 1300 Birr respectively.

Similarly, the price of palm oil has increased from 12 to 34 Birr. And the price of salt, sugar and coffee rose from 2:50 to 5:00, 8 to 20 and 40 to 80 respectively.

The price of grain also rose significantly in the last five years. The price of Barley, Wheat, lentils, and Faba Bean has increased from 400 to 600, 900 to 1400, 1000 to 1200 and 400 to 650 respectively. Similarly, there is a general price increment in vegetables. In opposite to this, Temez (a type of barley common in the kebele) has declined from 1000 to 900 Birr.

The cost of house construction has increased. For instance, as reported, someone has to save around 15000 Birr. In the past, 10,000Birr was enough. The price of iron sheet has increased from 80 to 117 Birr. To build a medium size house, one has to use at least 50 iron sheets. Similarly, the price of wood has showed a 50% price increment in the past five years.

The price of beds has increased from 50 to 130 Birr and well-made chair price increased from 80 to 200 Birr.

The transportation cost to Addis Ababa, Debre Berhan and Chacha has increased from 40, 5, and to 50, 10 and 10 respectively.

The daily wage rate for agricultural labourer has increased from 30 to 50 Birr. In the same manner, the cost of health and school has increased in the past five years. Price of locally fabricated cloth, Gabi, has increased from 200 to 500 Birr. The cost to have a local suit for men has increased from 300 to 600 Birr. And, the cost of women dress has increased from 170 birr to 230.

### Research officer 2

They all insisted that prices of fertilisers and improved seeds remained the same - too high - as it was 5 years ago with slight increases in some years. Pesticide prices were also increasing, but many people didn’t buy them as it was not effective in most cases. They indicated that the Price of an ox is now up to more than 10,000 birr compared to a maximum of 4 or 5 thousand birr 5 years ago. Prices of shoats have increased from a maximum of 1000 birr to up 2000 birr or more at present. Prices for grain and irrigated vegetables/root crops was described as fluctuating most of the time, going up and sometimes slightly dropping. But prices for all types of crops have generally increased compared to 5 years ago. They insisted that prices for all types of consumer goods, food stuffs and utensils, public transport, school costs and health fees have all increased. They also said the daily labour wage rate has increased very much and mentioned that farm daily labourers are now paid 50-80 birr/day during peak harvest times after gradually growing from 15-30 birr/day 5 years ago. The salaries for government employees have also increased, according to local belief, but the money couldn’t buy them much things as the prices of goods was always increasing.

## Drinking water

They argued that almost none of the community members are now using river water for human drinking as they all commonly used spring water and there are now many developed spring water points in many hamlets. Rather, river water use for irrigation has now increased compared to 5 years ago. The current problem they mentioned was that drinking water from both natural springs and developed water points has been decreasing during the long dry season, particularly when there was poor Kiremt rain and when the dry season was extended due to absence of Belg rain. Private/communal wells, boreholes, reservoirs, and roof catchment are not available as has always been the case

## Farming technology

There is no tractor, combine harvesters and threshers. BBM has been available since 2005. It is reported that in the same year around 15 households bought and have started to use it. From informal discussion, we understood that the households have stopped using BBM after they tried once and found it very heavy for the ox. Recently, only one household had used it. All households who bought it are model farmers.

Improved seed of Barley and Wheat has been provided to the community for the last ten years. Recently, around 20 to 30 households took improved seed of wheat though it fails to cope with the nature of the community’s climate condition.

The farmers in the community used to access pesticides from Debre Berhan private traders. the kebele agricultural office also used to provide it though in most cases the provision did not happen at the right time when the farmers are in urgent need of it. Because of this, many of them use manual weeding to protect their crops from damage by weeds.

Fertiliser is a very common agricultural technology in the community. As reported, the community has started to apply it for the last 35 years though the amount and the skill to use it differ in some respect. The involvement of government in directing farmers to use enough fertiliser on a plot of land has increased since 2005. Beyond the government intervention, farmers have shown a tendency to use more of it because the natural production capacity of the farm land is declining. They said that the farmland adapts to the fertiliser which makes it useless without it.

Hybrid cattle and shoats were introduced in the area 40 years ago. However, the provision has increased after 2005. The Amhara region agricultural research institute provides a hybrid service. The institute had been giving the free service. Since 2012/13, they charge the farmers 15 Birr for one local shoat.

Hybrid chickens are not common in the community. There are few people who bought new breeds of chicken from Debre Berhan.

There had been a milk processing technology from 2002 to 2010. Around 50 household were organised under a producer cooperative. The membership was not limited to the kebele residents. People from the neighbouring wereda, such as Angolela and Tera, were members. They had been taking credit from the government.

There is no honey processing technologies.

## Irrigation

Gravity-fed irrigation has been practised in the community for many years. For a long period of time, the owners of the land had been cultivating barley using irrigation. Recently, they have started to cultivate garlic, cabbage as well as eucalyptus seedlings.

## Other technology

Mobile technology was introduced in the community in 2004. The current kebele chairman was the first person to purchase a mobile phone. At present, around a quarter of the households are using mobile phones. The technology has expanded since 2010.

The community does not have access to Bajaj. Bajaj has been introduced in Debre Berhan town in 2010. Rarely, people use Bajaj from to travel from Debre Berhan to ‘Faji’ on contract base. Motor cycle transportation is not common in the community.

## Domestic technology

### Research officer 1

There had been a grain mill in ‘Faji’, which was there since the Derg regime. It stopped working in recent years. There is another grain mill, which has been there since 1998, in the sub kebele namely ‘Kabiy Gizaw’. It uses electricity for its power source. It has been used by residents of other kebele in the wereda.

There is no a change in the type of cooking fuel that the community use. Dungcake, wood and eucalyptus leaves are common source of fuel. Improved stoves were provided to 45 households in 2003. There was also a provision of improved stoves in this year, in the month of December by the NGO named ‘Migib Lehitsanat’.

Kitchen cupboards made of wood and dung was common in the community. However, cupboards made of timber were introduced in the community in 2008. The first person to use wooden kitchen cupboard was the kebele chairman. Currently, there are 10 to 12 household who own the wooden cupboard.

Plastic utensils were introduced in the community 12 years ago. The provision of safe water has led the residents to have plastic jerry cans.

The only electrical goods in the community is a TV, owned by the kebele chairman. He bought it in 2009. There is no bed net in the community.

### Research officer 2

There is only one private electric-powered grain mill in the kebele, at Kabi-gizaw Got since the Derg time. People leaving in nearby Gots within the kebele and outside could get service. It was indicated that there was another gasoline powered mill at Milki used until the owner dismantled it and took it to Debre Berhan 3 years ago. Farmers stopped going to it, preferring the electric powered grain mills, where the price was much cheaper. The rest of the community members use grain mills in other nearby kebeles, Chach, Faj, Bokafiya, and Tebase depending on which part of the kebele they live. Dung cake and wood were said to have remained as the main cooking fuels being used as always. They reported that all farmers had built smoke-free stoves, but suspected that only a few use them. Many have kitchen cupboards built as part of the health extension packages 4 or so years ago. They argued that the time of introduction of plastic and metal/aluminium utensils could not be specified, but people gradually increased buying one or more at different times, and now plastic goods, jerry cans, cups for water/Tela are dominant in each house. For the last 3 years, farmers have been buying Solar panels for light, playing cassettes, and mobiles. One of the discussants reported that an investor, who was a former ILCA employee and is now involved in pump production at Tebase, was responsible for the introduction of solar ampules by teaching farmers about their importance, training people how to handle them and selling them at a fair price. He said that he had bought it for the first time from this investor. There is only one TV set in Kabigizaw Got, near the grain mill being used by the kebele chairman.