

Report of community conversations about gender roles in livestock

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Introduction

The International Livestock Research Institute (ILRI) and the International Center for Research in the Dry Areas (ICARDA) gender and animal health teams facilitated community conversations (CCs) about gender roles in livestock husbandry in three districts in the Southern Nations, Nationalities and Peoples Region (SNNPR) and Amhara region from 30 May–07 June 2018. These districts were: Doyogena (Hawora Arara and Ancha Sadicha kebeles) of SNNPR from 30 and 31 May; and Menz Gera district (Sine Amba kebele) and Menz Mama district (Key Afer kebele) of Amhara from June 6–7. In Doyogena, the team held the conversations in farmer training centres (FTCs) of the respective kebeles. A total of 105 (44 female) participants participated in the conversations conducted in Doyogena. In Menz Gera district, the team used the meeting room of the office of agriculture and livestock development. In Menz Mama district, the team held community conversations in open air in a semi-circular seating arrangement. In both districts, 109 (34 female) participants participated in the conversations.

The ILRI and ICARDA team worked with local community facilitators. Veterinary and gender focal persons from Areka and Debre Birhan agricultural research centres and Doyogena office of agriculture, Menz Gera and Menz Mama district offices of agriculture and livestock development, as well as community vet assistants in the four kebeles formed a team of local community conversations facilitators. They took the responsibility to organize, facilitate and follow up community conversations. A fact sheet on the purpose and process of organizing community conversations, as well as a facilitation guide was shared with the local team. These formed two teams—Doyogena and Menz facilitation teams.

Before the actual community conversations, the ILRI/ICARDA team trained the two local facilitation teams on the purpose, methodology and documentation of community conversations. During the training, participants shared their experience of working with groups and they were familiarized with practical tips for facilitating group events. In Menz, we shared the lessons we learned from Doyogena district, where the first CC session was conducted.

Composition of participants

The community conversations engaged a cross-section of the communities. Knowing who is in the meeting at the beginning helped avoid dominance of conversations by a few and encouraged others to participate. There is a tendency for people to expect community leaders to speak first. If you ask other participants after influential people speak, they tend to agree to what they said. So, it is important to know who is in the meeting.

In both communities, the participants were drawn from community elders, community leaders (kebele chair, youth and women



Community conversations at Menz Mama district

portfolio holders), religious leaders (pastors, evangelists and priests) and men and women livestock keepers from male and female headed households. There were single men and women, as well as couples who participated in the conversations.

In addition, it was important to engage woreda (district) and kebele officials to get their buy-in and support to ensure sustainability of the effort. Ownership and leadership of woreda and kebele officials is important for accountability of local facilitators and community workers. To this end, the facilitators agreed to share the CC resources and experiences from the first CC session with key woreda and kebele officials.

Opening and introductions

In both communities, conversations were opened by prayers led by community elders and religious leaders.

Facilitators used a group introduction approach to understand the group dynamics. They called out participants by groups (community leaders, elders, religious leaders, youth, couples and other participants) to stand and greet other participants.

Following introduction of community members, the facilitators introduced themselves.

Note takers were assigned to document the conversations. After the end of the conversations, the team reflected on the process, approach, observations, main points, and action points. The reflection sessions were helpful to capture deeper level of learnings and insights.

Observations and lessons on the approach used

The conversations were planned to be held in an openair circular seating arrangement to allow every participant to actively participate. However, since it was raining during the conversations in Doyogena, we held the conversations inside an FTC. We posted posters (Annex 1) on the walls of the FTC. In

Menz Gera district, we used the meeting room of the office of agriculture and livestock development.

In Menz Mama district, we held the conversations in the openair. Facilitators made participants sit in a semi-circular seating arrangement with a mix of men and women. We used locally made flipchart stand and the poster was placed near the facilitator who was able to use it to guide the conversation topic by topic.

Here are some team reflections and lessons on the approach used:

- The use of illustrations such as pictures and posters was helpful to prompt conversations. Pictures help people speak, interact actively and think and talk about their experiences and stories. It was not difficult for participants to understand the message of the posters. The team noted that illustrations help actively engage participants and introduce conversation topics. We used illustrations to open conversations and encourage people to start talking about an issue. One observation the team made on the use of pictures was that its overuse as if they were training aids could prevent participants from diving into their own experiences and share



Team reflections at the end of CC session at Doyogena

- their stories. Use pictures only to stimulate conversations and do not overuse them. Once participants start talking, dive into their experiences and have them share their stories around the issue at hand. Facilitators can use the poster only to guide the flow of conversations.
- When people become active and want to talk, don't interrupt the momentum of conversation by trying to summarize each participant's views. Allow participants to speak and only summarize occasionally when you feel participants have fully expressed their views. Summarize what has been discussed and proceed with the next discussion topic.
- It is a good practice to start and end conversations on time. Respect time and be punctual. Check constantly the reaction of participants.
- Shifting roles among CC facilitators is essential.

Observation on expectations and group dynamics

In Doyogena, the team noted that participants expected to get training and messages from the facilitators. Making the purpose clear and addressing expectations from the start helped make participants work and find answers to their concerns together. Using pictures to start conversations already set the context for active discussion among participants.

The following observations and lessons were made during the reflection session:

- At the start of the conversations, participants tend to portray that both men and women equally participate in livestock husbandry. Through probing and sharing of stories, they developed trust and confidence and became critical of their own views. Generally, it was noted that people are very much open and critical to perceptions and cultural practices.
- At the end of each community conversation, we asked participants to establish follow-up teams comprising men and women who will work with community vets/development agents. We

learnt that follow up and monitoring of changes is important and community vets can do it best, with the help of simple follow up/monitoring checklists/tools.

- Facilitators need to be careful about dominant people because there is a tendency for participants to follow the directions/ideas of influential people in the group.
- How facilitators ask/probe affects the way participants respond. We observed that facilitation quality improved in consecutive sessions as local facilitators gained more experience and confidence.
- Enabling community members to learn from each other is excellent. People are happy to tell their own stories. In fact, telling stories of their experiences helped keep the momentum of the conversations and allowed participants to go deeper into cultural constraints and values that underlie perceptions and practices about gender division of roles and recognition of women's workloads.
- We noted that some participants tend to portray a positive image by telling stories that men equally participate in activities that are culturally considered women's domain. Other participants were critical of such perspectives and showed that there are still cultural barriers to having a balanced/equitable division of roles. For example, in Doyogena, a male participant tried to show his involvement in domestic activities by giving the example of taking *Kocho* to the market. Another male participant challenged his argument saying that he was only involved in marketing the *Kocho* which his wife processed. He asked him to honestly tell if he was involved in *Kocho* processing with his wife. He even went further to question his claim saying that he took the *Kocho* to Hosanna market where he wouldn't be seen by his neighbors. Had it been to the Doyogena market, he said, he would have probably not taken it. Such dialog helped participants reflect on their views and practices and led to realization, acceptance and willingness to change.
- Participants sometimes start from giving solutions without explaining reasons or exploring causes. Here, facilitators should probe further and ask them why they think it is a good solution and what made them think that way.
- In Doyogena, participants demonstrated good understanding regarding gender division of labor and showed willingness to change, but still there are perceptions particularly related to culture that may hold them back from changing.

Summary of main points from the community conversations

Doyogena district

The community conversations centred around two main topics: equitable gender roles and the value of women's role in livestock husbandry.

During the conversations, participants questioned their perceptions, attitudes and practices about visibility and recognition of women's role and the status of women in society. There were connections and disconnections of participants throughout the conversations. Initially, participants demonstrated surface value agreements that there was equitable gender division of labor. Upon further probing with provocative questioning, they started to open up, discuss and critically evaluate their views and perceptions. After this critical questioning of perceptions and practices (disagreements, opposing views and perspectives), they reached shared understanding and consensus which led to community visioning and actions for change.



A woman participant speaking at the CC in Doyogena

At the start of the meeting, people did not fully admit to differences in gender roles. Men and women claimed there is no distinction in the roles of men and women and they both do the same things. Participants commented on the poster (see Annex 1) that it only showed the traditional roles of men and women. Instead, it should show men doing what women commonly do, and women doing what men do. They claimed that there are no distinct roles for men and women and they both equally participate in livestock husbandry.

This kind of claim might be a result of awareness due to past interventions regarding the rights of women, including religious teachings. It could also arise from lack of critical evaluation of the workloads and the value of women and men's roles.

Upon further probing, participants started to question their own claims and accepted the reality. Initially, participants claimed that the poster is not showing them the right gender relations. But eventually, the poster turned out to be right. When a woman challenged the claim and explained women's heavy workloads, participants nodded and murmured in agreement. At this point, another man critically questioned the claim and explained that men do not as such participate in activities which are supposed to be women's roles due to cultural constraints. He argued that the poster showed the reality and called out for action for change.

Men are ridiculed when they get involved in domestic activities such as cooking, fetching water, collecting fire wood, processing “Kocho” (“inset”), cleaning the house or cleaning barns. If a man is dealing with domestic activities and assets which are traditionally under women’s domain, he is nicknamed by his wife and other women as “Korkorancha”, meaning selfish. This indicates women are also part of the problem. He is also regarded as “womanish” by his fellow men. One male participant in Doyogena said, ‘It is only when the wife gives birth, is sick or away from home and there are no girls in the home that a man is forced to do domestic activities, such as fetching water or cleaning the house’. Another male participant reflected that ‘when a man fetches water, other women pity him and ask him what happened to his wife’, meaning that he was not supposed to get involved in domestic activities. Fellow men would also ridicule him saying, ‘he fetches water allowing his wife to sit at home’.

One can realize from the community conversations that when men and women claim they both participate equally in domestic and livestock activities, they are talking about the ideals. However, one can see that women’s workload is not recognized and valued by men and women alike.

Men claim to be sharing the workload, but they don’t. Women still do the labor demanding activities such as barn cleaning, feeding and watering. Men come in at the end and argue that they are helping. When men claim they share roles, they refer to those activities which are outside the home, such as acquiring livestock feed and taking products processed by women to the market. A male participant explained that he took the “Kocho” processed by his wife to Sodo market, which is about 40 kilometers away from the village. Another male participant challenged him that he did it because no one would know him in Sodo market. Had it been in Doyogena market, he would not have taken the “Kocho” to the market. “Kocho” is culturally defined as feminine, and it is a taboo for men to participate in “Kocho” processing and marketing.

Regarding participation of women in livestock marketing, there was mixed feelings. Some think that women are not capable of selling livestock in the market by themselves. If a woman is selling livestock in the market, buyers will not buy unless she is with a man or a boy. They would ask her if she were with someone. In the conversations, participants claimed that women can take livestock to market as long as there is joint decision and agreement between husband and wife. There are cases where men said that their wives go with their older sons or a male neighbor to sell livestock. But the decision is made jointly between husband and wife on what to sell, how much to sell and how to use the money. The reason why women go with a man is because husbands fear they may not bargain for better prices and are not protected from theft. Otherwise, if there is consensus and trust among the couples, it does not matter who sells livestock.

On the contrary, there is a thinking that if a woman participates in the market, she would be arrogant, misbehave and want to lead the household. In another case, a male participant asked, ‘how can a woman go to the market leaving the home behind? In the home, there is property, in the garden there are plants and beehives. Why should she go to the market leaving the home?’ Other participants said, ‘If a woman goes to the livestock market, she will be ridiculed and criticized. There is perception that she will be unruly for the man’. The man is also ridiculed if the women take livestock to market while he is at home.

Opportunities, agreements and action points

Enabling opportunities

The protestant religion has brought a great change on the constraining gender relations in Hawora Arara kebele. Situations and stories vary, and there are community members (such as pastors, community leaders and women's groups leaders) who break constraining cultural norms and transform gender roles. Pastors can play a great role reinforcing community conversations and sustaining efforts towards gender transformation.

In the closure of the conversations, pastors pray for change and condemn the unequal division of labor. They pray for participants and people out there to treat each other with respect, care and cooperation. This creates the power of change and gives people the motivation and willingness to change gender relations in their households and community.

An elderly man advised that husband and wife should eat together and set the example for the new generation to treat women as equals and with respect. Traditionally, men eat first, then children and women eat whatever is left. More so, it is not culturally acceptable for a woman to cut bread before the male household head. Elders condemned this practice and called out for more respect, cooperation and trust among family members, particularly wife and husband.

An elderly male participant in Hawora Arara kebele said, 'if it were not for patriarchal behavior, we can participate in any activity. Now time and gospel teachings have made us change. We consult one another, decide together and share roles. It is a thing of the past to order women to work while you sit'.

Agreements

Community members recognize that the gender relation problem is culturally deep rooted. Both men and women acknowledged that there is clear gender division of roles and recognized the cultural challenges to changing behavior. Women are generally assumed as supporters and their roles are less valued. Women are busy throughout the day and work more hours than men in a day.

Participants reached consensus about the heavy workload on women. Both men and women agreed that balanced share of roles in livestock, as well as domestic chores, is necessary. Women participants promised that they will not nickname men who try to share domestic activities. They also noted that expecting women to participate in all livestock activities is not appropriate. This is because there are risky livestock activities for women, such as handling and slaughtering large animals.

Action points

Hawora Arara kebele

- Share women's workload: consulting and deciding together and helping one another
- Trust and support each other and have open discussions with each other
- Respect women and eat together with spouses

- Be transparent, consult and decide together and share feedback about their activities
- Be willing to resist social pressures against change in gender relations

Ancha Sadicha Kebele

- Share workload of women: participate in labor-intensive livestock activities
- Jointly decide role divisions and cooperatively share tasks as needed
- Change women and men's mindset: women should not think and behave in such a way that discourages men from involving in some of the domestic activities

Follow up

- Religious leaders will follow up with what has been agreed and will provide support for community awareness creation and change in gender relations during Sunday worship events.
- Community vet assistants will monitor and document anecdotes of any change signals happening during home visits and in the market.
- Community facilitators will make coaching and monitoring visits with participants. They will also document changes and provide additional support for change.
- Community facilitators will photo monitor women's participation in the market.
- Vets will keep record of who (men/women) reports animal diseases and takes sick animals to animal health centres.

Next steps

- The woreda veterinarians will update woreda/kebele officials about what is happening in their kebele, what has been discussed, agreed on and follow up actions.
- Invite relevant woreda officials to participate in next conversations.
- The next CC session will tentatively take place between July 16 and 18, 2018.

Menz Gera and Menz Mama districts

In both communities, women's representation and composition of participants (priests, elders, young and kebele leaders) was good. As compared to Menz Mama, in Menz Gera, women participants had limited engagement. Despite their number, they find it difficult to speak up in public. Men were talking about women's issues than women themselves. In Menz Mama, women participants were outspoken and were challenging male participants.

Opportunities, agreements and action points

As compared to Doyogena, Menz Gera and Menz Mama communities demonstrated positive cultural forces that encourage men to share roles that are considered women's responsibilities. Referring to the past, participants mentioned perceptions against men's sharing of domestic responsibilities and *nyaings*

such as “setaset” meaning womanish, “kita teftafi” meaning bread baker and “set ayalemdim” meaning a man who can’t be satisfied with the cooking skills of his wife. During the conversations, participants made it clear that such perceptions are not accepted nowadays. A male participant was asked, ‘when you do domestic activities, wouldn’t you feel ashamed if a male neighbor comes to your home?’ and he responded, ‘why would I? He should rather feel ashamed if he tries to ridicule me’.

In Menz, awareness about women’s rights and limited cultural influences is an enabling factor probably due to government interventions. It is unacceptable to ridicule a progressive person (male or female) who challenges cultural taboos and innovates in areas of roles. Women are more open and challenge their male counterparts to share domestic activities. They indicated that men are generally willing to share women’s work burdens, and it is common for men to fetch water, care for children and collect firewood. It is only cooking that some men don’t dare to do because they fear the fire and are not skillful. In Menz Gera district, a male participant initially resisted to learn cooking because of the fire. After heated discussions, the participant changed his mind and committed to learn cooking activities in addition to other domestic activities. Women participants understood the challenge and they indicated that men can do other domestic activities. They also showed willingness to train men in domestic activities, such as making of coffee.

In Menz Gera and Menz Mama districts, men recognize women’s heavy workload and show readiness to share women’s workload. Feed preparation and collection is the responsibility of men because they are often far from the home and women do animal feeding and watering related activities. Women do more because they do barn cleaning, feeding and monitor the health of animals.

Women’s participation in livestock markets depends on marketing skills, type of species to be sold and purpose of buyer. Though men also participate, women mainly sell eggs, butter and chicken. Milk and milk products are controlled by women. Men do not usually get involved. The quantities sold are small and women use the profit to meet household needs. One male participant said, ‘I don’t feel comfortable selling eggs, butter and poultry in the market’. This is because, traditionally, less value is attached to these animals and products. On the other hand, large animals are considered as source of prestige. This was debated and women participants indicated that nowadays men are controlling chicken marketing.

Contrary to Doyogena, in Menz women faced limited cultural constraints in livestock marketing. During the community conversations, the issue of whether buyers are willing to buy from women was debated. At household level, who sells livestock depends on marketing skills, type of species and purpose of the buyer. In all cases, decision to sell or buy livestock is reached collectively at the household. There are women who have better marketing skills than their husbands, and in such cases, it is the women who sell livestock in the market. In Menz Mama community, men participants confirmed that women even have better negotiating skills.

However, if a woman holds an ox in the market, usually buyers (farmers who need oxen for ploughing purposes) would ask the woman for her husband only because it is assumed that it is her husband who knows about the character of the ox. Similarly, if a man holds a cow in the market, buyers (again farmers) would ask for his wife to consult her about the character of the cow.

For cattle, there is an agreement that the transaction has to be witnessed by a third party. Both men and women can play this role.

Action points

- Conversation participants agreed to ease women's work burden. In Menz Gera, a male participant who initially resisted to learn cooking finally showed willingness to learn and share domestic responsibilities. In Menz Mama, an elderly male participant expressed his fear to share domestic activities, as he is old to learn new skills. He said, 'I am old. I can't change'. Conversation participants advised him that he can encourage his children to learn to share domestic activities. Women participants agreed to teach boys cooking and baking "injera" and transform the younger generation.
- Participants agreed to hold conversations about gender relations and division of roles in their households and teach boys and girls on domestic and farm activities.
- Consensus was reached to share information and engage in conversations with household members, neighbors and community members during "iddir", "mahiber" and other community gatherings.

Change indicators

- Reduce workload of woman from 16hrs to 13hrs
- Number of men who learned new domestic skills and started sharing women's work burdens
- Number of women who teach men domestic activities
- Number of people reached through information sharing
- Changes in household interactions and collective actions
- Signs of community influence for change

Follow-up and monitoring groups

Conversation participants identified three individuals (men and women) to follow up on the action plans and monitor early signs of change. Community vets will work with this group to encourage participants to share information and practice what has been agreed during the conversations.

Follow up groups and community vets in Menz are:

- 1) Nigat Tafere
- 2) Sintayehu Bashahider
- 3) Yeshidagna Tafere

Summary analysis of experience and lesson learnt

In our experience, community conversations are powerful tools to deal with issues which involve intricate social and cultural values. They're also useful to empower community groups to have open discussions to identify and analyze concerns and take collective actions. The methodology proved that, if given the opportunity, community groups can identify and analyse their own problems and identify solutions which they all commit to their implementation. We learnt that participation, empowerment and transformation are key guiding principles in our community conversation events.

Our experience is that community conversations evolve from a confirmatory view (ideal picture), to a more critical view of perceptions and practices, to community visioning and actions. At the start of the conversations, participants tended to describe the ideal picture of gender roles and relations. As they gained more confidence and trust, they started to openly talk, question and challenge each other's perceptions and ideas about cultural norms and values related to gender roles.

Community members are willing to change and question cultural norms that hinder equitable gender division of work and increase chances for men and women's equitable share of benefits.

Community groups found the CC process different from their usual experience of listening to outsiders. Community conversations create a space for mutual learning and result in new perspectives. Through the community conversations, community groups and local partners explore and analyse the way their individual values, attitudes and perceptions and those of their household members and neighbors affect gender relations.

Effective community conversations require high level of preparation and management skills such as identifying the 'right' participants, managing and documenting the conversation process and follow up and monitoring activities.

Our experience shows that clarifying the purpose of the community conversations and defining participants' expectations at the outset is critical. It is important that conversation participants realize from the beginning that they will discuss openly and genuinely. They will explore and find solutions together for the benefit of the community. The facilitators are there not to teach them, but to create a space for them to explore and think about their experiences and practices regarding gender relations in livestock.

It is a good practice that the facilitation team does reflections immediately after the community conversations to capture main points and gain new insights. This also helps develop knowledge and skills of the team through team learning in managing community engagement events.

A proper process documentation practice is critical to document the process, results and changes in the community and can be used as an output of the conversations.

The participation of local leaders (kebele and district leaders) is particularly important to feed community conversations into local governance and development efforts.

16	Abera Erkocho	M	Ancha Asdicha	Farmer
17	Belaynesh Abayineh	F	Ancha Asdicha	Farmer
18	Tigabu Assefa	M	Ancha Asdicha	Farmer
19	Degu Demissie	M	Ancha Asdicha	Farmer
20	Mulu Degu	F	Ancha Asdicha	Farmer
21	Mulunesh Mane	F	Ancha Asdicha	Farmer
23	Ayelech Gabriel	F	Ancha Asdicha	Farmer
24	Mulugeta Daniel	M	Ancha Asdicha	Kebele leader
25	Bekele Godore	M	Ancha Asdicha	Farmer
26	Malore Hilbiso	M	Ancha Asdicha	Farmer
27	Adanech Bekele	F	Ancha Asdicha	Farmer
28	Ayelech Shugute	F	Ancha Asdicha	Farmer
29	Genet Brehanu	F	Ancha Asdicha	Kebele leader
30	Tihitina Edilu	F	Ancha Asdicha	Farmer
31	Aberash Haile	F	Ancha Asdicha	Farmer
32	Almaz Anulo	F	Ancha Asdicha	Farmer
33	Mulunesh Zewude	F	Ancha Asdicha	Farmer
34	Worke Michael	F	Ancha Asdicha	Farmer
35	Kebebush Desalegn	F	Ancha Asdicha	Farmer
36	Getachew Bufebbo	M	Ancha Asdicha	Farmer
37	Deginesh Markose	F	Ancha Asdicha	Farmer
38	Bekelech Desta	F	Ancha Asdicha	Farmer
39	Martha Melese	F	Ancha Asdicha	Farmer
40	Abebe Erango	M	Ancha Asdicha	Farmer
41	Gizachew Abano	M	Ancha Asdicha	Farmer
42	Girma Getachew	M	Hawora Arara	Farmer
43	Shamore Lelulo	M	Hawora Arara	Young farmer
45	Defar Lambore	M	Hawora Arara	Farmer
46	Abebe Molore	M	Hawora Arara	Farmer
47	Markos Bulu	M	Hawora Arara	Farmer
48	Abebech Gedore	F	Hawora Arara	Farmer
49	Eyoel Fuge	F	Hawora Arara	Village elder
50	Zenebech Yonas	F	Hawora Arara	Farmer
51	Abebech Tekle	F	Hawora Arara	Farmer
52	Belaynesh Abule	F	Hawora Arara	Farmer
53	Selemon Seloto	M	Hawora Arara	Evangelist
54	Like Markos	M	Hawora Arara	Farmer
55	Belay Kebede	M	Hawora Arara	Evangelist
56	Lombamo Abamo	M	Hawora Arara	Farmer
57	Askale Lemoloch	F	Hawora Arara	Farmer
58	Alemu tembore	M	Hawora Arara	Farmer
59	Kebede Ashamo	M	Hawora Arara	Farmer
60	Belaynesh Tadese	F	Hawora Arara	Women affairs
61	Gizaw Haile	M	Hawora Arara	Sheep co-op leader
62	Muse Urenso	M	Hawora Arara	Priest

63	Solomon Kabato	M	Hawora Arara	Evangelist
64	Tsegaye Ashebo	M	Hawora Arara	Farmer
65	Yosef Balewold	M	Hawora Arara	Priest
66	Habtamu Markos	M	Hawora Arara	Farmer
67	Yohanis Temesgen	M	Hawora Arara	Young farmer
68	Tadese Bolo	M	Hawora Arara	Kebele leader
69	Abebe Abora	M	Hawora Arara	Kebele sec.
70	Tafese Monamo	M	Hawora Arara	Sheep co-op secretary
71	Getachew Yohau	M	Hawora Arara	Farmer
72	Beyene Ashuro	M	Hawora Arara	Kebele security
73	Tekle Basore	M	Hawora Arara	Farmer
74	Fikre Ergeso	M	Hawora Arara	Farmer
75	Abebeb Lamore	M	Hawora Arara	Village elder
76	Asfaw Goro	M	Hawora Arara	Farmer
77	Tafesse Abebe	M	Hawora Arara	Farmer
78	Abebech Markos	F	Hawora Arara	Farmer
79	Beyene Womago	M	Hawora Arara	Farmer
80	Zenebech Teshale	F	Hawora Arara	Farmer
81	Tadelech Tmisa	F	Hawora Arara	Farmer
82	Zenebech Forsido	F	Hawora Arara	Farmer
83	Amarech Teshale	F	Hawora Arara	Farmer
84	Hana Mulachew	F	Hawora Arara	Women's affairs
85	Tadelech Gizawle	F	Hawora Arara	Farmer
86	Abako Ayanano	M	Hawora Arara	Farmer
87	Logigto Ole	M	Hawora Arara	Farmer
88	Mihiret Kasa	F	Hawora Arara	Farmer
89	Tseganesh Logicho	M	Hawora Arara	Farmer
90	Genet Abako	F	Hawora Arara	Farmer
91	Meselech Tekle	F	Hawora Arara	Farmer
92	Workinesh Agulo	F	Hawora Arara	Women's affairs
93	Aster Matihos	F	Hawora Arara	Farmer
94	Tagesech Takele	F	Hawora Arara	Farmer
95	Yohanis Dubiyo	M	Ancha Sadicha	Village elder
96	Abayinesh Toter	F	Ancha Sadicha	Farmer
97	Ayele Hibebo	M	Ancha Sadicha	Farmer
98	Belaynesh Abebe	F	Ancha Sadicha	Farmer
99	Dilame Desalegn	F	Ancha Sadicha	Farmer
100	Melkamu Adosa	M	Ancha Sadicha	Farmer
101	Tadesse Ericho	M	Ancha Sadicha	Farmer
102	Tagese Maboto	M	Ancha Sadicha	Farmer
103	Mangistu Wendimu	M	Ancha Sadicha	Farmer
104	Mulu Chufe	F	Ancha Sadicha	Farmer
105	Desta Tirebo	M	Ancha Sadicha	Farmer

Table 2. Community conversations participants at Menz Gera and Menz Mama districts

SN	Name	Gender	kebele	Position/role in the community
1	Tizazu Workshet	M	Molale	Farmer
2	Qawit Belayneh	M	Molale	Village elder
3	Bekalu W/Semayat	M	Molale	Farmer
4	Zewuldu Temalady	M	Molale	Farmer
5	Getahun Debebe	M	Molale	Farmer
6	Agachew Kasaye	M	Molale	kebele leaders
7	Adefris Eshete	M	Molale	Village elder
8	Desta Negash	F	Molale	Farmer
9	Zenebu Kemawu	F	Molale	Farmer
10	Wegayehu Mekonnen	F	Molale	Farmer
11	Brishet Aschalew	F	Molale	Farmer
12	Amsale Tibebe	F	Molale	Farmer
13	Mulat Degene	M	Molale	Farmer
14	Yehulashet Ayalkbet	F	Molale	Farmer
15	Fentahun Aschalew	M	Molale	Farmer
16	Amele Wondemagegn	F	Molale	Farmer
17	Kes WGorgis H/mariam	M	Molale	Priest
18	Kes Getachew Teklewold	M	Molale	Priest
19	Tsega Wubshete	M	Molale	Farmer
20	Getamesay Tilahun	M	Molale	Village elder
21	Zemeyaw Feredan	M	Molale	Farmer
23	Kes Negatibeb Feredeegn	M	Molale	Priest
24	Desalew Hailu	M	Molale	Farmer
25	Shifera Erdaw	M	Molale	Young farmer
26	Belay Asefa	M	Molale	Farmer
27	Tesfa Tilahun	M	Molale	Farmer
28	Tebekew Cherinet	M	Molale	Farmer
29	Kes Girma Tilahun	M	Molale	Priest
30	Kes Teketel Eshete	M	Molale	Priest
31	Geremew Kebede	M	Molale	Farmer
32	Mengehsa Kasablot	M	Molale	Farmer
33	Gezahegn Cherinet	M	Molale	Farmer
34	Sinke Bizu	F	Molale	Farmer
35	Cherinet Abate	M	Molale	kebele leaders
36	Shambel T/Haimonat	M	Molale	Village elder
37	Etalem Getachew	F	Molale	Farmer
38	Almaz Andarge	F	Molale	Farmer
39	Yetimwork Kemachew	F	Molale	Farmer
40	W/Hana Asnake	M	Molale	Farmer
41	Mekonnen Negash	M	Molale	Village elder
42	Adefris Ayele	M	Molale	Village elder
43	Abozenech Tenawu	F	Molale	Farmer

45	Moges Asrat	M	Mehal Meda	Farmer
46	Behayelew Mekasha	M	Mehal Meda	Farmer
47	Sintayehu Beshahedor	M	Mehal Meda	Farmer
48	Wondimagegn Sharew	M	Mehal Meda	Farmer
49	Nigat Tafere	F	Mehal Meda	Farmer
50	Fiseha Kura	M	Mehal Meda	Farmer
51	Asefa Endayilalu	M	Mehal Meda	Farmer
52	Showangizaw Zemedku	M	Mehal Meda	kebele leaders
53	Dagne Mulat	M	Mehal Meda	Farmer
54	Etalemahu Negese	F	Mehal Meda	Farmer
55	Kes Gebru Negash	M	Mehal Meda	Priest
56	Mamo Debay	M	Mehal Meda	Farmer
57	Begash Agonafir	M	Mehal Meda	Farmer
58	Askal Eshete	F	Mehal Meda	Farmer
59	Ayinalem Mengistu	M	Mehal Meda	Farmer
60	Teketelegn W/Aregay	M	Mehal Meda	Farmer
61	Sintayehu Sharew	F	Mehal Meda	Farmer
62	Isubalewu Erdachew	M	Mehal Meda	Farmer
63	Ayele T/Yohanis	M	Mehal Meda	Farmer
64	Yeshidagne Tafere	M	Mehal Meda	Village elder
65	Yeshidange Showayirga	M	Mehal Meda	Village elder
66	Fikade Teklu	M	Mehal Meda	Village elder
67	Temesgen Moges	M	Mehal Meda	Farmer
68	Gizachew G/Hiwot	M	Mehal Meda	Farmer
69	Babolet Brihanu	M	Mehal Meda	Farmer
70	Shewa Zewug	M	Mehal Meda	Farmer
71	Gebrish Girma	M	Mehal Meda	Farmer
72	Demise W/Amanuel	M	Mehal Meda	Farmer
73	Worke Kifile	M	Mehal Meda	Farmer
74	Wolde Bajoba	M	Mehal Meda	Village elder
75	Tekilu Lemma	M	Mehal Meda	Farmer
76	Addise G/Mariam	M	Mehal Meda	Farmer
77	T/Mariam Negash	M	Mehal Meda	Farmer
78	Shewagot T/Yohanis	F	Mehal Meda	Farmer
79	Abebech Fikire	F	Mehal Meda	Farmer
80	Wolet Aregay Tirfe	F	Mehal Meda	Farmer
81	Yehumaye Tefera	F	Mehal Meda	Farmer
82	Dinke G/Tsadik	F	Mehal Meda	Farmer
83	Tiruwork Gebre	F	Mehal Meda	Farmer
84	Genet Fitawok	F	Mehal Meda	Farmer
85	Wolet Guchale	F	Mehal Meda	Farmer
86	Wolde Minda	M	Mehal Meda	kebele leaders
87	Atsede T/Mariam	F	Mehal Meda	Farmer
88	Tirunesh demise	F	Mehal Meda	Farmer
89	Beself Gashewu	F	Mehal Meda	Farmer

90	Mamo Gerefe	M	Mehal Meda	Farmer
91	Tigist Geremew	F	Mehal Meda	Farmer
92	Adis Beshahud	F	Mehal Meda	Farmer
93	Serk Bezu	M	Mehal Meda	Farmer
94	Bire Shimelis	F	Mehal Meda	Farmer
95	Netsanet Melese	F	Mehal Meda	Farmer
96	Wude Getaneh	F	Mehal Meda	Farmer
97	Debebe Tesfaye	M	Mehal Meda	Village elder
98	Zewude Shumete	M	Mehal Meda	Village elder
99	Shewarke W/Gegn	M	Mehal Meda	Farmer
100	Beletu Tesfalem	F	Mehal Meda	Farmer
101	Kefalegn Negash	M	Mehal Meda	Farmer
102	Admasu Asefa	M	Mehal Meda	Farmer
103	Endayehu Feredeegn	M	Mehal Meda	Farmer
104	Alemawu Geremew	M	Mehal Meda	Farmer
105	Tefera Aschenake	M	Mehal Meda	Farmer
106	Shimelis Kefalew	M	Mehal Meda	Village elder
107	Bekelu W/Senbet	F	Molale	Farmer
108	Dinku Aschenaki	M	Molale	Farmer
109	Bazew Haile	M	Molale	Young farmer

Reports in local language

ቀበሌ:- ሀዎራ አራራ ቀበሌ ቀን አንድ: 23/09/2010

ወይይቱ ከመጀመሩ በፊት በአካባቢው ባህል መሰረት ከአባት ኢዮኤል ፉጌ ጋር ሆነው በጸሎት መክፈቻ ተደርጎአል።

ተወያዮቹ ያወጡት ዉስጠ-ደንብ:- ስልክ መዝጋት ፣ በንቃት መሳተፍ ፣ በጸጥታ መሳተፍ (መከታተል)

የወይይቱ ርዕስ/አጀንዳ:- የሴቶችና የወንዶች ሚና በእንስሳት አርባታ

የማህበረሰብ ወይይት አመቻቾች ስለ አጠቃላይ ሁኔታዎችና ቀጥሎ ላሉት መድረኮች/ወይይቶች/ ጭምር ደንብና መመሪያ በማወጣት ስለ ወይይት አጀንዳ የሚሆን ሀሳብ ካብራሩ በኋላ ለወይይት መነሻ የሚሆን ሥዕል ለአጭር ጊዜ እያዩ የቡድን ወይይት አድርገዋል። በመቀጠልም በስዕሉ ላይ የራሳቸውን ወይም የተረዱትን ሀሳብ በዝርዝር ተናግረዋል።

ለአብነትም :-

አቶ ተክሌ በስዕሉ ላይ ወንድና ሴት ሁሉም በስራ ላይ እንዳሉ ያሳያል፤ የወንድ ሥራ የወጭ ሥራ እና ሴቷ ብዙ ስራ እንዳላት ያሳያል።

አቶ ታራሰ በተለይ ሴት የምትሰራው ስራ እጅግ በጣም ብዙ /ከፍተኛ/ ነው በተለይ በእንስሳት እርባታዉ ዘርፍ ግን ብዙ ጊዜ ወንድ የሚሠራዉ የእርሻ ሥራ ነዉ።

አቶ አበባ ሲናገሩ በስዕሉ ያለውን እንደመነሻ በመንሳት የስራ ክፍፍሉ እንዳለ የሚያሳይ ሥዕል ነዉ፤ ነገር ግን የስራ ጫና ያለዉ በሴቷ በኩል ነዉ። ለምሳሌ:- ሴት ብቻ የምትሰራው ስራ እና በወንድ ብቻ የሚሰራ ስራ እንዳለ /ለብቻቸው እየሰሩ መሆኑን ሥዕሉ ላይ ያሳያል "ነገር ግን መሆን ያለበት በእኩል ተረዳድተዉ ነዉ መስራት የሚገባቸዉ" ብለዋል።

ወንጌላዊ ሊሬ ማርቆስ ሲናገሩ የራሳቸውን ቤተሰብ እንዴ ምሳሌ አንስተዉ እኔና ባለቤቴ ስራ በእኩል እንሰራለን በተቻለ መጠን ተከፋፍለን የምንሰራዉ ቢሆንም በስዕሉ ላይ የምናየዉ ወንድ ብቻ የሚሰራቸዉ ሥራዎች ለምሳሌ በግ ወደ ገበያ ወስዶ መሸጥ፣ ወዴ ህክምና መዉሰድ የመሳሰሉት ናቸዉ።

ወ/ሮ ታደሰ:- ወንድ ብቻ የሚሠራ ሥራ የሚባሉት ሥራዎች እንደ እርሻ፤ ሴት ብቻ የምትሰራው ተደርጎ የሚታዩ ሥራዎች እንደ ወተት ማለብ የኩብት ማደሪያ መጥረግ ናቸዉ።

ወ/ሮ ሃና ሲናገሩ "የሥራ ብዛት ያለዉ ከስዕሉም እንደምናየዉ እንደእኛም ተጨባጭ በሴቷ ላይ ነዉ" አባወራ ለኩብቶች መኖ /ሣር/ አየሰጠ የዋለ ቀን ላሞች ወተት በደንብ አይሰጡም ምክንያቱም አርሱ በደንብ ምግብ የሚሰጣዉ ለወተት ላሞች ሳይሆን ለበሬዎቹ ነዉ። አባወራዉ ዉጪ ዉሎ ሲመጣ እማዎራዋ ቤት ዉስጥ እየሠራች ብትዉልም አንድ ነገር ቢጎል እንኳን "ምን እየሠራሽ ዉለሻል? "ብሎ በጅራፍ ይመታታል ። ቀን ሙሉ ስትለፋ የዋለችዉ ስራ ሁሉ በዜሮ ነዉ የሚያባዛዉ።

በተለይ ባል ለእርሻ በሬዎችን ብቻ ይዞ ቢወጣ ሚስት ሁሉንም የቤት ሥራ ህጻንዋን በጀርባዋ ተሸክማ እየሠራች ቢደክማትም ለእርሱ ምግብ አዘጋጅታ ለበሬ ቀለብ ብቻ ቢጎድል እንኳን ምኑንም እንዳልሰራች ይቆጠርባታል።

አቶ ኢዮኤል ፉጌ:- የአካባቢው ሽማግሌና ተወያይ የሆኑት "ባሁኑ ጊዜ ከድሮ ይልቅ የወንጌል ትምህርት ብዙ ጎጂ ባህሎችን እያጠፋ ያሻሻለን ቢሆንም አሁንም ሥራ የሚበዛው ሴቷ ላይ ነው። ወንዱ ልብስ ለብሶ ወጪ ነው የሚወለው፤ ሴቶች ለቤተሰቡ ምግብ አዘጋጅተው ለሁሉም አብልተው አልቆባቸው ለራሳቸው ምንም ሳይበሉ ያድራሉ፤ ወንዶች አብዛኛውን ጊዜ ከሚሰቡት ጋር አብረው አይበሉም፤ አንድንድ ወንዶች ከኪሳቸው ለሴቶች ብር ሲሰጡ ወይም የያዙትን ብር መጠን እንኳን እንዳያዩባቸው ሲቆጥሩ ወደ ጀርባ ዘረው ነው የሚቆጥሩት ። ነገር ግን ወንዶች ምግብ ስትበሉ አብራችሁ ብሉ፤ ስራ ስትሰሩ በጋራ ስሩ፤ በመተጋገዝ እና በመተሳሰብ ቤታችንን እንምራ።

ወ/ሮ ዘነበች:- "ያለአንቺ እኔ ማን ነኝ፤ የለ አንቺ ለኔ ማን አለኝ መባባል በሁሉም ዘንድ መኖር አለበት። ለሴት የሚከብደው ስራ እርሻ ማረስና ከብት ማረድ ብቻ ነው እንጂ በእኛ ቤት ሁሉንም ሥራ እኩል ነው የምንሠራው ። እንደ ነውር ስለሚቆጠር ሴት ከብት ማረድ እና ወንድ የከብት አዛባ/አበት መጥረግ አይቻልም እንጂ ተጋግዘን ነው ቤታችንን የምንመራው።"

አቶ ግርማ:- አብዛኛውን ሥራ የምትሰራው ሚስቱ ናት የኔ ስራ እርሻ ማረስ ብቻ ነው ፤ እኔ ወደ ዘመዶቼ ሄጄ ቢወልድ ባድር ምንም ችግር አይኖርም ነገር ግን አሷ ከቤት ወጥታ አንድ ማታ እንኳን ብታድር በጣም ነው የሚከብደው ። ሴቶች ብዙ ጊዜ የሚጠይቅ ሥራ ነው የሚሠሩት። በተለይም ለሴቶች ልዩ ትኩረት ለማይሰጡ ወንዶች በጣም ጠቃሚ ወይይት ነው እኛም በአካባቢያችን ያሉትን እናስተምራለን።

ፖሊስ ጌታቸው:- ሴቶች ከዚህ በፊት በጣም ነበር የተጎዱት ነገር ግን አሁን ግንዛቤ እያገኘን ስለሆነ ችግሩ እየቀነሰ ነው ሥራ በጾታ መከፋፈል የለበትም ።

አቶ ተክሌ ባሶሬ:- ድሮ የነበረው ነገር አሁን ቀስ በቀስ እየተቀየረ ነው። ዘመናዊ የሆኑ ወጣት ወንዶች እየተፈጠሩ ነው። ማንኛውም ጻይነት ሥራ ከምስቶች ጋር ተጋግዘው የሚሠሩ ወንዶች አሉ።

አቶ ታደሰ:- "የሴቶች ሥራ እጅግ ብዙ ነው ግን ሥራ እየሠራች ነው ብለን አስበን አናወቅም ነበር። እንደ እኔ አስተያየት ለምስቱ ከ75% የቤት ሥራ እና እኔ 25% ብቻ ነው የምንሠራው። ከባለቤቱ ጋር ጉበያ አብረን ሄደን ዘንቢልዋን ልሽክምላት ስፈልግ ተወ ሰው ይሰድብሃል ብላ ትከለክለኛሌች ይህ ባህል መቀረፍ አለበት።" ብለዋል።

አቶ በየነ:- ለሴቶች ሥልጣን መስጠት ያስፈልጋል ፤ የተማርነው ት/ርት በጣም ጠቃሚ ነውና ችላ ባንል ይጠቅመናል በየቤታችን ተጋግዘን እንስራ እንተሳሰብ እንጂ ባለመተጋገዝ ልማታችንን አናጉድል " ብለዋል።

ወ/ሮ ዘነበች ዮናስ:- የበጎች ዝርያ ማሻሻል ማህበር አባል የሆኑት በበኩላቸው "በሥራ ላይ ክፍፍል ባይኖር ጥሩ ነው ባህሉም መጥፋት አለበት መጥፎ ነውና ፤ ምክንያቱም እኔ ባለቤቱ የመ/ሠራተኛ ስለሆነ በማይደርስበት ጊዜ ማሳ ጉብኛ ባቄላ ሲቆርጥ አረ የሚትወልድ ሴት ማሳ አትገባ ደግሞም ለባሎቻችን መጥፎ ነገር አታስተምሪ ወጪ እባላለሁ፤ ይህ ቀርቶ ተጋግዘን ብንሰራ የራሳችንን ልማት ብናፋጥን ይሻለናል" ብለዋል ።

በወይይቱ መጨረሻም እስከሚቀጥለው የወይይት ቀን ድረስ ሊስተካከል የሚገባው ነው ተብሎ የተሰጠው የቤት ሥራ:-

1ኛ- የሥራ ጫናን ከሴቶች መቀነስና በጋራ መስራት

2ኛ- ምግብ አብሮ አንድ ላይ መብላት

3ኛ- መፈቃቀርና ግልፅነትን ማሳየት ናቸው።

በመጨረሻም ተሳታፊዎቹ ወይይታቸውን ሲያጠቃልሉ የሥራ ክፍፍሉ መኖር አንደሌለበት፣ ወንድና ሴት ተከባብሮ መስራት ፣ አብሮ በተለያዩ ነገሮች ላይ መወሰን፣ የሚሰሩ ሥራዎችን አብሮ ማቀድ እንደሚያስፈልግ እና መደማመጥ እንደሚገባ በመስማማት የዕለቱን ወይይት በሽማግሌ ፀሎት ደምድመዋል።

ቀበሌ:- አንጫ ሰድቾ ቀን ሁለት: 24/09/2010

ተወያዮቹ ያወጡት ዉስጠ-ደንብ :- ስልክ መዘጋት ፣ በንቃት መሳተፍ ፣ በጸጥታ መሳተፍ (መከታተል)

የወይይቱ ርዕስ/አጀንዳ :- የሴቶችና የወንዶች ሚና በእንስሳት አርባታ

ወይይቱ ከመጀመሩ በፊት በአካባቢዉ ባህል መሰረት ከቆስ ደስታ ኤርኮሎ ጋር ሆነዉ በጸሎት መክፈቻ ተደርጎአል።

ወይይቱን ለመጀመር ፖስቱር ወይንም የተዘጋጀዉ ፎቶ ግራፍ በግድግዳ ላይ ተለጥፎ ተወያዮቹ ለ5 ደቂቃ ያህል በጋራ እንዲመለከቱት ተደርጎ የዩትን ነገር እንዲናገሩ እድል ተሰጥቶአል። ተወያዮቹም ተራ በተራ ያዩትን ነገር እንዴሚከተለዉ ገልጸዋል፤ ለአብነትም:-

አቶ በቀለ ገደሬ:- የሴቶችና የወንዶች የስራ ድረሻ ምን እንደሆነ ያሳያል። ይህም ሴቶች ዉሃ እያመጡ፣ የከበት ማደሪያ እያጸዱ፣ ምግብ እያዘጋጁ ፣ ወተት እያለቡ እንዴሆነ ። ወንዶች እርሻ ሲያርስ ፣ ከብት ሲያርድ ፣ የታመመዉን ከብት ሲያሳክም ፣ ለከብት ቀለብ ስሰጥ ፣ ከብት ሲያግድ አይተናል ።

ወ/ሮ አበራሽ ሎጵሶ:- የወንዶች የበላይነት እንዳለ እኛ ደግሞ እንደ ረዳት ድጋፍ ብቻ እንደምንሰጥ ፤ በባህላቸዉ ወንድ የሴትን ስራ ሲሰራ ከተገኘ ነቀፌታ እንደሚደርስበት፤ የወንድን ስራ ሴት ስትሰራ ከተገኘች እንደምትነቀፍ ለአብነትም ሴት አርዳ እንደማይበላ /ነዉርም/አስፀያፊም እንዲያወጣ ዲፎ ዳቦ ወንድ ካልቆረሰ የማይበላ እንደሆነ ነገር ግን በቤት ዉስጥ አብዛኛዉን ሥራ ሴቶች እንደሚሠሩ በስፋት ተናግረዋል ።

አቶ ደጉ ደምሴ:- በተጨማሪ ወንድ መግብ ሲሰራ፣ ልጆች ሲንከባከብ አይታይም ኩሽና አካባቢ የሚቀርብ ከሆነ በቤቱም በአካባቢዉም "ቆርቆራንቾ" (ስስታም) ይባላል ፤ ወንድ ከራሱ ሚስት ጋር እንኳ ወደ ገብያ አብሮ መሄድ አይችልም ብለዋል።

ወጣት ጌታቸዉ ቡፌቦ:- የሥራዉ ከብደት በማን ላይ ይበዛል ተብሎ በተጠየቀዉ መሰረት የሥራዉ ጫና በእርግጥም በሴቶቹ ላይ ነዉ ካለ በኋላ ለሁሉም በቂ ግንዛቤ ቢፈጠርና በሴቶች ላይ ያለዉ ይህ የሥራ ጫና ቢቀነስ ሁላችንም ተደጋግፈን በጋራ ብንሠራ በጣም የተሸለ ይሆናል የሚል ሀሳቡን ሰጥቶአል በዚህም ሀሳብ ሁሉም ተስማምቶበታል ።

ወ/ሮ ገነት ብርሃኑ:- ያለመተማመን ችግር አምጥቶብናል፣ በብዙ ቤት ዉስጥ ባልና ሚስት ፍቅር የላቸዉም ፣ መስራት እየቻሉ አይሰሩም ፣ ወንዶች ይኮፈሳሉ ፣ ብዙዎቻችን ባሎች ለሚስቶች ግልጽ አይደሉም ።

አቶ ኃይሌ ብሎሬ:- ጎጂ የሆነና አጉል ባህልና ደግሞም እራሳችን የፈጠርነዉ የማይጠቅመን አሠራር ቀርቶ ከባዱንም ቀላሉንም ተጋግዘን እንሰራ ፣ እንደጋገፍ ፣ ሁለታችንም አንድ አካል እኮ ነን ብለዋል።

አቶ ታገሰ ሀባቾ:- የአካባቢዉ ሽማግሌ የሆኑት በመጨረሻ አስተያየታቸዉን ሲሰጡ ከዚህ በፊት:-

- ሴት ከብት ዶሮን ጨምሮ አርዳ አይበላም እንዲያወጣ አጸያፊ ነዉ ይባላል
- ሴት ዲፎ ዳቦ አትቆርስም (አትባርክም)
- ወንድ እንስት አይፍቅም
- ሴት ከሩቅ ሆና ቡና ቢገነፍልም ወንድ ቆሞ ያያል እንጅ አያድንም
- ወንድና ሴት አብረዉ ገበያ አይሄዱም
- ወንድ ኩሽና አይገባም ከገባ ስስታም (ቆርቆራንቾ) ይባላል" ብለዉ በባህሉ ያልተቀረፉትን ነገሮችን አንስተዉ

እነዚህ እኮ ጎድተውናል እንጅ አልጠቀሙንም ስለዚህም ልዩነት እድገትን አያመጣምና አንድ አካልም እንደመሆናችን መጠን እንደጋገፍ፣ አንለያይ፣ አንዳችን የሌላችንን ችግር እንሸከከም፣ ለቤታችንና ለአካባቢያችን ልማት እጅ-ለእጅ እንያያዝ አስተያየታቸውን ሠጥተዋል።

ወይይቱ ሲጠቃለል ተሳታፊዎቹ ተገቢና ጠቃሚ አጀንዳ እንደሆነ፤ ከአወያዮች ብቻ እንማራለን ብለው መጥተው እርስ-በርስ በሚገርም ሁኔታ እንደተማማኑ፤ በቀጣይም በንቃት እንደሚሳተፉ ተስማምተዋል።

እስከሚቀጥለው ወይይት ድረስ ማስተካከል የሚገባችሁ፡-

- 1ኛ፡ የወንዶችን ሥራ ሴቶች የሴቶችንም ሥራ ወንዶች መስራት መቻልና ይህንንም በተግባር ማሳየት
- 2ኛ፡ አብሮ መስራት አስፈላጊ ሆኖ ነገር ግን አንዳንድ ሥራዎች ጉልበት የሚፈልጉና በወንዶች ቢሠሩ ክፋት የለውም።
- 3ኛ፡ አንዳንድ የሴቶች ናቸው ተብለው በሚታመኑ ሥራዎች ላይ ወንዶች ሲሳተፉ ሴቶች ወንዶችን አለመከልከል/ቆርቆራንኝ ብሎ ያለማሸማቀቅ/ የሚሉትን የቤት ሥራ በመስጠት የዕለቱ ወይይት በቁስ ደስታ ፀሎት ተዘግቷል።

የመ/ጌ/ም/ወ የማህበረሰብ አቀፍ የዝርያ ማሻሻያ ማህበረሰብ ውይይት ሪፖርት

የሰባሰባ ቀን: 17/10/2010ዓ.ም

- የተሳታፊ ብዛት = 46
- አባል = 40
- ፋሲሊቴተር = 4
- ኖት ቴኬር = 2

በመ/ጌ/ም/ወ የማህበረሰብ አቀፍ የዝርያ ማሻሻያ ማዕከል የተወሰኑ ቀበሌዎችን አቅፎ መስራት ከጀመረ አመታትን አስቆጥሯል። ሆኖም በ 17/10/2010 ዓ.ም በመ/ጌ/ም/ወ/ግ/ፅ/ቤት አዳራሽ አባሎቹንና ሁለት የእንስሳት ጤና ባለሙያዎችን ጨምሮ በተካሄደው የማህበረሰብ ውይይት ስርዓተ-ይዘት የተመለከተ ሲሆን ይህም ስለ እንስሳት እርባታ ያላቸው ግንዛቤ በዚህ ውስጥ የስራ ተሳትፎ በሴትና ወንድ (በይዘት) ምን ይመስላል አጠቃላይ በኑሯቸው ውስጥ የይዘት ተሳትፎ ምን ይመስላል በሚሉት ነጥቦች ላይ ሀሳብ እንዲሰጡ ተደርጓል።

ማህበረሰቡም ከራሳቸው ቤት በመነሳት አጠቃላይ በማህበረሰቡ ውስጥ (አካባቢ) ስላለው ነባራዊ ሁኔታ በሚከተሉት መወያያ ነጥቦች ላይ ሀሳብ ሰጥተዋል፡-

- የስርዓተ ይዘት እኩልነት (የይዘት ተሳትፎ) አንስተዋል፤ በንብረት ባለቤትነት፤ በእንስሳት አድላቢነት፤ በእንስሳት ግብይት) ዙሪያ ያሉትን ችግሮች ተወያይተዋል
- የችግሮቹን መንስኤዎች ምን ምን እንደሆኑ በዝርዝር አንስተዋል
- ለችግሮቹ መወሰድ ያለባቸውን እርምጃዎች አንስተዋል

በውይይቱ ጊዜም ለውይይቱ የተመረጠው ቦታ፣ ሰዓት እና ለማውያዎት የተጠቀሙባቸው ዘዴዎች ምቹና ግልፅ ነበሩ። ለምሳሌ ያህል ሰዓቱን ብንወስድ ለመወያየት የተጠቀምነው ሰዓት አጭርና ቀልጣፋ በመሆኑ አርሶ -አደሩ ሳይሰለጥና ሳይቸኩል፤ አወያዩም ሳይደክም ደስ በሚል ሁኔታና አገላለፅ ለመጨረስ ተችሏል። ውይይቱን ስንጀምር የተጠቀምነው ዘዴ በስዕላዊ መግለጫ የታገዘ ስለነበር ውይይቱን ግልፅና ቀልጣፋ አድርጎታል። በተጨማሪም አርሶ አደሩ በስዕላዊ መግለጫ ላይ ያለውን ሃሳብ በመግለፅ ከራሳቸው ሁኔታ ጋር እንዲያዛምዱ እና ውይይት እንዲያደርጉ ስለተደረገ በቀላሉ ሀሳቡን እንዲረዱና ወደ ተፈለገው የመወያየት አጀንዳ እንዲገቡ አድርጎታል። ማህበረሰቡም ስዕላዊ መግለጫን መሰረት በማድረግ ከላይ በተዘረዘሩት ነጥቦች ላይ ከራሳቸው በመነሳት አጠቃላይ በማህበረሰቡ ውስጥ ያሉትን የተለያዩ ሀሳቦች አንስተዋል። በውይይቱ የተነሱት ነጥቦች መጀመሪያ በቤተሰብ (በግል) ደረጃ ልዩነት ቢኖርም በማህበረሰብ ደረጃ ሲነሳ ግን ከሞላ ጎደል የሀሳብ መመሳሰል ተንፀባረቋል።

በውይይቱ የተነሱት ነጥቦች በቤት ውስጥ በሚሰሩ ስራዎች (እንስሳትን ማድለብ፣ በጽዳት፣ ማለብ፣ ምግብ በማዘጋጀት)፤ ውጭ ላይ በሚሰሩ የግብርና ስራዎች (እርሻ ማረስ፣ ማረም፣ ማጨድ፣ የእንስሳት መኖ መሰብሰብ ወዘተ) እና በገበያ ተሳትፎ በተለይ በመሸጥ በሚሉት ዋናዎች ነጥቦች ላይ ወይይት አድርገዋል። በውይይት ጊዜያችን የጾታ እኩልነት እንደ ዋና አጀንዳ ስለነበር ተሳታፊዎች በነባራዊ ሁኔታዎች ላይ ሰፊ ያለ ውይይት አድርገዋል። በውይይቱም በተለይ ወንዶቹ ሰፊ ያለ ክርክርና ውይይት ያደረጉ ሲሆን ሴቶቹ ግን በአብዛኛው በቀረቡ ሃሳቦች ላይ የመስማማት ሁኔታዎች ላይ አተኩረዋል። በተለይም አንዳንድ አርሶ አደሮች ከጾታ እኩልነት ጋር ተያይዞ በራሳቸው ኑሮ ውስጥ በቀን ተቀን ኑሮ እየተገበሩ ያሉትን ሁኔታዎች ለማስታወስ ያክል፡-

ሀ) የጾታን ተሳትፎና ችግሮቹን በተመለከተ

አቶ ዘምየወ፡- ስለ ጾታ እኩልነት ሲገልጹ እኔ ሴት የሚሰራውን ስራ ለመስራት ችግር የለብኝም ማለትም ሚስቴን የሴት ስራ በምስራት አግዟታለሁ። በመስራቱ የሚቃወም ሰው ቢኖር እንኳን ልሰድበዉ እችላለሁ እንጂ መስራቱን አላቆምም ሲሉ የጾታ እኩልነት ገልፀዉታል ።

በተቃራኒዉ አንድ አባወራ የሴት ስራ በፍፁም መስራት እንደማይፈልግ ለጊዜዉ ቢገልፅም ነገር ግን ከብዙ ወይይት በኋላ የወይይቱን ሀሳብ በፍጥነ ስለተረዳ ወዲያዉኑ ሀሳቡን ቀይሮ በሚቀጥለዉ ወይይታችን ወጥ መስራት እና ምግብ መስራት ለምጅ እመጣለሁ ሲል ሀሳቡን አንፀባርቋል።

አቶ መኮንን ፡- ሴቶች ከወንዶች እኩል የመስራት አቅም አላቸዉ እኛ ወንዶች ሴቶችን የምንበልጣቸዉ በወሬ በቻ ነዉ ሲሉ ሴቶችን አበረታተዋል። በተጨማሪም ሴቶች የወንድ ስራ ቢሰሩ (እርሻ ማረስ) “ወንዳገረድ” ወይም “ወንወንድ” ይባላሉ ሲል ሴት ወንድ የሚሰራውን ስራ መስራት የተለመደ አለመሆኑን ገልፀዋል። አክለውም ወንድ የሴት ስራ ለመስራት ስራው ለወንድ ከባድ ነው ከአካባቢው ተጨባጭ ሁኔታ አንፃር ቢሆንም እሳቸው የሴት ስራ ለመስራት ችግር እንደሌለባቸዉ አስደግፈዉ ገልፀዋል። በተጨማሪም

- የሴቶችን ድካም ያልተረዱ ብዙ ሰዎች አሉ 50% የሚሆኑት ቢረዱም
- እንስሳትን መመገብ በይበልጥ ሴት
- ገበያ መሸጥ (የደለቡ እንስሳትን) በይበልጥ ወንድ
- ውሃ መቅዳትና ምግብ ማብሰል በይበልጥ ሴት

ቄስ ነቃጥቡብ፡- ወንድ ልጅ የሴት ስራ ከሰራ (ምግብ አብስሎ ቢበላ) “ቂጣ ጋጋሪ” እንደሚባል በመጥቀስ የሴት ስራ መስራት የተለመደ እንዳልሆነ ቢገልፁም እሳቸዉ ግን የመስራት ችግር እንደሌለባቸዉ ነዉ በወይይቱ ላይ ሀሳባቸዉን የገለፁት። በተጨማሪም ሴት እርሻ ብታርስ እከሊት እንደ ወንድ ሞፈር ተሸከመች፣ እርፍ ጨበጠች ይባላል።

አላማው (ሊቀመንበር) ፡- የቀበሌው ሊቀመንበር የሚከተሉትን ሀሳቦች ገልፀዋል፡-

- የስራ እኩልነትን በቲዎሪ ሁሉም ያውቃል በተግባር ሲታይ ግን የተለየ ነው
- የሴት ስራ ወንድ ቢሰራ “ሴታሴት” ይባላል

- ሴት እንጂራ እየጋገረች ልጅ ሲያለቅስ “ልጅሽ አለቀሰልሽ”፣ ወጥ ቢፈስ “ወጥሽ ፈሰሰልሽ” ይባላሉ ጥቂቶች ናቸው የኔ ነው ብለው የሚሰሩት
- ሴቶች ሞፈር ከመጨበጥ በስተቀር ሁሉንም ይሰራሉ
- ሴቶች ጥሩ እንስሳት ገበያ ይዘው ቢቀርቡም ገዥው ባል ካልመጣ አይገዙም፤ ሴቷም ዋጋ ለመተመን ወንዱ ይምጣ ትላላች
- ገበያ ላይ የሴቶች ድርሻ ዶሮ መሸጥ፣ እንቁላል መሸጥ፣ ቅቤ መሸጥ ነው።

ለ) የችግሮቹን መንስዔዎች በተመለከተ

- ኋላ ቀር አመለካከቶች (ከማህበረሰቡ በሚመጣ)
- የግንዛቤ እጥረት
- ይሉኝታ
- የትምህርት ችግር

ሐ) ለተነሱት ተግዳሮቶች መወሰድ ያለባቸው መፍትሄዎች (action points)

- ተደጋጋሚ ጥረት በማድረግ በማህበረሰቡ የሚንፀባረቁ ኋላ ቀር አባባሎች መቅረት አለባቸው (ወንዳወንድ፣ ሴታሴት፣ ሴት ቢያውቅ በወንድ ያልቅ፣ ሴት የዘራው አይነቅልም...)።
- ስራዎችን በትብብር መስራት (ያለ ልዩነት)።
- አስተሳሰብን መቀየር አለብን በማስተማር (ስለ መጥፎ አስተሳሰቦች፣ ሰው ምን ይለኛል...)።
- ነውር የሆኑ ነገሮችን ማህበረሰቡ ለይቶ ማወቅ አለበት።
- ሴቶች በግብይት ተግባር ተሳታፊ እንዲሆኑ ቁርጠኛ መሆን እና ትኩረት ሰጥተው ገበያ ሂደት መሸጥን መለማመድ አለባቸው፤ ይህንንም ሴቶች መጋፈጥ አለባቸው እንዲሁም ወንዶች ሴቶችን እንዴት መሸጥ እና መግዛት እንዳለባቸው ማለማመድ አለባቸው።
- ገበያ መሸጥ እና መግዛት እንዲቻል መረጃ መለዋወጥ (እንዴት እንደሚሸጥ እንደሚገዛ)፣ ሀሳብን ለሚስት እና ለሴት ልጆች ማጋራት ።

አዘጋጅ፡- ዶ/ር ሁሴን ኑርየ እና ዶ/ር አስካሉ አበራ

የመ/ማ/ም/ወ የማህበረሰብ አቀፍ የዝርያ ማሻሻያ ማህበረሰብ ውይይት ሪፖርት

የሰባሰባ ቦታ: 06 ቀበሌ በሚገኘው መሰብሰቢያ ሜዳ ላይ

የሰባሰባ ቀን: 18/10/2010 ዓ.ም

- የተሳታፊ ብዛት = 55 (ሴት 20)
- ፋሲሊቴቶች = 4
- ኖት ቴኬር = 2

የሰባሰባው አጀንዳዎች

- የማህበረሰብ ውይይት ማለት ምን ማለት ነው?

የማህበረሰብ ውይይት ማለት በማህበረሰቡ ውስጥ ያሉ ችግሮችን በመለየት እና የችግሮችን ጥለቀት እና በማህበረሰቡ ኑሮ ውስጥ አያደረሱት ያለውን ችግር ለመገንዘብ እና ማህበረሰቡን የመፍትሄ አምጭ አካል ለማድረግ የምንችልበት እና የመፍትሄ ሃሳቦችን ለማምጣትም የምንችልበት መንገድ ነው። ከዚህ በተጨማሪም የችግሩን ምንነትና አስፈላጊነት ማህበረሰቡ እንዲረዳው ማድረግ ዘዴ ነው።

- የስርዓተ-ይዘት ምንድን ነው?

የማህበረሰብ አቀፍ የአገር በቀል በግ ዝርያ ማሻሻያ ፕሮግራም ተሳታፊዎቹ ስለስርዓተ ይዘት ያላቸው አመለካከት እና ግንዛቤ ከሌላው አካባቢ ጋር ሲነፃፀር የተሻለ ሊባል የሚችል ሲሆን ተሳታፊዎችም በስርዓተ ይዘት እና የሥራ ክፍፍል በተመለከተ የራሳቸውን አስራር እና ከራሳቸው ልምድ በመነሳት እንደሚከተለው ገልፀዋል።

በአመራረት እና አጠቃላይ ስራን በተመለከተ

አቶ ሞገስ እሸቴ፣ በሰዕሉ ላይ ያየነው በእኛ አካባቢ ሁሉንም ስራዎች ይገልጻል፤ በዕኩል እንሰራለን፤ የወንድ የሴት ስራ ተብሎ የሚከፋፈልበት ምክንያት የለም ሁሉንም በእኩል ነው የምንሰራው።

ለምሳሌ፤ ወንዶች እንጂራ ይጋግራሉ፤ ወጥ መስራት ይችላሉ፤ ላም ማለብ ይችላሉ፤ ወፊጭ ቤት ይዞ ሄዶ ማስፈጫት ይችላሉ፤ የከብቶች ቤት ማፅዳት ይችላሉ፤ የሴት የወንድ ስራ ሳይሉ ሁሉንም በእኩል ይሰራሉ።

ወ/ሮ አበበች ፍቅሩ፤ ሴት በግ ሲታረድ እግሩን መያዝ ትችላለች፤ ከብት ሲታመም ሀኪም ቤት ወስዳ ማሳከም ተችላለች። በአሁኑ ሰዓት እኩልነት ሳላለ ሴቶችም ወንዶችም ሁሉንም ስራ መስራት ይችላሉ። ቀደም ባለው ጊዜ አንዳንድ አባባል ነበር አሁንም አንድ ወንድ ኩሽና ወስጥ ከታዩ ይህ ቂጣ ጠፍጣፊ ሴት አያለም፤ በመባል ይተች ነበር፤ አሁን ግን ይህ አባባል ቀርቷል። በእኛ ቀበሌ የሚያስቀኑ ባለትዳሮች አሉ፤ ተከባብረው የሚኖሩ እና በጋራ እየተጋዘዙ ባል ሚስቱን እያገዘ እሷም ባሏን እያገዘች የሚተዳደሩ፤ እና ለአካባቢው አርአያ እኛም እነሱን አየተከተልን ነው።

አቶ ስንታዬሁ ባሻህኢደር፣ እኔ ወንድ ልጄን ሲያድግ እንዳይቸገር እና ኑሮውን በራሱ መምራት እንዲችል ወጥ እንዲሰራ፣ እንጀራ እንዲጋግር አያለማመድኩት ነው። አሁን አሁን መምህራኑም በት/ቤት ያስተምሯቸዋል። እንደዚሁም በአሁኑ ሰዓት እኩልነት ስላለ የሴት የወንድ ስራ የለም፣ ግንዛቤ በየመድረኩ ላይ አየተፈጠረልን ነው።

አቶ የሺዳኛ ሸዋይር፣ እኔ የሴቶችን ስራ የለመድኩት በትምህርት ነው። ቤተሰቤንም እያገዘኩ ነው።

የገበያ ሁኔታ ላይ የስርዓተ ሥነ-ምግባር ተሳትፎ በተመለከተ እንደ አጠቃላይ ሁሉም ተሳታፊዎች የተስማሙበት በእኛ አካባቢ ሴቶች ገበያ ላይ በሬ፣ በግ፣ እና ሌሎች ነገሮችን ይዘው ሄደው መሸጥ ይችላሉ። በማንኛውም ሁኔታ ቤተሰቡን ወክለው ማንኛውንም ወለታም መግባት ይችላሉ። በየትኛውም ማህበራዊ እና ኢኮኖሚያዊ ሁኔታ ውስጥ እማኝ መሆን ይችላሉ።

ለምሳሌ ማንኛውንም ምርት ዶሮ፣ ቅቤና እንቁላል ወንዶች ገበያ ይዘው ሄደው መሸጥ ይችላሉ፣ ሴቶችም ይዘው ሄደው መሸጥ ይችላሉ። የጋራ ሀብት ስለሆነሁሉንም ነገር በአኩልነት ነው የምንጠቀመው በሚል ተስማምተዋል።

ረዥም ጊዜ በስራ ሥዓት ማሳለፍን በተመለከተ ከሴቶችና ከወንዶች ማን ረጅም ሰዓት ይሰራል? ሴቶች ስራ ይበዛባቸዋል፣ በቀን 16 ሰዓት ድረስ በአማካኝ ይሰራሉ። ምክንያቱም ምግብ ማብሰል፣ ጥጥ መፈለቀቅ፣ መፍተል፣ መደወር፣ ጋቢ ማሰራት ወዘተ... ለምሳሌ 5 ቤተሰብ ቢኖር ለአምስቱም ጋቢ ማሰራት አለባት ስለዚህ ሴቶች ስራ ይበዛባቸዋል። ይህ ጫና እንዲቀር እኛ ወንዶች የራሳችንን ጥረት ማድረግ ማገዝ ይኖርብናል። እያገዘንም ነው። ነገር ግን ጫናው አሁንም ወደ ሴቶች ያመዝናል።

ለተነሱት ተግዳሮቶች መወሰድ ያለባቸው መፍትሄዎች (action points)

በሴቶች ላይ ያለ ጫን እንዲቀር ምን መደረግ አለበት?

ሴቶች ለወንዶች እንጀራ መጋገር፣ ወጥ መስራት፣ ላም ማለብ፣ ግቢ ማጽዳት፣ ቤት ማጽዳት ማስተማር አለባቸው። ወንዶች ሴቶችን እርሻ ማረስ ማስተማር አለባቸው። አቅማችን የቻለውን ስራ ተከፋፍለን መስራት አለብን።

- መተጋገዝ
- የባለቤትነት ስሜት መኖር፣ መከባበር
- መመካከር፣ ማስተማር እና መማማር
- ነዉር የሚባሉ ነገሮችን ለይቶ ማስረዳትና ሰርቶ ማሳዩት
- ምክክር ማድረግና መረዳዳት

አዘጋጆች፡ ተስፋዬ ደርቤ (የወረዳ የእንስሳት ሃብት ባለሙያ) እና አምሳለ አረጋኸኝ (የቀበሌ እንስሳት ጤና ባለሙያ)