

JIMMA UNIVERSITY

*COLLEGE OF SOCIAL SCIENCES AND
HUMANITIES*

**DEPARTMENT OF HISTORY AND
HERITAGE MANAGEMENT**

*A HISTORY OF GINIR TOWN FROM ITS
FOUNDATION UPTO 1991*

By: Gosa Abera Gemedo

June, 2017

Jimma, Ethiopia

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PREFACE

This paper tries to present the town of Ginir groups and also certain other ethnolinguistic groups are there, the area where the town later founded was rich in cereal crops and grain production.

This study is mainly focused on oral information collected in the summer of 2015 and 2016. Some of the informants are eyewitness and other and other acquired from their ancestors. There is critical shortage of written sources. I attempted my best to collect data from different source in order to produce this thesis.

This paper is organized in four chapters. The first chapter tries to give a brief explanation about general background of urbanization in the world, Africa and Ethiopia in general. The second chapter deals with the early foundation of the town, population of the town and religion. The third chapter also deals about socioeconomic activity of the town. And finally the fourth chapter deals about traditional institutions that practiced in the town.

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CHAPTER ONE

1. General background of Urbanization

The definition of Urbanization has multidimensional character. Most of the definitions are involved some concepts of size. For example one definition of city or urban by Davis is as concentration of many people located close together for residential and productive purpose.¹

The earliest town and cities developed independently in regions of the world where people were transitioning to agricultural food production. Five regional provide the earliest evidence for urbanization and urban civilization: Mesopotamia, Egypt, the Indus Valley, Northern China, the Andes and Meso-America. A look at the internal structure of those cities strict patterns, religious precincts, different neighborhood and soon reveals a great deal about their evolution and political, economic and social changes that went in them.²

The first cities emerging around 3500 BC in the world in the Fertile Crescent area of Mesopotamia and in the Nile Valley. Mesopotamia civilization is the earliest civilization in the world. The civilization is based on the two important rivers, Ephrates and Tigrous and also there is Indian on Indus Valley and Chinese civilization on Yellow Fever (Youngtez). This is also known a River Valley civilization.³

Urbanization spread out from the five regions urban origin. So that by about 1000 BC successive generation of city based empires including those of Greece, Rome and Byzantium and emerged in South West Asia, China, and parts of Europe. But, urban expansion was precarious and uneven process.⁴

1.1. Urbanization in Africa

In Africa, cities were first flourished around the Nile Valley. For example, Alexandria in Egypt emerged around 3000 BC, was the well known in the world history.⁵ Meroe (present Sudan) Kush kingdom emerged between 14th century and 4th century BC. This Meroe and the Cushitic kingdom were known in world's their stone building, irrigation agriculture, iron technology and building construction.⁷

New colonial cities in central Africa were built on segregated South Africa models, but elsewhere they generally grew up make hardly with city centers flanked by European and African quarter which were engulfed by their building.⁸

1.2. Urbanization in Ethiopia

The origin of urbanization in Ethiopia goes back to the period of Aksumte kingdom. During this period a number of towns were flourished. For example, Yeha, Hawalti, Melazo were the most known. There were several important towns and ports which established and served as a center of commercial administration and culture. In the middle of 11th century the Zagwe dynasty abandoned Aksum and built its center at Lalibela. During the Zagwe rule in Ethiopia served as a center of advanced economic activities traction. Some four centuries later again other urban centered in A.A. Next to A.A in the next century emerged at Gondar capital city the Christian kinder.⁹

Before the establishment of Gondar as a permanent capital, the Solomonic Emperor of Ethiopia, usually used temporary royal camps.¹⁰ due to the political “Nomadism” the urban history of Ethiopia during this period was characterized by mobile or absence of permanent urban centers. However, following the disintegration was interrupted. But even before Zemene Mesafint, there was an attempt to set up a permanent capital city.¹¹

The 17th century of Ethiopian history witnessed a great transformation in the country which is evidenced by a capital replaced the temporary capitals. This was the establishment of Gondar as a permanent capital in 1636 by king Fasiladas (1632-1661) which marked the end of temporary capital city.¹² Because of the development of Gondar by its tourist attraction area, Gondar was reached with high level of spiritual, cultural, architectural development with the extension of Aksumite civilization.¹³

Many of the towns in Ethiopia were founded during the 19th century, for the same politico-military reasons that characterize the birth of towns in earlier period of Ethiopian history. A number of towns emerged in Southern Ethiopia following the occupation of the region. When Menelik’s General established garrison in convenient location in order to maintain control of the areas that not conquered.¹⁴

In this state of affairs a totally different processes of urbanization occurred in the country. This efficient agriculture practice socio-cultural, economic and political factors, which contributed t the lack of wide spread of urbanization in the 20th century.¹⁵

Many of the Ethiopian towns which grew up rapidly during the period of Italian occupation. The Italian developed the old ports of Massawa, and built Asmera into the 2nd largest city of Ethiopia. Several other settlements in Eritrea such as Keren, Senafe, and Dacamere grew to small size during the Italian occupation. Many towns and extensive road construction program of colonizer had a permanent effect in the south the Italian moved some town to better location such as Jimma and Bonga.¹⁶

The other town were flourished as a remedy of Addis Ababa via Djibouti rail way in the early part of 20th century since the beginning of railway stations came to them developed in to sizeable towns and more importantly, had led to adequate foundation for further growth. Along the eastern direction of the rail way, Dire Dawa has developed into one of the important towns, to the western the towns of Akaki, Debrezeit and Nazret forms an urban industrial complex with Addis Ababa which contains most of Ethiopian economic establishment.¹⁷

1.3 Geographical setting of Ginir town

The town of Ginir is located in the Oromia regional state in Bale zone. Ginir town is bounded in the north Jame town, in the south Ashute Gaguro town, in the east Arda Tare and in the west Doyo and Ebisa or Lobocho towns. Ginir town was founded at a distance of 529 Kms from Addis Ababa and at about 450 Kms from regional capital city of Adama (Nazaret) and 129 Kms from zone capital, Robe. The astronomical location of the town was at 25⁰, 29', 30'' of latitude and 40⁰, 25', 35'' east of longitude with an altitude of 1360-2600 meters above sea level.¹⁸

The town has weina dega climatic conditions with six months of rain fall from May to October in a year. Among these six months, the last three months like February, March, April and May have high temperature, with the highest in the March whereas low temperature in the June, July and August. This weather condition is very comfortable for agricultural production around the town. It is very important to note that wheat and Teff are crops which are largely cultivated by farmers in the surrounding of Ginir town.¹⁹

Based on the 2007 national census conducted by the Central Statistical Agency of Ethiopia (CSA), the total population of the town is 32,950 of whom 15,000 are men and 17,950 are women. The majority of inhabitants practiced in the Muslim and while 18.55% practiced in Ethiopian Orthodox Christianity and others traditional and protestant followers.²⁰

Ginir town I geographically located at latitude 30°45'20'' North of the equator and latitude 37°15'38'' to the equator the land area of city administration have three Urban and two rural areas namely (Dello Serbo and Arda Tare) kebele's total areas of 19,929 hectares.²¹

Topographically Ginir town is located between the elevation of 1360 and 2400 meters above sea level. It has almost the land escape plateau and mountainous.²²

Ecologically the town is located in the tropical rainy climate zone locally called Weina dega which receive the highest amount of rainfall during summer season that is June, July, August some extent September. The climate of Ginir town is reflection of the locations seems to have great impact of climate. The available data reports or reveals that the mean annual temperature of Ginir is high in all months with mean annual temperature of 32°C.²³

The high temperature of Ginir town is mainly to its latitude location and low altitude which range of temperature is high. Annual range of temperature is low. The rainfall situation, according to the seven years rainfall data obtained from national Metrological agency, the summer season in June , July, September, is when the majority if rainfall is experienced.²⁴

End Notes of Chapter One

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³*Ibid*, pp. 4-5

⁴Knox, Paul L. *Urbanization: An Introduction to Urban Geography* (3rd edition, Linda Mary McCarthy, Pearson's, 2012), p. 20

⁵Kevin Shillington, *A History of Africa*, McMillan Education Ltd, 1995, p. 62

⁶*Ibid*, pp. 39-40

⁷*Ibid*, p. 101

⁸John Ilifete, *Africa: The History of Continent* (Cambridge University Press, 1995), p. 219

⁹Bahru Zewde, *A History of Modern Ethiopia: 1855-1974* (A.A, London, Athens, 1992), p. 10

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¹¹Census 2007 Tables, Oromia Region 2.1, 2.3, 2.4, 2.5, 3.1, 3.2 and 3.4

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¹³Kinfe Abraham, *Ethiopia from Empire to Federation* (A.A, 2001), p. 43

¹⁴John Markakis, *Ethiopian Anatomy of a Traditional polity* (New York, St. John University Press, 1972) p.160

¹⁵*Ibid*

¹⁶*Ibid, p. 161*

¹⁷*Ibid, pp. 161-262*

¹⁸Municipality of the Ginir town “The Study of the Development Plan of Ginir town” July 2002, p. 35

¹⁹*Ibid*

²⁰Population Reference Bureau 1997 World Population Data Sheet

²¹*Ibid*, Informants: Ato Zinabu Tare, Fikadu Bekele and W/ro Jalene Girma

²²Municipality of Ginir town, p. 20, Informants: Ato Getachew Deboch, Tiruneh Ayele

²³Informants: Ato Megersa Jimilu and Jemal Abdi Hassan

²⁴*Ibid.*

CHAPTER TWO

The Historical Foundation and Developments of the Ginir town

2.1. Early foundation of Ginir town

The foundation of Ginir town goes back to the early 1890's. The name Ginir derived from a certain woman named "Gindhiro". She was known in the production of clay pot or kettle of coffee. According to informants the nucleus for the present forms of Ginir town was the market place which was founded nearby the mountain of Ginir.

The foundation of Ginir was the conquest of Menelik's expansion into South, Southwestern Ethiopia as parts of "Hager Maknat" policy, Menelik sent many of his war generals into Bale zone accordingly, Dejach Welde Gebriel was sent to conquest of Bale. In this way to Bale Welde Gebriel found that the mountain of Ginir as an important strategic site for his territorial annexation. The Neftegna for Meneliks army were settled at the mount 'Gadid or Hidhabu' around 1893 and after the end of the conquest, they were permanently settled at Ginir holding the land given to them as their private property. We can conclude that Ginir was one of the garrison town where foundation was laid during the territorial expansion of Emperor Menelik.

The incorporation of Bale where Ginir is located into the Ethiopian kingdom was started with serious of campaign that followed Menelik's conquest of Arsi and Harar. Once bale was subdued, Menelik established the feudalist system called "Melkegna system" in which Menelik's soldiers were given the authority over the people and annual taxation were paid for the different land lords.

Menilik's administration was governing the area through indirect rule because of shortage of human resource and for effective rule of the region. As a result, the Balabat were given special privilege to rule Ginir town. Ginir town was established, when the former market place was changed to southern direction. The market's place was changed to around the village of Negadras Mama Begna. During that time Mama Begna was appointed by the

Meneliks generals to rule the town and the market place. He was famous merchant who has got the title of “Negadras” leader of merchants around the town. During his rule and time, he used his own ways of punishment like hanging; a person who was doing illegal work or have had bad behavior like looting and murdering and also snatching. A person those who have illegal works punished by hung in the market on the big tree which was found around the market place for thought of the society and to manage themselves from those evil works. During Italian occupation in the 1936-1941, the Italian armies when they passed on the town they have bombarded the market places and the surrounding homes and the societies’ property. As a result of this accident, the market places was changed from village of Mama Begna to today’s Tele Sefer’s.⁴

2.2 The peopling of the town (Ethnic composition)

The ethnic composition of the population of town of Ginir is was heterogeneous character. There were different ethnic groups in the town. Among of them the largest number of ethnic groups was the Oromo (83.18%), the Amhara (13.31%) and the Somali (1.3%); all other ethnic groups made up 2.21% of the population. Oromifa was spoken as a first language by 82.84 %, 15.49% spoken Amharic and the left 1.37% was spoken Somali and 0.3 % spoken all other primary languages there. The majority of inhabitants were Muslim with 75.1% of the population had they practiced that belief, while 20.45 % of the population having said they professed Ethiopian Orthodox Christianity and the other remaining 4.45% were they followed the Protestantism and other Catholicism.⁵

Based on the 1994 national census reported that the total population in these town where an estimated of 97,739 of whom 48,696 were men and 49,043 were women; 15,000 or 15.35% of its population were urban dwellers. Throughout the time Ginir town showed a major administrative development with a establishment of municipality in 1985. The first mayor of the Ginir town was Ato Abda Adam. The mayor of their own development of the town, for instance the establishment of secondary and preparatory school in the town in 1989 was a great contribution of municipality.⁶

2.3 The expansion of Quarters (Sefers) in Ginir town

Quarters (sefers) were one of the most factors for the development of town. It is the expansion of house by local community and they migrated from rural to urban for the achievements of better life. The first sefers in Ginir town were Tele sefers, High school sefers and Hospital sefers (quarters).⁷

The first and one of the oldest in the town was telecommunication quarters (sefers) which established and inhabited by the surrounding society. It was located in the northwestern direction of the town. It served as a center of telecommunication service for bought of phone line with guarantee.⁸

The other next quarters (sefers) was known as high school sefers. These sefers was found in the eastern direction of the town and it founded around high school and preparatory school. Also these sefers was known by a student's lived there who came from the rural area and used rent housing because of very far from home land. Moreover, there was the societies lived around the surrounding of the high schools where established.⁹

The another and last sefers was Hospital quarters. These quarters was found in the southern parts of the town. It's mainly associated with the health services in the town and settlement established immediately after constructing and begun its service for the societies of the town especially when surgery was began in the hospital of the town.¹⁰

2.4 Religion and Religious Institutions In Ginir Town

Religion have complex definition and can be defined in different ways. For many people religion is an organized system of beliefs, ceremonies, practices and worships that center on one supreme God. For many other religions involves a number of gods deities. There are also people who practice their own religious belief in their own personal ways. But almost all people who follow some form of religion believe that a divine power who created the world and influences their lives.¹¹

According to my informants, there are three major religion institutions in the town. The dominant one was Islam, Orthodox Christianity and Protestantism respectively.¹²

2.4.1 Islam in the town

Islam religion has began to enter in Ethiopia and the horn on large scale through two gateways: firstly from the Dahlak island on the Red sea, secondly Zeila on the Western coast

of Aden. However gradually Islam spread among the predominantly communities of the largely through agency of preachers and traders.¹³

In 1878 Emperor Yohannes established the council of the Borumeda in Wollo north of Dessie in order to settle the doctrinal disputes which had agitated the church for long period. And these council concluded that all non-Christian religion followers like Islam, Judaism, and traditional religion were ordered to join the national church of Christianity. All officials of the of the state had either to accept baptism or resign their offices. Those who opposed the proclamation were persecuted and segregated from their village and properties.¹⁴ As a results of these, the Muslim of Jame and Ginir town were particularly came from Wollo by opposing religious policy of Yohannes and some of were merchants came from Hararge. The muslim came from those area settled in Western direction around Oda Roba after that, the settler expanded and spread out their culture and religions to the town of Ginir and rural areas.¹⁵

Islam emerged in Bale in the Medieval Age as the religion of Bale kingdom, where its introduction and expansion are ascribed to the legendary Sheik Hussein. From the 15th c onwards, Bale became subject to a great deal of turmoil, through the conflicts with Christian Ahmara empire in the north and Oromo migrations. As a result, Islam in Bale declined, before it experienced a revival through the Islamization of the Oromo from the 18th century onwards. This revival was also characterized by the integration of Oromo religious elements into Islam. The incorporation of Bale into the Christian empire by the end of the 19th century led to increased contract between Christians and Muslims, which due to the political circumstances was of an antagonistic character.¹⁶

2.4.2. Orthodox Christianity

Christianity was introduced into Ethiopia during the king Ezana by the Syrians merchants or cast way called Frumenty's and aedeses. Frumenty's after few years became the first Bishop of Ethiopia.¹⁷ Later, the Aksumite kings had a great desire and aspiration to expand Christianity in to the interior parts of the country. During that time the Bishop of Ethiopia was traveled to Southeastern parts to preach and spread Christianity. In these cases Abuna Selama established Tsion Mariam church in the second half of the fourth century. But later various manuscripts, monasteries, churches were burnt by Ahmed Gragh armies in the 16th century.¹⁸

According to informants; there was a big and the oldest of other churches that was established in 1945. But before these churches there were churches which were built from wood and mud. The church of St. George was an important center of learning for the local children by local instructors of priests. There were another churches which were established after St. George's church such as St. Mary in 1956, Medhane Alum in 1970 and Monastery of Holy Trinity (St. Sellasie) in 1973.¹⁹

2.4.3. Protestantism

Initially it was the people of Bale zone, Robe who accept Protestantism religion then spread to the border area of Della Sebro and Jarra district. Later, it expanded to Ginir town. But it expanded with the coming of many peoples from different areas for the seek of searching jobs especially from rural areas in the town. In addition to this protestant religions followers had faced many difficulties like lack of burial land, restriction from welfare organization, water services and flourmills in the town. So, it is very few in number and ineffective organization of religious practice in the towns and also there were few number of churches which established before 1991 in the town like Mechane Eyesus, Kale Hiwot and Mulu Wongel according to my informants they said.²⁰

2.5 Ginir Town's from 1930-1974

The infrastructural developments introduced by Emperor Haile Silassie also helped the development of the town. He had used a decree 1944 to modernizing administrating system of the country, divided into provinces, sub provinces and districts up to local level.²¹

Accordingly the country has been divided in to 4 provinces with which were sub divided into 20 sub provinces. It was in this base Ginir town was became the capital of Bale province and served as the capital from 1947-1989, later it became district centre.²²

The town of Ginir had Got the first municipal administration in 1948. The chief of municipality was Ato Abda Adam. After the establishment of municipal administration, the first master plan of the town was prepared in 1960. By this master plan of the town was recognized as the capital of commercial, administration and political seat of the local rulers.²³ The municipal administration collected taxes for the purpose of construct roads and improved educational system and other communication services in the town. The town during Haile

Sillasie regime got a new social service like modern education, health services and Administration institutions. In the town the first primary school was opens in 1960 which it began its teaching services for the students from grade 1-4.²⁴

2.6 Ginir town from 1974-1991

A particular important aspect of Derg regime policy was the villagization program. This program was implemented in most region of the Ethiopia but firstly initiated in Bale already in late 1978, officially it was to create commune for introduction of “ integrated basic services” the reason that Bale was chosen as first area to implement the policy of villagization program was said to provide reason for the displacement and subsequent villagization an instrument in the region effort to curve the assurgency and assume control over any communities resistance to their governance in1978. Bale had an estimated population of one million and in the year followed 88,000 people was resettled by 1982. The government claimed that 280 new villages was established in Bale.²⁵ This web of new settlement aside becoming a destructive feature of the geography of Bale during Derg regime it caused a great number of people to follow to nearby small town like Ginir as their living are and increased the number of small towns.²⁶

During this regimen the town was administered by the district administration and the municipal office. During the 1980 continuous process of administrative adjustment in the town helped the municipality to the effective in controlling the town’s land uses the residential houses were constricted based on the master plan shops, schools and markets were established.²⁷

By the 1983 master plan of the town, the market place was located in the center of the town it served as both the exchange place of agricultural products and livestock at that regime there was also association formed under the municipal town administration. According to these structure the town was into kebeles.²⁸

The kebele administrator collected house rent up to 3 birr per month from the society of the town. The agency for administration for rental houses were given responsibility of managing those that was rented and also given the role of constructing houses for rental purposes.²⁹ The Derg government also encouraged reforestation program to stabilize environmental climate. Finally, the policy of Derg was harsh in the local people of Ginir. It took a terrorist measurement on the gult person. It also enforced people for stake work and it had inferior to

language, culture and religious equality women of the area was marginalizing economic and political participation.³⁰

END NOTES OF CHAPTER TWO

¹Informants: Ato Omer Mohammed, Jemal Abdarah and Ashanafi Kebede

²*Ibid.*

³*Ibid.*

⁴*Ibid.*

⁵1994 Population and Housing Census of Ethiopia: Results for Oromia Region Vol. 1, Part 1 November 15, 2009, at the Wayback machine. Tables 2.1, 2.13, 2.15, 2.20 (accessed 6 April 2009)

⁶*Ibid.*

⁷Informants: Ato Getachew Degefa and Sheikh Hassen Ahmed

⁸*Ibid.*

⁹*Ibid.*

¹⁰Informants: Weyzero Degitu Roba and Abda Shek Mohammed

¹¹*Ibid.*, World Book encyclopedia (...Vol. 16) p. 214

¹²*Ibid.*

¹³Bahiru Zewde, *A Short History of Ethiopia* (A.A University Press 1998) p. 38-39

¹⁴Spence Trimngam, *Islam in Ethiopia* (Oxford: Oxford University Press 1965) p. 122-123

¹⁵Informants: Mustafa Jemal and Haji Qamar Yusuf

¹⁴Teshome Amenu: *The Rise and Expansion of Islam in Bale Ethiopia Socio-cultural and Political Factors and Inter-religious Relations* (Norway, MA Thesis, Berger May 2008) p. 30-45

¹⁷Spence Trimngam, *Islam in Ethiopia* (Oxford University Press 1965) p. 38; Bahru Zewde, *A Short History of Ethiopia* (A.A University Press 1998) pp. 34-35

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¹⁹Informants: Qesis W/Gabriel Shiferaw and Ato Mesfin Tegegn

²⁰Informants: Desalegn Abera and W/ro Aberash Shimelis

²¹Municipality of Ginir town pp. 15-17

²²*Ibid*

²³Informants: Tiruneh Deboch and W/ro Asnaku Negash

²⁴*Ibid*; Informant: Dr. Shimelis Aschalew

²⁵Bahru Zewde, *History of State and Society* (A.A University Press 2002) p. 55

²⁶*Ibid*, pp. 55-56

²⁷Municipality of Ginir town, pp. 12-13

²⁸Informants: Ato Negash Assefa and Ahmed Abdalah

²⁹*Ibid*

30Bahru Zewde, *A History of Modern of Ethiopia (1855-1974)* (A.A, London, 1992) (A.A, London, 1992) p. 52

CHAPTER THREE

SOCIO-ECONOMIC ACTIVITIES AND SOCIAL SERVICES IN GINIR TOWN

3.1 SOCIO-ECONOMIC ACTIVITIES

3.1.1 AGRICULTURE

It is the fact that agriculture has played dominant role in the Ethiopian economy. Similarly, it is the major economic activity of the community of Ginir town next to trading and small scale manufacturing. There are semi-farmers in the town, those who cultivate cereal crop and oil seeds next crops including maize, wheat, Teff, and Barley. From the cereal barley and wheat are most commonly cultivated by farmers of the town. Therefore, the inhabitants of the town get their daily food consumption from agricultural sector of the town.¹

Animal husbandry were the other economic activities which are conducted with farming, for instance different kinds of animals were domesticated in the town such as cow, ox, sheep, horse, donkey etc.²

Agriculture was for the reason that backbone of Ethiopian economy, the peoples more than 85% were engaged in agricultural activities and which accounts nearly about 90% of the total export of the country.³ In spite of its long history Ethiopian agriculture remained backward. Techniques and methods of Ethiopian agriculture was unchanged for a centuries .but it was necessary to understand the modern agriculture methods and techniques such as terracing, crop rotation, fallowing been and other sorts of soil fertilizer and irrigation have practiced by Ethiopian farmers for many years. So, farmers of the town were improved their production by using these methods from the late 1930 especially they started to use fertilizer and modern farm materials like tractor. Though above half percent of the farmers of the town where they used.⁴

3.1.2. TRADE

Trade was the main economic activities in the town. Because of the town was setup on the border of Somali region. Due to the fact that, the town was the center of the leading cereal crops producing areas in the region.⁵

Most of the inhabitants of the town who engaged themselves in trade activity are related this cereal crop because these traders get their income from producers of pulse and cereal crop in the surrounding area with whom they invariably are linked commercially. Moreover , the significance of the town in trade was also due to the fact that it have good communication with other towns of Jarra, Dello Sebro, Oda Roba , Arda Tere, Rayitu, Jame and Harawa. These trading strategic location of town in these enabled to attracted many other outside merchants.⁶

During Derg regime, the number of merchants allowed to trade in the town were six known merchants: namely, Hassen Mohamed, Aschalew Legesse, Damtew Ashenafi, Ayelech Tufa, Omer Abda and Foziya Jemal because they had high economic potential at that time in the town. The rest of the merchants were organized to make association such as workers association and traders association and others forced to migrate out of the town.⁷

The relative decline in trading activities in the Derg regime began to show better recovery soon after the socialist government was overthrown in 1991. New business improvement was coming to the town such as hotel and bars restaurant have been added to the already existing social sector of the economy of the towns.⁸

Table 1: Different trade and their number

No	Trade activities	In Number
1	Restaurants	8
2	Bars	15
3	Hotels	22
4	Alcoholic Beverages Groceries	4
5	Tea Houses	50
6	Coffee Trading	38
7	Photograph Shops	7
8	Grain Trading	135

9	TELA houses	15
10	Pharmacy	5
11	Bed Rooms	40
12	Electronic materials shop and repair	20

Source: Adopted from Ginir town municipality office, 1989

3.2 SOCIAL SERVICES IN GINIR TOWN

3.2.1 EDUCATION SERVICES

Before the introduction of modern education, there was traditional education. There are still few traditional school instructed by the local priest and sheiks, helping children of the respective religious groups to some elementary academic and religious knowledges.⁹ However, this types of educational programs had little impact on children's those learned. So, children after they reached certain level has to go to regular schools.¹⁰

Modern education in the Ginir town was started in 1957 with the opening of Atsede Hitsanat elementary school. At the beginning the number of students enrolled in the school was about 45-50 and this students were given material and moral incentives by the government in order to attract the others .This school in its early years could only receive a limited number of students because of the shortage of classrooms and teachers.¹¹

Table: 2. Elementary school student's population in 1958.

Grade	No of classroom	No of students		Total
		Male	Female	
1	3	150	19	169
2	2	100	5	105
3	1	40	7	47
4	2	80	5	85
Total	8	370	36	406

Source: Municipality office of Ginir town .

Thus, we understand from the table that there are limited number of the town's children and those from the surrounding area that were able to go to school. As a results of the total number of students in the given years were small.¹² However, with numerical increments in the student's population the government tried to increase classrooms .Therefore, by 1974 the numbers of students in the school were noted to have reached around 1900 students out of which 1300 were males and 600 were also female.¹³

Until 1964, these schools served as elementary school from grade 1-4 but after 1964 it was developed as junior secondary admitting students from grade one up to eight.

There was no high school in the town before 1974. Therefore after students completed their study in junior secondary school. They were expected to go to other school of secondary school schools in the town. These school was playing significant role in education sector by giving service for the people of Ginir and the neighboring town and surrounding area.¹⁵

Table: 3 Schools in the Ginir town which established before 1991 .

No	Schools	Year of establishments	Ownership
1	Ginir junior school	1985	Government
2	Elementary school	1987	Private
3	Secondary school	1988	Government
4	Preparatory school	1989	Government
5	Kindergarten school	1990	Government

By the way, modern education in Ethiopia began to have influence in the second half of 19th centuries ,when Emperor Tewodros eager to introduce modern technology especially arms manufacture . So he established school at Gafat by enjoying foreign teachers with monthly salary. But during these period, Tewodros and his successors were pre-occupied with war and against internal and external enemies. As a result of these, there was no much significant developments in the expansion of modern education.¹⁶ Also, Menelik had faced opposition and debate from the Ethiopia Orthodox Christian church leaders and priests ,when he established the first modern education school in 1908 in Addis Ababa ,because modern education was regarded as anti-religion . However, until the coming of the Emperor Haile Silassie to power developments of modern education was not fast .¹⁷

According to informants, the schools were constructed for the first time in the town in 1957 was later closed after it gave few years services because of the destruction of the classroom. Then, the education services were given by renting different private houses. Firstly the house of Arega Abebe, secondly, it rented Abbay Bar area around the area of old municipality, thirdly, the house of Qegnasmach Mamo Mengesha and later it was transferred to northwestern direction of the town around Xurge and Mekuria Tessema of today's . By the way, Mekuria Tessema school was constructed by Italians and movable buildings.¹⁸ Nevertheless, these school was thought different level pupils in one class by shift because of shortage of infrastructures like teacher, book, chair and class .But later the school was changed from that area , because of noises and waste disposal has disturbed and created senatorial problem on the students .then it was changed to the present day Ginir secondary school and preparatory schools .¹⁸

3.2.2. Health Facilities

Health center is very essential social services that every community needs to be rendered. This is for the main fact that a healthy and productive citizen contributes a lot to the social and economic development of the country.¹⁹ Ethiopia was one the developing countries were diseases prevalence is high and living standards of population are very low. Infant mortality rate are also increasing from year to year.²⁰

Communicable diseases and nutritional disorder occurred by high degree in our country of Ethiopia.²¹ Ethiopian has long history of its traditional medicine which is prepared from plants root, that and from other parts of plants to cure patients, later on modern medicine was introduce in Ethiopia after 1930's and subsequently establishment of ministry of health. In 1948, marked the acceleration of National Health Service. The residents of Ginir town for a long period of time practiced traditional type medicine that they made from tree root and leaf still rural area used it as means of traditional medicine.²² the first modern health service started in town with the establishment of Ginir health station in 1968.the clinic offered medical treatment for the people of the town and surrounding. Accordingly, it is believed that they treat almost 50-60 patients every day.²³ there were one governmental and two private clinics in the town. Those were Ginir health station, Ginir central clinic (1968) and doctor Ayele Central Clinic (1988). The first one was governmental and the second two were private respectively. There was also a private pharmacy in the town.²⁴ In addition to this the

distribution of veterinary health institution were established in 1990 and it helped to people prevent the animal disease. Also currently veterinary health institution was established in 1991 by private's owner and its gives similar services.²⁵

Table 4: Health Institution in Ginir town which established before 1991.

No	Institution	Ownership	Year of establishment
1	Ginir health station (clinic)	Governance	1968
2	D/R Ayele clinic	Private	1988
3	Ginir central clinic	Private	1968
4	d/r Dawit clinic	Private	1988
5	Veterinary medicine	Governance	1989
6	Abreham veterinary medicine	Private	1990

3.2.3 Road And Transportation

Road and transport facilities are its very significant to modern life. One of the basic differences between primitive and the more advanced life was the degree of contact between large numbers of peoples spread over wide areas. New techniques of doing things had spread and new habits were formed as a result of the expansion of transport and communication facilities.²⁶

The topographic natures of the country together with the seasonal fluctuation of the size of rivers have always made wide contact very difficult and risky. Hence, the best suited for the terrain were the pack of animals like camel, mule, horse, and donkey. Although, some road buildings had began by fascist Italians during their presences in the country for strategic and economic purposes , these Italian roads were built primarily for military purposes ,but that didn't in any way reduce their economical usefulness. As a results of these, the gravel roads of Addis Ababa to Bale highways built up to Ginir town since 1930.²⁷ However, the road construction qualities continued to be after liberation in 1941 . Emperor Haile Silassie established the imperial highway Authority and acquired loan around 37,000 dollars from International Bank or World Bank for Reconstruction and

Development (IBRD) and the Ethiopian government was to support these loan by provide 70,000 dollars to imperial highway authority to start the second highway programs in the parts of the country.²⁸

According to my informants, the town haven't asphalt even if until today, there was only gravel road which starts from zones capital Robe. These road divides the town in to two parts i.e. lefts and rights hand sides .These highways were extended from Addis Ababa to southeastern parts of the country.²⁹

Regarding vehicle before 1975 there were few numbers of vehicles which shuttle between Ginir town and Addis Ababa i.e. one bus was assigned to Ginir town and returned to Addis Ababa. On the other hand freight vehicles pass through the town and transport industrial products like grain, fuel and other cash crops and also these vehicles were stationed in Ginir town.³⁰ Ginir town has no standardized bus station. The bus station was located on highway and residential homes in the town. This has its own negative impacts on the local peoples there and affects the economy of the town because of there is no payment for the bus station.³¹

However, in town there was one long aged road the one that connected Ginir town with Gasera town. This was played a great role for the growth of Ginir town in exchanging different goods and services from and to the town. The other roads include Jame to western parts of the town, Harawa to south western parts of the town up to the Ebbisa to the eastern parts of the town which constructed by gravel roads.³²

3.2.5. Water supply

Water is vital for health and wellbeing of human beings food security and ultimately for economic developments of the town as well as for the country. A regular and sufficient water supply were one of the basic requirements and necessities for human beings .The access for cleaned drinking water and adequate sanitation was obviously essential for the peoples healthy.³³ according to my informants, before 1985 water supplies for the Ginir town were from various ponds, springs, steam and others. During that time the population of the town was used ponds that dug by a groups of peoples nearby residents. So, there were more known ponds which were used for drinking in the town through four directions by its clans of Oromo that lived in the town. Those ponds were to the north direction ponds of Lage or Abba Farrisa for the Oromo clan of Xurge, to the south direction pond of

Kasaye Dajane for the Oromo clan of Jawa, to the Eastern direction Dinkalle ponds for the Oromo clans of Babo, and to the Western direction ponds of Dima for the Oromo clan of Dodo were served the society until the pipe water of Ginir town was pumped from which had far from the town about 8km to the east direction. After served for few years the leader of ponds were they need to expands to catch high amount of water and also the leader of the ponds were assigned by emperor Meneliks namely Dejach Wolde Gebriel of Dinkalle, Fitwarari Iraglaw of Dima pond and Dejach W/Amlak of the Kasaye ponds were played a great role for the peoples.

According to elders said that, the ponds were they named from guards of the ponds employed for protection.³⁴

3.2.5. Electricity

Before begun to use electric power, the population of the town used various forms of materials for light purposes like kerosene, wood, candle and others. According to my informants, people of the town had a great motive and aspiration to provide electric power to the town .As a result of these motivations the people deposited birr monthly and borrowed 60,000 birr from Oromia Urban Development Bureau (OUIDB). In general by 300,000 birr the generator was purchased and served population of Ginir town in 1976 started its services.³⁵

Though, these generator was served the society for one hours and monthly payments was 4birr for one electric bulb, its services was not adequate to all of the folk or branches of the electric because there was lack of strong pole and cables as well as capitals for expanding.³⁶

Nevertheless, the generator stopped its service in 1986 because the generator used 20 liters kerosene in one hours, so the people were unable to bought the kerosene. then the population of the town was faced problems due to lack of electric supply , but at the end of 1991 by the assistance of Ethiopian Electric Power Corporation (EEPCO) the electric service was came into being and provided electric services for the whole of the town equally , but there was some times the character of dimlight.³⁷

3.2.6 Telecommunication and Postal Services in the town

It was the fact that modern communication system play a very significant role in the developments of town .the beginning of telecommunication and postal services were other aspects of the town's development in the periods after liberation of 1941.³⁸

Thus telephone service was started in Ginir town after 1940's.and also postal services were in 1945 according to informants .but these postal services were cancelled or stopped the service for societies of the town from 1948-1959 onwards.³⁹ Telephone services was interrupted during Dergue regime due to the civil wars in 1983 E.C, but after three years in 1986 repaired and started its services for the society of town.⁴⁰

END NOTES FOR CHAPTER THREE

¹Agricultural office of Ginir town.

²*Ibid.*

³Mesfin Woldemariam, *An introduction to Geography of Ethiopia* (A.A berhane selam printing press 1972) p.8

⁴Yohannes Petros ,*Ethiopia and Basic Facts* (A.A tesfu printing press 1979) p. 31

⁵Ginir towns agricultural offices.

⁶*Ibid.*

⁷Informants :Ato Gashaw Kebede; Municipality of Ginir town ,p 40-41.

⁸*Ibid,p.43.*

⁹Informants:Mohamed Husen and Teshome Tafese.

¹⁰*Ibid.*

¹¹*Ibid*,municipality of Ginir town,the study of the development plan of Ginir twon,June 1991p.27.

¹²*Ibid,p.35.*

¹³*Ibid.*

¹⁴*Ibid.*

¹⁵*Ibid*, Informants: Ato Shimels Mekuria and weyzero Azeb Kebede.

¹⁶Municipality of Ginir town p.20.

¹⁷John Markakis; *Ethiopia: Anatomy of Traditional Polity* (A.A February, 2006) pp.144-145.

¹⁸Informants: Abebe Muleta and megersa Jimilu.

¹⁹*Ibid.*

²⁰Informants: Abda Kemal and Sh/Mustafa Jemal.

²¹*Ibid.*

²²Informants: Abebech Mesfin, Dagnachew Adugna, and Kuma Alemu.

²³*Ibid.*, Informants: Jalane Megersa.

²⁴*Ibid.*

²⁵*Ibid.*

²⁶The New Encyclopedia Britannica, (Chicago, Britannica, vol, 11, 1991) p.900.

²⁷Mesfin Woldemariam, *An Introduction to Geography of Ethiopia*....1992 p.6 ²⁸*Ibid.*;
Informants: Tasfaye Tamiru and Jamal Mohamed.

²⁸*Ibid.*

³⁰*Ibid.*

³¹Informants: Shagitu Tola ,Wondessen G/Meskel and Tate Jimilu.

³²*Ibid.*

³³*Ibid.*

³⁴Water supply office of Ginir town ; Informants: Frewot Kebede and Fozia Kedir.

³⁵Informants: Muktar Kemal and Saida Mohammed.

³⁶*Ibid.*

³⁷*Ibid.*

³⁸Informants :w/ro Sadiya Mohamed , Hussen Abdulahi ,and Girma Habtemarim .

³⁹*Ibid.*

⁴⁰*Ibid.*

CHAPTER FOUR

Traditional Institutions in the Ginir Town

Traditional institutions were a social association played a crucial role maintaining the social organizations of the urban dwellers. The people of Ginir town had the culture of living together in peaceful and tolerance since from its foundation of the town . To do more in the living standards they made together an association such as Idir, Ekub, Mahber and Dabo.¹

4.1 Idir institution in the town

Idir is a traditional institutions which was said to have been practiced in Ginir town in the form of funerary association. Following the gradual increment of population in the town , different Idir association were established namely, Amanuel Idir, Selam Idir, Andinat (Union) Idir, Denbegna Idir, Hibret Meredaja Idir and Tatek Idir.² The primary goal of these association were providing assistance to the members, when the problem of death, loses of property, and serious illness including difficult conditions will happened in the society.³

Also, Idir association played a great significant role in the conflict resolution on behalf of member of the Idir beyond it. The chairman of each Idir associations cooperated with municipality of the town and Churches or Masjid to do some activities such as provision of sanitation, water supply, road construction and other activities they need. The member of Idirs meet once a month to pay their monthly payment and discuss on the urgent issues, also about the problems they committed.⁴

4.2. Ekub

Ekub was also known as traditional social services or association likewise other association. The membership of Ekub association was a voluntary and conducted mainly to the aim of saving money in traditional ways. It is a non profitable association rather than rotating and saving money, among the members it was conducted in each of their own home, around office and somewhere by a means of special programs.⁵

It was also the other forms of traditional association in the Ginir town. It has different from Idir because of its membership and types .it was a type of self help association depends on village, work place, and age group.⁶

Among the best known Ekub association in the town:- Teachers Ekub association, Daily Laborer Ekub association and other small waged worker Ekub association were established and gave service in the town. According to informants these associations were helping as by collecting money in the form of rotating period and we can get much amount of money in one week. It was continuous process weekly and can finish their plans in the short period of time.⁷

Also the weekly and their amount according to the rules and regulations of Ekub to sum up it with to sum up it, it was a voluntary and conducted mainly to the aim of managing their money by saving in traditional ways.⁸

4.3 Mahiber

it was also another voluntary traditional institution that was known in Ethiopia, specially among Ethiopian Orthodox Christians, Mahiber or Tsewa was one of the social institution in the church. The member met on the monthly feast held at each members home successfully.⁹

According to elders of the town , Mahiber or Tsewa was a vagant association unlike Ekub, Idir, and Dabo . Both men and women were attained in the association. As a result of these , there was different Tsewa Mahibers were established in the town. These were; St.Gebriel Tsewa Mahiber, St. Michael Tsewa Mahiber, Madhanealem Mahiber, St.George Tsewa Mahiber and St Mary Tsewa Mahiber which were the earliest one¹⁰.

4.4. Dabo

It was also a traditonal association in Ginir town in the form of self-help association. The Dabo institution was well known traditional association among the inhabitants of the town. But these was labor association in the system of helping each other especially during

harvesting of grain seeds as well as to some extent in building a house. In the town there was rules and regulations for these association to be the truth like a person who said absent from the Dabo (Jigi) days they punished by the members of the town¹¹.

END NOTES FOR CHAPTER FOUR

¹Informants: Azalech Bahru, Kebede Mulisa and Teshome Gadisa.

²*Ibid.*

³*Ibid.*

⁴*Ibid.*

⁵Informants: Husen Kassim, and Jemila Abdalah .

⁶*Ibid.*

⁷*Ibid.*

⁸*Ibid.*

⁹*Ibid*; Informants: Qes Yeshitila G/Sillasie and W/ro Wubalem Eshetu.

¹⁰*Ibid.*

¹¹Informants: Dawud Kemal, Chala Wurisa and Debela Dheresa

Conclusion

For this senior essay a history Ginir town. It also relies on solving problems in the study areas.

In the imperial regime, Ginir town was characterized by lack of good administration, the presence of oppressive and exploitive nature of the regime. However, during the Dergue regime Ginir town had become beneficiary of little social service and infrastructure as compared to the imperial government. The period of Dergue regime in Ginir town witnessed the exercise of undemocratic rights against the local people.

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1	Abebe Muleta (Ato)	39	Ginir town	21/08/15	He is a farmer and he knows about the town.
2	Abebech Mesfin (W/ro)	60	Ginir town	02/07/16	She is a merchant and she knows about the trade activities on the town.
3	Abda Jemal (Ato)	45	Ginir town	17/07/15	He is a worker in the municipality.
4	Azeb Kebede W/ro)	58	Ginir town	22/07/15	She is a dweller of the town and knows about the town.
5	Dagnachew Adugna (Ato)	35	Ginir town	11/07/16	He is a dweller of the town and knows about the town.
6	Fikadu Bekele (Ato)	62	Ginir town	20/07/16	He is a former soldier of Derg and knows about Derg regime.
7	Fozia Kedir (W/ro)	30	Ginir town	30/07/16	She is a dweller of the town and knows about the town.
8	Gashaw Kebede (Ato)	47	Ginir town	16/07/16	He is a former soldier of Derg and knows about the Derg regime.
9	Getachew Deboch (Ato)	45	Ginir town	02/07/16	He is a farmer and knows about agricultural activities.
10	Jalane Megersa (Ato)	45	Ginir town	15/07/16	She is a worker in Tourism Bureau and knows about the town.
11	Jemal Mohammed (Ato)	65	Ginir town	30/07/16	He is a shopkeeper and knows about trade activities.
12	Kebebush Gonfa (W/ro)	60	Ginir town	14/07/16	She is a merchant and knows about trade activities.
13	Megersa Jimilu (Ato)	70	Ginir town	14/07/16	He is an old man and knows more about the town.
14	Muktar Kemal (Sheik)	78	Ginir town	28/07/16	He is a leader in the Mosque and knows about Islam religion.
15	Mohammed Hussein (Sheik)	50	Ginir town	17/07/16	He is a leader in the Mosque and knows about Islam religion.
16	Mustafa Kemal (Sheik)	40	Ginir town	20/07/16	He is a teacher in the Mosque and knows about Islam religion.
17	Saida Mohammed (W/ro)	38	Ginir town	27/28/15	She is a dweller of the town and knows about the town.
18	Shagitu Tola (W/ro)	74	Ginir town	03/07/16	She is a teacher in preparatory school and knows about the former schools in the town.
19	Shimelis Mekuria (Ato)	57	Ginir town	18/08/16	He is a worker in the municipality and gives documents.

20	Tare Timilu (Ato)	80	Ginir town	05/07/16	He is an old man and knows more about the town.
21	Tesfaye Tamiru (Ato)	40	Ginir town	11/07/16	He is a teacher in high school and knows about former schools.
22	Teshome Tafese (Ato)	79	Ginir town	18/07/16	He is a civil worker and knows about the town.
23	Tiruneh Ayele (Ato)	60	Ginir town	10/08/16	He is a teacher in elementary school and knows about former schools.
24	W/Michael Yirgalem (Qesis)	70	Ginir town	29/07/15	He is a leader of the church and knows about Orthodox Christian religion.
25	Wondessen G/Meskel (Dr.)	48	Ginir town	09/07/15	He is a Doctor and has a private clinic in the town.
26	Zinabu Tare (Ato)	45	Ginir town	25/08/15	He is a teacher in preparatory school and knows about the town.