# Interviews with a range of people on the Community and its History in the last 10 years in Sirba sub-kebele, Ude kebele, Ada’a wereda, East Shewa, Oromiya

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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 | Mediating during conflicts, intermediaries to ask girls for marriage, Giving blessing for newly built houses, newly bought tents for iddir | Treasurer of Iddir, | 4 people working in Iddir admin and helping the elders work in many ways |
| Elder 2 | The same | Monk at Amanuel Church | 3 people in the church service and they also sometimes assist the mediation with elders |
| Elder 3 | The same | Kebele level elders’ leader representative to the kebele and known by the wereda administration | 2 neighbours who work together with M during mediation |

### Clan leader

| **What kind of clan leader?** | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks?** |
| --- | --- | --- | --- |
| *Kussa* UC  (title given by the Gada system) | An organizer of *Folea /*feast members.  Managing members of Folea, Deciding on the penalty for misbehaving man like extramarital affair, marrying second wife, having affair with a widow without blessing the of this group/Folea. | There are two who help the Kussa in the administration of Folea, and in working for the System. There are about 60 members of the Folea/Geda festival who sing around the village at the feast date.  This group and leadership remains for eight years, and the leader and the group will be replaced, and the leadership is given only for some identified families in Geda, and SC’s son will be a leader 40 years from now. | ***Etimeko*** are cultural police in Geda who serve the Folea group by chasing down and bringing those found deviating from the culture.  There are other groups who will replace the Folea in the coming 8 years known as ‘Deblea’.  When the Foleas are in somebody’s house for invitation/festival, the ‘Deblea’ will sit and eat in the cattle’s house or at the door outside, because they respect the Folea, though they are opponents and successors.  Etimeko of a Folea, will be Deblea in the next round when the earlier Deblea take over and became *Folea* |

### Community-specific customary leaders

| **What kind of customary leader?** | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks** |
| --- | --- | --- | --- |
| These people are in the neighboring kebeles (Gubasea and Gerbicah kebeles) who are like a sorceress called *Waka Efeta* in afan Oromo | People go to these people seeking blessings for newborn babies, to find out the truth when there is an accusation between two people, to get medication for humans and livestock. | Ato C also serves as an elder to mediate conflict when he is not connected with the sprit/Ayana. | These mediators are called Agafari serving as speaker to the clients. This is to say, the sorceress doesn’t meet clients directly, but a mediator listens to him and tells what he said to people who are seeking his service. The sorceress/Waka Efeta sits behind a curtain and is not seen by the public/clients. |
| Ato B was a medical professional in the military, and now he is working as a culture office worker at Ada Wereda, and he does the same as Ato C ‘Weka Efata’ in the Gerbicha kebele near Sirba. | People go to these people seeking blessings for newborn babies, to get the truth when there is denial between two people, to get medication for humans and livestock. Clients sing all night waiting for his service and from his window he encourages them to sing. | Culture and tourism office at Wereda level. | These are called Agafari serving as speaker to the clients, the Waka Efeta sit behind a curtain when his spirit comes and tells the solution/answer to the Agafari and he serves as mediator to connect clients with the Spiritual man. |
| Note: No one in Sirba village does what Ato B does | | | |

### Religious leaders

| **Religion** | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks** |
| --- | --- | --- | --- |
| Orthodox Christian | Preaching, praying, blessing, mediating during conflicts | Community elder | Community elders |
| Orthodox Christian | Preaching, praying, blessing, mediating during conflicts | Community elder | Community elders |
| Orthodox Christian | Preaching, praying, blessing, mediating during conflicts | No other role | None |
| Orthodox Christian | Preaching, praying, blessing, mediating during conflicts | No other role | Secretary of Credit and saving in which 70 farmers are a member ‘ Iftu Udea’ CSA/credit and saving association |

### Successful farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Farming, (Bull fattening, having high breed cows for milk, crop production mainly Teff) | Representative for the Farmers’ association for fertiliser distribution, chairman of improved seeds producer farmers, and he is a community elder, | Elders group, kebele administration, kebele DA office, and with farmers producing improved seeds**.** |
| Farming (the same as Ato L above, and he also uses irrigation by using piped water through drip irrigation, he produces vegetables besides highbreed cows and bull fattening and crop production) | Iddir treasurer but no other elite position | Iddir leaders, |

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### Successful female farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Farming (crop production, bull fattening, dairy production) | Kebele level women’s affairs head, Iddir treasurer | Kebele administration, iddir leaders |
| Farming (Crop production, dairy farming from high breed cows, irrigation by pump motors, chickens from which she harvests 100 eggs a day, she also has a horse cart working in Denkaka town) | She is leader of Iddir, | With iddir administrators, Tiswa mahiber/religious group for festivals |

### Successful traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Grain trade, shop, providing transport service by LONCHINA/old bus, dairy farming. The main one is grain trade | No other involvement in the community except the business he runs | Iddir member |
| Grain trade, and horse cart transportation service from the village to Denkaka | No other position | Tsewa Mehaber/Association, Iddir member |

### Successful female traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Rural bar, and shop, horse cart | No other position | Just neighborhood, and customers, Iddir member |
| Rural bar and shop | No position | Just neighborhood, and customers, Iddir member |

### Women’s leaders

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Kebele level women’s affairs representative | No other position | All women in the kebele, women’s association, women’s league, kebele administration |
| Leader for Oromia Credit and Saving group at Sirab Kebele | No other position | Kebele administration, Adea wereda credit and saving office |

### Political activists

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Vice chair of the kebele | Community elder | Kebele administration, OPDO party members |
| Militia leader, and also militia himself | Iddir leader, | OPDO Party members, iddir leaders |

## Kebele

### Kebele Cabinet

| **Cabinet position** | **Livelihood success farming + other activities** | **What other elite positions do they hold?** | **Who is in their networks?** |
| --- | --- | --- | --- |
| **Chair** | Farming, success is based on crop production, bull fattening | He works as Agafari/speaker of the sorcery/Waka Efata for Ato BI mentioned above. They are neighbors but B is in another kebele’s demarcation | Kebele administration, wereda admin, agriculture, Health posts, wereda security and justice office, the community etc. |
| **Vice-chair** | Farming, mainly crop production and bull fattening | Elder in the community to resolve disputes and other issues like blessing etc. | Elders group, kebele administration group. |
| **Peace and security** |  |  |  |
| **Women affairs officer** | Farmer, mainly crop esp Teff, and livestock | Nothing | Kebele administration and Iddir membership, saving and credit group member |
| **Justice and admin** | Farming crop mainly Teff and Chick pea/shimbra, | Nothing | Kebele administration, Iddir members |

### Government employees

|  | **Age** | **Sex** | **Place of origin** | **Time in community** | **Appreciation by the community** |
| --- | --- | --- | --- | --- | --- |
| Kebele manager | 26 | M | Sirba/same kebele | Life time | Well accepted and respected |
| Head teacher | 39 | M | Delo/Denkaka Kebele, same wereda | 5 years | Well accepted and respected, and students like him |
| HEW 1 | 25 | F | Harar | 6 years | Well accepted and people listen when they give health education |
| HEW 2 | 22 | F | Gubesayea kebele, same wereda | 2 years | Well accepted and people listen when they give health education |
| DA Crops | 42 | M | Delo Kebele, Same wereda | 6 years | Well accepted and respected |
| DA Livestock | 29 | F | Dukem Leyu zone | 3 years | Respected and accepted |
| DA NRM | 41 | M | Gerbicho Kebele, same wereda/Ada | 1 years | Respected and well accepted |
| Vet | 24 | M | Denkaka Kebele, same wereda | 3 years | Accepted and respected well |
| Cooperative |  |  |  |  |  |

## Ideas

### Conservative ideas

Old people, religious leaders and conservative religious followers usually oppose modern ideas and remain conservative in this kebele. Apart from the young people, most of the community members are advocates of these conservative ideas. Those who support new ideas are people who are not involved in religious leadership, people who are not that old. Conservative people appreciate FGM and they are not happy to stop the practice. Old people also believe in creatures like trees and they celebrate by slaughtering a bull which is never used for ploughing. (There is old tradition in Oromiya and also some other ethnic groups, involving gathering under a big tree in which they feel they connect with the spirit of the almighty who gives rain, good harvest, health and prosperity. They gather under this tree periodically and organize a feast like slaughtering a sheep/chicken or bull, they rub the tree with butter, they make coffee, and create smoke around by burning woods etc.). They still believe that it is important to pray this way when the rain is inconsistent, when pests affect crops, during epidemics etc. But the younger group and younger religious groups don’t support this and there is debate about the practice. Gradually, the belief is losing support, though some conservatives continue.

Old people oppose wearing of trousers by young girls, they also oppose young boys and girls walking together or standing somewhere in the village even though young people prefer to spend time together. Recently, young couples start to live together without a marriage ceremony and if this happens, elders feel that it is out of the norm. Even when married couples go into a bar together old people say it is taboo for a woman to go to a bar or hotel. The same is true when women participate in harvesting, carrying crops etc on the farm, which was not part of the culture before. For women to attach artificial hair is criticised, although it is not so common here. Young men also make their hair curly which surprises old people who do not like it. They prefer men to cut their hair short. Tearing the trousers at the ends also became fashionable for youth in the school, in particular their school uniform and others trousers. The school bans such acts as well as curling one’s hair.

### Modern ideas

Young men are advocates of modern Ideas. The new Ideas include eating enjera by cutting it into pieces and taking only as much as you can eat, rather than spoiling most of the enjera by leaving leftovers. This occurs during funerals, weddings and also in every household which minimizes wastage. During funerals people beat their chests which is now taken to be an old fashion, and also they fired bullets when someone died, which is no longer practiced. The hairstyle of men and the addition of artificial hair for women is totally new. Wearing trousers is a new trend among young girls.

***On farming*** Planting in rows is a new idea which prevents wastage of seeds. With regards to livestock, farmers used to let them sleep outside in a fenced area, and chickens also used to sleep everywhere, but now both have a separate house where they can be comfortable and safe. The changes in agriculture came from DAs who are also young people. Previously it took a long time to travel to get access to the river to allow cattle to drink water, but now the young people brought the idea of building a kind of cement dam which is filled by piped water and the cattle in the kebele drink from it. 25 cents is paid per cattle for a day and it saved the community members 4 hours travel time for a return journey to reach Mojo River. This is new idea came from young people from the kebele and the kebele accepted the idea.

Young people also established a grinding mill that works with electric power. The youth raised the idea in the 20 Gasha Iddir that involves everyone in the kebele including every young man and women and where kebele issues are discussed every month. They come up with new ideas and the community accepts them if they are found to be helpful. 10 years ago we had to go to Debrezeyet or Mojo in search of a grinding mill. School upgrading was another idea raised by the youth in the iddir 5 years ago and the idea was accepted by the community. The school was upgraded from 8th to 10th grade, it was funded by the sale of community forest/eucalyptus tree that generated up to 250,000 birr, stone and red ash from the kebele for 400,000 birr and every household contributed 150 birr. Old people want to build corrugated iron sheet houses but with an old style shape (L-shaped with pitched roof) which causes wastage of the iron sheets when they cut it to fit the roof. Young people preferred to build simple, rectangular houses without wasting the sheets. This is now being accepted by most community members.

There was credit by moneylenders who seek double interest but those young men who are from the church/*Senbet* school educated the community, teaching that it is a sin, and hence it could be avoided.

### Cultural entrepreneurs

There are female returnee migrants from Arab states, and they create some businesses for their family here. For example, they buy horses and give them to their husbands, they build tin roofed houses, they open shops and try to improve their families’ lives. They were able to bring back their land which they had given out when they were in debt. These people bring business ideas and also they advise other young women to migrate at least for a year or two and bring change to their family. These returnees wear miniskirts and trousers, they carry bags on their shoulders, they wear eyeglass, they have cell phones, cameras in their hands and they are different in some way. They have TV, *Bufea,* sofa, etc and their house is a bit different. There are some who had money previously but who were not aware of these home items and now they have begun to buy such furniture and devices.

There is no Muslim or protestant in Sirba Village, but Sirba village is now in Udea kebele which comprises Kumbursa, Udea and Sirba villages. In Udea village there are Protestants, they have only one church which is called Mekaneyesus. From Sirba village there are no Protestants going to this church. Only two young men and a girl are suspected to be attracted to Protestantism, but this is still a rumour not officially confirmed. Therefore the influence of Protestantism on Sirba village is limited. There was a conflict 9 years ago between followers of the Orthodox and the newcoming protestant belief in Udea village. The conflict reduced and gradually the argument became about getting land to build a church rather than worshipping in a rented house. Lately the Protestant church was able to get land from the administration. However they still don’t have a place for burial and if anyone dies among them, the deceased is taken to Debre Zeit kebele 5. But still in Udea village there is less influence of Protestants on the culture. There is no Muslim hh in any of the three villages in the community.

There are about 35 ex-soldiers in all the three villages in the kebele. In SIrba there are 9. The main issue with them was regarding their access to land, and most of them were able to get some. The way the kebele helped them was by searching for unoccupied land and also giving out dead people’s property when there is no relative to inherit it. These ex-soldiers are respected and some of them serve as conflict mediators with elders. A few are involved in the militia and one is the militia head and Iddir leader. They all have good relationships with the community. Their influence on the culture or on the way of life is limited. There are students who graduated from various colleges. There are only 7 graduates in Sirba village (Certificate and diploma), but these students didn’t influence the culture here, and they didn’t come up with new ideas at all.

Some returnees from urban areas raise awareness among the community that there is a land shortage, and as there is inflation, they advise households to save money because in the future there might be a need for money in case their land is taken away for flower farming and other industries.

International returnees, especially women from Arab states, advise others to try migration for at least a year rather than suffering here. They encourage them as they may change their life if they save money from Arab states and come back with it. They talk about their life as an example.

## Inequality

Tables on inequalities in wealth and status and on vulnerable people follow.

### Wealth inequalities

|  | **Very rich** | **Rich** | **Middle** | **Poor** | **Very poor** | **Destitute** |
| --- | --- | --- | --- | --- | --- | --- |
| Rough proportions in community (number or %) | The kebele in general has 700 HHs, 195 hhs in Sirba Village, out of this 195, 25 of them are very rich | Out of 195 HHs 55 are rich | 65 people out of 195 | 55 people | 13 people | 2, one old woman who is 65 years old dependent beggar, another woman who is 40 and has mental problem beginning who is homeless. |
| Household goods found in these houses | TV, Sofa, *Bufea*, modern chairs and tables, modern bed, satellite receiver , refrigerator | TV, Sofa, Modern furniture like bed, and table etc | TV, timber made char, wire made bed | The chair is mostly made of mud, small tables made in the village, radio | Some dishes, plates, water containers and bed made of mud, small box to put their clothes | They don’t have any property except what they wear |
| Sources of wealth | Farming, bull fattening, high breed cows and dairy farming, some of them are engaged in trade, mainly grain trade, transport service by their own cars (minibus, Lonchina, IVECO trucks) | These group has farming as the only source of income including Crops, livestock and dairy farming | Farming mainly crop production, and shoats keeping | Farming from small land, they may have an ox, a cow or two sheep or goat | These people may not have even small farm land, but they have a house, and they sell dried animal dung, they clean other farmers’ cattle house, they bake enjera for others, work as farm labourer, cutting wood for others, they plaster a house with mud etc | Begging is the only source of food and the one was able to get shelter from a good hh who volunteered to give a small hut to the old woman |
| How do poor people get by? |  |  |  | They take grains on credit, some engage in farm labour, stone production, and assistance from relatives within and from other places outside Sirba | They survive by farm labour, and other labour work like fencing, doing labour work during construction of a house, by extracting stone, by getting grain from relatives as assistance | These people beg by moving from door to door. Community members give them food, clothes and also people from church sometimes give them money |
| Changes in last 10 years in propns of each category (more or fewer) | Those who were very rich in the past 10 years, became richer but a few became less rich due to age, and their young children got education and left them. They are less able to work in the farming activities | Those who were rich at that time now became very rich, because they were young then and they could work harder in the past ten years. Because age matters on farming activity | Those who were middle class ten years ago, mostly became rich and others became poor | Among poor ten years ago most joined middle class and few became rich, a few are still poor | Some became middle class mainly those who are able to plough others’ land by contract, and some lifted up to poor level**,** some were able to be at poor level by poultry and getting goats or sheep | Those who were destitute in the past ten years were about 6 all died and the last death was in the past three years. These people were labourers living in the same neighbourhood before, when they get old they began to beg and lately they died |

### 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 | Oromo, Amhara, , Tigre,  Kembata, Welayta  2 Americans (born from American man and Oromo mother) called *Ferengies* | 177 Oromo hhs | New Oromo families arose from the newly married couples, and increased, some Amhara died due to old age and disease and their number reduced, Tigrians’ hh increased b/c of new young hhs, | Out of the 10 Amharas 3 are very rich and 6 are rich and 1 of them middle wealth, Among the 6 Tigrians three are very rich, two are rich and one is middle class, all the three Kembata are poor, and also the Wolayitta.  The Oromo are large in number and they make up large share of each status group | There is very good relationship among all groups and some even intermarried.  There was no conflict among these groups. | Tigrians married with Amhara, Oromo married with Amhara and Amhara with Welayta, There is no objection about the intermarriage from any of the ethnic group, it is normal to all. | There is big Iddir called 20 Gasha in which every community member is involved, there are others in neighbourhood, it is not based ethnicity. Maheber is also shared the same way | Election is based on the person’s ability to lead, his speech and being resident permanently, people from other ethnic groups than Oromos used to lead in the previous rounds but last year new leadership became in place and by chance all of them are Oromos |
| 10 Amhara |
| 6 Tigrean |
| 3 Kembata |
| 1 Welayta |
| Religious differences | Orthodox (Protestants in the neighbouring village, same kebele ) | No major change, the priests are Amharas till now no Oromo Priest is there. The one Wolayitta serves as announcer of death in Iddir by blowing Tirumba/Embilta | No major change | No major change | No major change | No major change | No major change | No change |
| Clan differences | No difference in Sirba |  |  |  |  |  |  |  |
| Craft workers | Carpenter, brick builder, ‘Gombisa were-tolchu’ who makes cover of enjera baking plate, blacksmith, part time driller of wooden farm tools, thatcher, and potter | 3 carpenter,  2 brick builders, 2 Gambisa weretolchisa  1 blacksmith at Udea village serving Sirba | There were 3 carpenters ten years ago, 2 of them died and 1 is too old now, we have another 3 carpenters, Those women working on Gombisa were there ten years ago and they are still working on it. They are not old. We had no blacksmith in Sirba. It is less privileged work and still no one is in the village working this. They go to other village in the kebele | The income difference is as follows in descending order: Brick builder, carpenter, black smith, and *Gambisa*/*Akembalo* worker women. But the women with least income save more money as they don’t drink and spend it freely, the life of these women is better. | There is no bad relation among any of them, but the carpenter and the construction man work together and they drink, the women don’t help each other | Blacksmiths were less favoured for marriage, but now it is not a problem, potters’ family had same problem but now the problem is solved. There is no restriction | There is Iddir and Maheber which are open for everyone. There is no restriction based on occupation | These people by chance were not part of administration. People are elected based on their ability and occupation is not a problem. For example the husband of Gombisa/Akembalo is member of Kebele council |
| 'Slaves' | There is no slave here |  |  |  |  |  |  |  |
| Migrants | There are no new in migrants in the past ten years |  |  |  |  |  |  |  |

### 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 | One blind man who is 18, epilepsy cases - 2 men and woman, one deaf man who is 25, and one mentally ill woman who is around 40. There is one 3 year old boy who is deaf, and unable to walk. | There was one person with walking disability who died last year. The other cases listed were there even before ten years ago, except the newborn one. | The blind child couldn’t get access to brail, the mentally ill one has no one to care for her and sleeps under trees, the man with Epilepsy has poor mother to help him and she is suffering a lot | Family and relatives are those responsible | There is no NGO helping these people |
| Mentally ill people and their families | One 40 year old woman having no relative | There was no one with such problems 10 years ago | She has no relatives helping her, she has no medical attention, and not even a house, she sleeps rough | No one is there to take care of her | No NGO is there to support |
| Old people needing support | There is one old destitute who is dependent on one community member’s hh. She is 65 | 6 old people who were helpless died in the past ten years. | Food, clothes, shelter, medical care etc are a problem for the helpless woman | Just one volunteer community member took responsibility, other elders are cared for by the community | There is no NGO |
| Orphans | There are 4 orphans between 3-8 years of age, 2 girls and two boys. | **T**here was no orphan before ten years, now we have 4, three households died due to AIDS and these orphans were the result of this disaster | Two of these children are not attending school, and they were left to grandparents, and uncles, they are not cared for well and have poor nutrition and clothes, they are also feeling depressed psychologically | Grandparents and uncles took responsibility | No NGO |
| Women heading households | Five | More FHH were there but now some widows remarried, and the divorce rate decreased because there are more strong nuclear families**.** | They don’t have a man to plough land, when she hires a man he wouldn’t be loyal and obedient to her, the community respects them, they don’t have social stigma | They don’t need anyone to care for them, but neighbours and community members help them in any farm work or other things as they cooperate with the community as well | No NGO |
| PLWHAs | 1 woman but there are some suspected to hide their status | There was no HIV infections before | She has no problem as people don’t stigmatize her | The family helps her, and she is not ill and weak so she can also work | No NGO Support |

## Households

The local family type is a nuclear family structure in which parents and their children reside. However, as parents share their land with their sons, they live almost together. The difference from the extended type of family is that new couples lead their own life with very limited interference of older generation/parents. It is mentioned that some families have a large size up to 10 children and the smallest family size contains parents and only two children.

There are about 5 female headed households in the village. Everyone in Sirba pays tax and therefore 224 hhs pay tax. Landless households are about 6% only, but these people have a house for which they should pay land tax for the space they have occupied when constructing a house. The amount of the tax for the landless is less compared to those who have farmland. There are about 1570 people in Sirba community. There are about 600 young and children who are under 20 and dependent on their parents. There are youth who completed grade 10, college, and some drop outs who are unable to get land or jobs, who still are dependent on their parents, these are about 117, but a few of them have a chance to be employed in the Chinese road construction company.

## Wider context

### Relationships with adjacent kebeles

People from Sirba go to other villages in the kebele structure for the following services

**High school** up to grade 10

**Market**

**Kebele administration Ude village**

**Vet service**

**Health Centre**

**Butchery and big hotels**

**Employment in Flower farms Kumbursa village**

Marriage

Religious contacts including Mahiber

Visit during crisis like death mainly for relatives Delo Kebele, Keta Kebele, Denkaka Kebele

Support during crisis

### Rural linkages

As mentioned above the community has marriage related links with the villages in Ude Kebele, and the three kebeles mentioned above (Delo, Keta and Denkaka). The exchange is usually gifts which include money starting from 50 birr up to any amount that the presenter could afford. The other in-kind gifts include, grains, sheep/goat, *GABI* and other clothes, kitchen utensils, etc. But there is no gift that is necessary to be exchanged among the family, as a bride bribe or things like that.

The community usually go to Emanuel Church which is in Ude village, and to their own church in Sirba which is St, Mary. But just rarely they go to Mojo and Debre Zeit but a few people do this during holydays. There is no exchange in this regard.

The market link is mainly with Ude village market, Debrezyet market, and Mojo town market. From Ude village market people buy consumer goods like salt, sugar, clothes, coffee, vegetables, grains, and they mostly sell grains, eggs, chicken, butter, cheese etc.

From Debre Zeit Market they buy clothes, pesticides, vaccine for chicken, TV, Radio, DVD, furniture, and other consumption Items, and they mainly sell crops, and livestock products.

In Mojo town livestock is sold and bought, no other things

There is no major conflict raised. However, minor disagreements on land issues, between husband and wife, among neighbours on verbal insult etc are dealt by community elders, social court at kebele level, and also by militia who assist the work of the social work.

### Urban linkages

| **Town** | **Why do people go there? List the main things they do** | **Time**  **to**  **walk** | **Transport**  **available** | **Time**  **of**  **travel** | **Cost** | **Cut off during rains?** | **Links with?** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Debre Zeit | For Market,  to access wereda office, court, credit office, preparatory school, colleges, DSTV football, to sell grains, to buy farm inputs like pesticides, to visit relatives/friends | It is not walking distance | Yes- minibus | 30 minutes | 6 birr | No cut off | Government officials at different offices, traders, relatives, friends, teachers etc. |
| Mojo | Mainly to buy or sell livestock, but also to visit relatives | It is not walking distance | Yes –minibus | 30 Minutes | 5 birr | No cut off | Livestock traders, those who sell own livestock, or relatives |
| Dukem | To find jobs in industries like plastic and Iron processing ones, or to visit relatives | It is not walking distance | Yes- Minibuses | 45 min | 9 birr | No cut off | Factory managers, co-workers and other people in town |
| Adama | To find jobs in road construction project | Not walking | Yes – minibuses | 55 min | 14 birr | No cut off | Construction work managers, workers and other people |

### International linkages

Most of the migrants from the community are women living in Arab countries such as Saudi Arabia, Dubai, Quatar and Lebanon. There are no statistics about how many have gone to each. These are the most significant Diaspora. The female migrants to these countries make a living by working as housemaids and send remittances to their families. They send money for siblings’ schooling and for household furniture and construction of houses. They are all thought to go through the legal process of the Ethiopian migration office. It is likely that these migrants want to continue living abroad. In other words, they are not likely to come back to like in the village.

## Change since 2008

### Crises

There has been no drought and no other severe weather problem. However, in the rainy season of 2004EC, the rain came early and stopped early. Although it didn’t cause major problems, it had some effect on the amount of production. There was no crop disease for most of the time because the farmers used pesticides and early prevention activities. There was some disease for poultry but other livestock were not affected by disease. Despite this, livestock disease occurs every year and the community as well as the Vet carry out vaccinations and medical treatments. Hence, livestock has not been badly affected by diseases.

There is a malaria epidemic every year. This however, has not been out of control, since infected people get treatment soon.

### Economic change

The changes regarding crops are that cash crops are now increasingly common compared to the past due to their financial benefits. The intensive work of the kebele DAs to increase the production of the farmland and to use a variety of cash crops has helped the community to get better knowledge in agricultural practice. Despite this, no new crops were introduced.

The improved breed livestock have been increasingly used by the community members, and the kebele agriculture office, in collaboration with Melkasa, Asela and Debre Zeit research institutions, has been facilitating the access to improved cattle. This has increased the production and supply of milk by the community.

### Social change

The religious celebrations are considered to be notable celebrations other than political events. The respondent remembered the St. Gabriel’s and St. Emanuel’s annual feasts celebrated by the community as important religious events when people get together around the churches. These are also events when relatives, old friends and migrants come to the community and visit their kin members.

There were visitors some 15 years ago who were from the higher government offices such as Dr. Tewoldebirhan G/Egziabher who visited the community with some white people. Their visit was mainly to see the Bio-gas technology introduced to the community. The visitors’ photograph is found in one of the houses they visited.

Big meetings are held every year mainly to introduce government policies and programs to the community. This has been so for the last ten years and still public meetings are held. There has been no notable conflict with other communities.

Five years back, there was theft, murder and robbery in the community. People killed each other when they had personal hostility. Livestock were stolen by outsiders and theft occurred especially during market days. Although this has greatly reduced, robbery has not stopped. Recently (during the fieldwork), there was a man who robbed household furniture and brought all the stolen items to his house in Sirba where his wife lives. His house was searched by the wereda police and he was under investigation. The police were searching for the man but he was not caught until we came back from the field. His wife and his house were held until he gave himself up to the police. His wife said that he was a driver of an ISUZU and she had no idea that he was a thief.

### Cultural change

Women’s customary ideas and practices are slightly changed especially with regard to reproductive health, childbearing, females’ education and work. Despite the fact that there are some women who still support the need to continue female’s circumcision; most women have stopped practicing it. Almost all young females up to 15 years old are not circumcised. Most married women use contraceptives to control their family size. The youth’s awareness about HIV/AIDS is not as low as it used to be some ten years back.

Moreover, the concept of having additional sources of income or means of earning money has increased so that many women are engaged in wage labour and small scale crop trading. Summer vacation work to earn money is now common and people are hired either half day or in full time work. The youth focus on searching for ways to get jobs or to do business rather than completing education which was considered to be essential in the past. People now believe that they can get means of living without necessarily being successful in their education.

The participation of women in politics has also improved so that women are interested to participate in public meetings, elections and kebele council membership.

In the past, many people were said to follow traditional beliefs and perform rituals. There were people who participate in the cultural celebrations as the Erecha by going to near Debre Zeit (This is a ritual which is practiced by some Oromo who believe in traditional religion. It is celebrated every year in the month of October at Lake Hora around Debre Zeit. This ritual is now attracting the attention of many tourists as the traditional religious system of the Oromo are reflected there). They had strong beliefs in continuing the tradition. This time, however, there was no report of followers of this culture from Sirba. At least, it is not as pronounced at this time as it used to be in the past. Only a few old women are said to believe in witchcrafts as a means of addressing their health problems. Many community members prefer modern health services rather than the traditional ones.

Although women and men believe that both males and females have to work at home and should help each other, the practice has not yet been changed. Domestic work is still a burden to females only. Besides, the burden of childrearing is still on women. There is not much change regarding these practices.

New dressing styles are more visible among the young people who interact with town people. Those families who have family members living in big cities and abroad have dressing styles which are different to the traditional type. These families have also modern household furniture, cooking utensils which are different to those of most people in the community.

The young people are now aspiring to economic success above any other priority. They want to want to get rich, accumulate wealth, live in towns and be like the urban community. Many young people strive to study hard so that they leave the village to other towns and cities for further education and work. Still, other youths are interested to be farmers in the community mainly because they want to form families and live within their community.

### Political change

There was no major political change since 2008. There was an election in 2005 which EPRDF won. Although there was some confusion in the community, there was no conflict. In 2010 election, there was no opposition party and the community voted for the EPRDF. There were also elections for kebele leaders where all were peaceful. The current kebele administration was elected in the 2010 election, replacing the previous kebele leader who was said to have administration problems.

## Selling

People at this time are selling more grains than they did five years ago. Many people are now increasing production of *teff*, chickpeas, lentils, wheat and peas by using fertiliser and improved seeds. They produced these crops for both subsistence use and market. Women sell crops at local market in Udie as well as at Debre Zeit. The pesticide for these crops is available in Debre Zeit where it is bought at a price of 300-620 birr (different sizes of bottles) depending on the size of the land. Five years ago, lentils were not as common as at present. Haricot beans was common in the past; but it is not an important crop at this time. This is because it is attacked by pests and there is a special pesticide for it.

There are no enset, oilseeds, chat, no wool, hides and skins in the community. Some 20 years back, there were two men who were selling chat to the drivers passing along the road. But these two men have died and nobody sells/produces chat at all.

The production of vegetables, fruits and coffee for subsistence consumption has increased. People produce these in their backyards. But there is no intensive production.

Many households plant eucalyptus and sell one tree at price of 100-150birr. Some use it for construction of houses and compounds. People are motivated to plant this tree as it has high demand in the market.

Such spices as *abish nech azmud, tikur azmud, gesho* *and bessobila* are produced in backyards. They are important spices with good prices at the market. The seed for *abish* is expensive when it is bought and when it is sold*.* Vegetables are now increasingly planted in small scale mainly for household consumption. These include: green pepper, carrot, cabbage, spinach, *tena’adam and,* garlic.

Spices are planted in May-June and are harvested in December. Vegetables are harvested in July.

Planting coffee was started some 15 years ago by few households; but it is used for household consumption only. There are also such fruits as papaya, lemon and orange in some houses’ compounds.

There is an investor in Sirba who has a nursery site for vegetables, fruits and flower seedlings. He sells the seedlings in Debre Zeit and local people can buy seedlings from his nursery site.

Most of the households keep oxen for farming purposes and household consumption but some also keep then for fattening. However, the prices of livestock feed have been increasing from time to time. This discourages people from keeping more for fattening. It also requires daily labour work and professional assistance.

Five years ago, there were very few people who sold milk and butter. This time, the number of people who keep improved caws mainly for milk production has increased. It has been common to see people selling butter and milk. The traditional cows are said to be good for butter production while the improved ones produce more milk. Thus, the milk produced from the improved cows is sold to customers on a contract basis. But the milk produced from the local ones is little in amount that is used for household consumption or for making butter. One cup of butter is sold at a price of 20 birr; one *jog* of *ayeb* is sold at a cost of 25 birr. During the fieldwork, the cost of butter and *ayeb* decreased because it was fasting season. This means that its price would increase when the fasting season is over.

It is common to sell eggs. Almost all households keep 2-10 local chickens and 1-5 improved breed chickens. A very few households have an organised way of keeping chickens (separate chicken coups, specific feeding times, labourers to take care of them) mainly for market purpose. Women are the ones who are engaged in production and selling of chickens and eggs.

There were some reports from the community that there were some people 25-30 years ago who used to keep beehives for household consumption and for selling. However, they quit because the bees left when the forest became scarce and no special treatment was taken on time.

## Buying

The producers of grains such as teff, wheat and maize are more than the consumers in the community. That means, most of the community members produce grain for at least household consumption. Most consumers are outside of the village; people who live in the towns and cities. Despite this, the number of consumers in the community, when compared to that of five years ago has increased. This is because people buy only certain types of grains, e.g., *magna teff* is produced for sale (because these types of crops have high value in the market and since they don’t grow in all types of soil), while *sergegna teff*, is produced only for household consumption. People purchase grains for seed. Fruits and vegetables are purchased from the market. Almost all community members buy spices, oilseeds, coffee and honey from the market. In contrast, the number of people who buy milk and eggs is few as most people keep cattle and chickens at home.

## Theft

See next page

|  | **How frequent?** | **Change since 2008** | **Action to prevent stealing** | **How effective** | **Action to catch criminals** | **How effective** | **Punishments** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Theft of crops | Only during harvest season, crops are stolen from the farm land  - | It has decreased | Kebele *tataki’s* (militia) role has been important.  -it has been prohibited to stay at the local drink houses after 10:pm in the evening  -People started to collect their crops from the farm as soon as it is time to collect.  Some people hire watchman to look after their crops | People get information through the 1-5 development teams | People get information through the 1-5 development teams | Awareness raised | Some are punished by the wereda court and are detained |
| Robbery from people | There is one robbery of livestock every rainy season | Decreased | People get information through the 1-5 development teams  -Some rich households hire guards to look after their cattle in the nights | The *kebele tataki* mobilised the men to patrol round the community in the nights and reduced the crime | The *kebele tataki* worked together with the community | Not effective because criminals usually come from unknown places | None |
| House burglary | -occurs rarely | Decreased | Patrolling round the community in the nights by the 1-5 development team | Effective | Provide information to the community and watch strangers and new comers carefully  -Work together with wereda police and security office | Effective | -some arrested and one is under investigation |
| Other kinds of stealing | Some money, mobile phones and handbags are snatched by thieves in Udie especially during market days | It is increasing in Udie | Patrolling round the community in the nights by the 1-5 development team | Effective | Provide information to the community and watch strangers and new comers carefully | Effective | None |

## Education

The children are sent to school from 7 years old. There is one grade 1-4 school in Sirba. The other school from grade 5-10 is in Udie. Most children (boys and girls) go to school. The youth who are going to school are ambitious to finish their education. However, at this time they are losing hope as they see many of young girls and boys sitting idle after completing grade ten.

There is only one KG in Udie which was constructed by an NGO called RATSON. It has insufficient classrooms and no compound comfortable for children. There is one primary school in Udie for all girls and boys. There is no separate school for girls and boys. There is only one high school in Udie used by both boys and girls. There are no TVET, University, Distance College or private colleges in the kebele

## Livelihoods

The livelihood of the community still depends on the rain fed crops as the irrigation activity has not yet expanded. There is only one rainy season. Although there was an initiation of irrigation activity by an NGO called Passion Connection Ethiopia, it couldn’t be expanded. There is only small scale irrigation at household level where people grow vegetables from their borehole water in their compounds. The vegetables are used for household consumption. There has been no change with regard to this. Despite this, people’s capacity to rent farmland so that they increase their product has increased.

There was no enset production and no change regarding this.

There is increasing focus on producing cash crops although it is not exceeding the amount of subsistence crop production. People try to allocate some plot of their farmland for cash crops.

The farmer’s capacity to hire daily farm labourers has been more common at this time than 5 years ago. The daily labourers come from other places outside the community. Young men and women from the community are also hired in local factories and flower firms. Women’s participation in small trade, shops and selling local drinks has increased.

The expansion of different industries and farm enterprises in the area has contributed to the increasing engagement of community members in wage labour. This has also attracted community members to migrate within the country and earn money. Seasonal migration also occurs during the rainy season when many youngsters are hired in local flower firms. Longer term migration within Ethiopia is not common. However, those youths who go out of the community for education are likely to live in other places even after they complete their higher education.

International migration is increasing because young women can easily get jobs in Arab countries and because the legal migration process is much easier now than it was 5 years ago.

## Agriculture

There is increasing production of teff, chickpea, eucalyptus and eggs for cash because of increasing demand and increasing price.

## Off-farm work

### Males – NA

### Females

| **Females** | **Agri-cultural 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 (in reality these are number of people/shops) | None | 10 women | 30-50 women | 5 women | 30 women | 10 women | 0 | 0 |
| Changes since 2008 | No change | Increased because of the increase in the wage. It was only 10birr/day and now it is 40birr/day | There is increasing number of women who open shops, sell local drinks and sell cash crops since in 2008 | Not changed | The number has increased because of the increasing job opportunity for women by the local factories and firms | Increased | same | same |

## Migration

### Males - NA

### Females

There is no report of agricultural migration by women. However, there is increasing migration of women to work in the flower farms around the Debre Zeit. This is increasing because the flower farms are expanding and creating jobs for females. Most women stay in Debre Zeit but those who work in the nearby firms come home after work. Some women migrate to Debre Zeit and Addis Ababa to work as housemaids and waitress. They live longer there and are probably not coming back to the village.

All international migrations are processed through legal officials in Addis Ababa. Almost all migrants go to Arab countries and send remittances to their families.

## Inflation

The price for fertiliser and improved seed has increased. Despite this, the number of beneficiaries is also increasing due to the need to increase productivity. Indeed, the increase in inputs has caused increases in the price of grains and cash crops. For instance, the price of the best *teff*, 5 years ago, was only 500birr; now it is 1,500birr. Similarly, the increase in the cost of livestock feed has caused increases in the price of livestock and livestock products.

The increase in transport costs (bus transport) was likely to be caused by national reasons such as the increase in petroleum prices.

The labour wage has also increased due to increasing cost of living - labourers require payment which enables them to cope with the life cost.

There has been not much increase in health costs and school fees. However, the health cost at the private health facilities in Debre Zeit has increased.

## Drinking water

There has been no change in the use of rivers and streams because there are no rivers and streams in the community. There is an increase in private tap water by individuals. People get clean drinking water from the tap water and pay 0.25-0.30 cents/20 litres.

## Farming technology

Farming technologies such as use of tractors and sowing crops in lines have been increasingly used as people learnt about their advantages. However, only a few people use tractors because the cost to rent them is very high. The BBM technology has been introduced by the kebele agricultural office and people who can afford 300birr can use it. Although the community would like to use BBM, its cost has discouraged them.

Pesticides and fertilisers are commonly used by most farmers. Improved breeds of cattle and chicken were introduced five years ago and many people who could afford the price have been benefiting.

## Irrigation

A very few farmers use water pumps and drip irrigation at household level which was introduced four years ago.

More on other irrigation history in other Modules.

## Other technology

There is an increasing trend of using mobile phones for the past five years. Most households own 1-3 mobile phones.

There is one man within the village of Sirba who owns private cars and two people in Udie own public mini-bus. There are about 5 people in Sirba who own bicycles. There is no report of motorbike owners.

## Domestic technology

There are eight grinding mills in the kebele and two are found in Sirba. These two started work during the last five years while the rest were already there five years ago.

The main cooking fuel is animal dung. At this time, some people have started to use only electric stoves for cooking. Charcoal is used for boiling coffee. Improved stoves were introduced five years ago and are commonly used by most households.

Electrical goods such as refrigerators and TVs are increasingly used. These were introduced a few years after the electricity was introduced to the community. People who have restaurants have benefited from refrigerators to keep meat, milk, water, soft drinks, beer, etc. Some households use refrigerators to treat water for drinking—they freeze the water and this is believed to kill the bacteria or any other thing in the water which might affect the health. Then they take it out and wait until it melts and comes back to normal temperature. Then they use it for drinking.

Bed nets were introduced by the health workers ten years ago and are commonly used by most households to prevent malaria.