On December 25, 2010 Meda Welabu Stadium in Bale, Robe, was unusually crowded with people from different communities of Bale and guests invited from other places. The gathering was not to enjoy football or any other sporting activity. So much people have come together at the stadium to celebrate an idea that is evolving worldwide and is crafted by MELCA-Ethiopia to support the effort toward a healthy ecosystem and sustainable life in Ethiopia. The gathering was to celebrate the 4th Cultural Bio-diversity (CB), Mountain Niyala and Climate Change Awareness Raising Day organized by MELCA.

The celebration was full of festivities, which include dramas, traditional songs, poems, traditional dresses, exhibition of different traditional equipments, slogans, paintings of endemic wild animals, varieties of seeds and others presented by students from various elementary and secondary schools, including Meda Welabu University. The celebration is the biggest of all similar celebrations organized by MELCA so far.

A total of more than 7000 people have participated on the celebration. Out of this more than 4000 are students from about 50 schools in Bale and Sebeta-Suba project areas including students from Meda Welabu University, who have presented cultural and bio-diversity related varieties they have been preparing in their respective schools.

...cont. on p. 3

Looking in to the Past, Sharing Experiences and Premeditating Through Participatory Modeling

Driving some 40 kilometers to the west of Addis Ababa, on the high way to Nekemte, we find the Town of Holeta. Holeta is the center of Welmera Woreda, which is one of the woredas of Finfinne Area Special Zone of Oromia Region. Welmera is known for its Menagesha-Suba forest, one of the oldest parks in Africa.

Telecho is one of the rural kebeles in Welmera woreda, where a participatory 3 Dimensional Modeling (P3DM) process, organized by MELCA was conducted from 9-19 December 2010.

...cont. on p 2
More than 20 International trainees and facilitators of the P3DM and participatory video, other than community members have participated on the process held at Telecho.

The purpose of the P3DM and Participatory Video practice at Telecho, among others, was to acquaint the trainees from different parts of Africa with the basic skills necessary for building a participatory 3 dimensional model with the local community using their indigenous knowledge as the major ingredient. It is also aimed at training the participants on how to enable the local community to make their own video. As such a total of 20 international trainees from Ethiopia, Kenya, Tanzania, Uganda, South Africa, Cameroon and Benin have participated on practical development of the model for 10 days.

Before embarking up on the practice of building the model at Telecho, however, the trainees have got a two-day theoretical introduction to the concept and historical background of participatory 3 dimensional modeling, at Desalegn Hotel in Addis Ababa. Historical perspective of P3D modeling, the importance of community participation and building on their spatial indigenous knowledge, tools, methods and technologies required for building of the model, enabling and disabling environments, legend making and screening of some examples of P3D modeling across the globe were some of the issues raised during the two-day theoretical introduction.

After the two-day theoretical introduction at the hotel in Addis, the venue was shifted to Telecho, where the practical P3D model developing process took place. The process, which was started on the 10th of December 2010, has been lively and interesting for all the participants.

Soon after arriving at Telecho, the group of trainees joined student participants selected from schools around Telecho. Then all the participants were divided in to four groups consisting of 8-10 people.

The groups were cardboard makers, tracers, cutters and builders. Each of the group were briefed on what and how it is expected to do. Then the entire group started to perform its part as per the instruction. As the process started to show the contours and landscape of the area being modeled, participants in each of the group went on to be more and more interested and involved in the process.

Regarding the process, the international trainees from Uganda, Tanzania, Kenya, Cameroon and others have expressed their impressions in similar words by saying that “the P3D modeling process was amazing. What we are actually doing is different from what we were expecting to do. That is what makes it amazing. We thought we would be doing small portion of our individual part and then join the whole thing afterwards. But now we see that participants are divided in to groups each working on the task assigned to it to build the cardboards in layers of contours to develop one model as a group. What is done in one group should be properly done as it will affect the work in the other group. It is like a workflow in a factory producing a given product. So it is totally different from what I thought.

It is very important for the local community, as they will be putting their traditional knowledge on the map and ultimately own it. In due course the youth participating on the process will also learn from elders. In the discussions that the community will have during the process the effect of different human actions on the environment will come out.

Mr. Wereta Asres, a participant from Ethiopia, Amhara Region, commended that he witnessed genuine participation for the first time in the P3D modeling process. He stated, “…when I came I heard that the training is about participatory mapping and I thought the participation would be the usual kind of participation. But later I found out it is different from the usual “participatory workshops I know of. I am experiencing the real and genuine kind of participation here; the kind of which I haven’t seen before.

The difference here is that first the model is very different from the kinds of maps I know. This one is an exact copy of the real landscape. Secondly it is not done by mapping experts; rather it is done in the community by the community themselves. So I found it is a real model in its every aspect. It is an example of real participation. The other thing that surprised me is that there is a common platform on which community members discuss and find solution to their problems. ...cont. on p.5
A Glorious Day at ... cont. from p. 1

The rest over 3000 people are attendants including the community of Robe and Goba towns, government officials, journalists and film makers.

The Cultural Bio-diversity, Mountain Nyala and Climate Change Awareness Raising Celebration day is a showcase for Social Empowerment through Group Nature Interaction (SEGNI) club members to present to the wider public what they have been preparing in their respective schools for over a year.

The process is quite fascinating. First, SEGNI club members organize a similar celebration but at a smaller scale at school level and present their culture and bio-diversity related performances to the school and surrounding community. Next, 3-5 schools, found around the same area, come together and conduct the celebration at cluster level, presenting their performances to a larger number of community.

Finally all schools in a zone and others invited from sister project area get together, once in a year, and make the celebration at a zonal level. As such the celebration at Meda welabu Stadium is a zonal level Cultural Bio-diversity, Mountain Nyala and Climate Change Awareness Raising Celebration.

On the day of the celebration school communities of Robe town and its surroundings started to take their places in the stadium beginning from early in the morning. SEGNI club members from different schools in Bale and Sebeta-Suba project areas, ready to present their performances, marched in the field at the same time, in different traditional wears and slogans in favor of culture and bio-diversity conservation. The stadium began to be filled by performers and spectators.

The blessing of elders, in accordance with Oromo tradition, opened the celebration. Then Ato Million Belay, Director of MELCA-Ethiopia, made a welcome speech to the invited guests, attendants and the presenters. In his welcome speech, Ato Million said that SEGNI, one of the prominent programs of MELCA, is born in Bale.

He stated when the program was started for the first time, five years back, in Bale Mountains National Park, at Harena Forest, with the participation of teachers from some schools, representatives of the park and Ethiopian Wolf Conservation Program and three elders, no one expected it would reach its present status with in this short period of time. It has come as a result of the commitment of not only MELCA’s Bale Branch Office staff, but also that of the zonal and woreda level government organs, teachers and students in schools, MELCA’s partners in Bale such as Frankfurt...Cont. onp8

A Coordinated Approach toward Forest Conservation

As a civic society working on environment and culture, MELCA is among those organs making efforts geared toward conservation of natural resources, in particular forests, and the protection of environment through public participation and indigenous knowledge practices.

One of the areas where MELCA is working, with the local community, to conserve forest and protect environment is the Sebeta-Suba natural forest found in Oromiya Region, Finfinne area Special Zone.

MELCA employs, among other things, advocacy and awareness raising workshops for different organs of the community with the aim of creating consensus on the importance of not only preserving the existing forest but also increasing the forest coverage by planting trees. Among organs of the community who play key role in preserving the forest are concerned executive offices, law enforcement organs and the judiciary.

As such MELCA has organized an awareness raising and inculcation workshop for judiciary, law enforcement and executive organs having role in the preservation of Suba-Sebeta forest on 7 September 2010 in Holeta town.

The objective of the workshop is to raise the awareness of these actors on the value and importance of preserving the forest, to strengthen the coordination between and among the organs to forge a concerted ...cont. on p. 4
“We have found that participatory mappings create a very important opportunity to realize the situation of our environment. It allowed us to see what we have and what we have lost in terms of our natural resources. As a result we discussed and decided on what we should do to avert the situation. What we found more important is the process of the participatory mappings. As the process involves the youth and students, we had the opportunity to discuss with them and learn from each other. We know much about our local environment and the biodiversity as we learned from our fathers. But the tendency of learning traditional knowledge from elders is being gradually eroded with the expansion of modern education. The current generation tends to ignore local traditional knowledge and stick only to the modern education. We know this has its own disadvantages. The process of participatory mapping is a good opportunity to change this trend.”

The foregoing is a statement by an elder from Oromia National Regional State, Bale Zone, Dinsho District, expressed on an International Conference on Participatory Mapping for Sustainable Life organized by Melca-Ethiopia and held on 15-16 November 2010 at Ghion Hotel, Addis Ababa.

Dr. Melaku Worede, an internationally acclaimed plant genetics researcher and winner of Alternative Nobel Prize, for "preserving Ethiopia's genetic wealth for the benefit for all humanity, opened the conference. In his opening speech Dr. Melaku, after welcoming the participants, said that the conference is a great opportunity to discuss issues related to environment and participatory mapping.

He stated, “I am sure all relevant issues will be discussed on this meeting at the time when the world is facing adversity in climate change emanating mainly from the erosion of bio-diversity at a global scale.”

The core objectives of the conference were primarily to create a common understanding and consensus on the value of participatory mapping for environmental protection and bio-cultural conservation among the various governmental sector offices, higher educational institutions, civic organizations and local community members. Secondly it is aimed to promote the use of participatory mappings for planning of development projects and natural resource management by government executive organs. It is also intended to support research and study to be conducted by universities on issues of environmental protection, sustainable natural resource utilization and preservation of cultural heritages. Further more it is aimed to induce the use of participatory mapping as an input for improvement of curriculum in primary and secondary schools.

Experiences regarding participatory mapping were presented on this conference and among the presenters who are internationally acclaimed in effective implementation of participatory mappings for sustainable life there was Georges Thierry, from Rainforest Foundation United Kingdom (RFFUK). ...Cont. on p.5

The workshop an overview of the current status of the forest, the mandate of the administration of the district regarding the forest, challenges in and opportunities for preserving the forest and significance of enforcement of law pertaining to the forest were presented by Suba-Sebeta district forest manager.

After a consensus has been reached on the role and importance of each and every organ and the need for a...
Participatory Mapping ...cont. from p 4

Georges presented his experience on participatory mapping, especially in the Congo Basin. According to him participatory mappings are used in the Congo Basin countries to empower local communities in the Basin to claim their right of access to land and their sacred sites and negotiate with the government. He stated that the importance of participatory mapping lies in that it allows the integration of indigenous knowledge in to the modern one. In such a way participatory mapping creates an opportunity to bring about sustainable life by learning from those who know how to protect what we want to protect. The other crucial significance of participatory mapping relates to its being a tool for intergenerational learning, community cohesion and self actualization, as stated by Georges.

Norma Zamora, from Colombia, presented another experience related to participatory mapping. Norma presented how participatory mapping is used for amendment of school curriculum and community based environmental rehabilitation activities.

The mapping process, according to Norma, involves preparing ecological calendar of that particular community. In the ecological calendar the weather condition through out the year and the various activities and traditional celebrations based on the calendar are depicted. Based on the bio-cultural resource maps and the ecological maps of the community the government of Colombia accepted the community to prepare a legend and show the natural resources, cultural and belief sites, rivers, wet lands, agricultural and pasture lands, forests etc by using different colors and colored pins corresponding to their legend. It is a crucial moment in the modeling process at which spatial knowledge of the local community is translated into a map. To that end the first thing they do is to prepare, through discussion, a legend, which they think best represents their environment. Then they use it to describe their area.

The community participation in the process of development of Telecho model was very interesting. Every one of the participants was eager to forward... cont. on p 6

Looking in to the Past,... cont. from p. 2

And they are also technically capable of doing the work just like those who have experience in the field.

The model represents a large area of land and as such enables the community or the local government to easily know their resources, what they have and what they have lost.

They discuss on the problems and come up with an agreed solution. We have also learned how much powerful the local knowledge with the community is. The youth, who are participating on the process, are learning from the elders. So it is something to be introduced to every community. As far as my organization and I are concerned, I think it is something we will apply it as soon as possible; as we are engaged in community based environmental rehabilitation activities.

Another Ethiopian participant from Oromia Region, Ato Garuma Geleta, said, “...through the model the community can see the existing situation of their environment and compare it with what it was in the past. As such they can identify problems relating to their environment and come up with relevant solutions. It will also serve concerned government organs and environmental experts as a good instrument to work with the community toward natural resource conservation and environmental rehabilitation.

Construction of the model by the trainees and students was completed after three days of intensive work. Then the time came for members of the local community to prepare a legend and show the natural resources, cultural and belief sites, rivers, wet lands, agricultural and pasture lands, forests etc by using different colors and colored pins corresponding to their legend. It is a crucial moment in the modeling process at which spatial knowledge of the local community is translated into a map. To that end the first thing they do is to prepare, through discussion, a legend, which they think best represents their environment. Then they use it to describe their area.

The community participation in the process of development of Telecho model was very interesting. Every one of the participants was eager to forward... cont. on p.6
Looking in to the Past,... cont. from p. 5

an idea about their environment and contribute toward production of a model that best represents their culture and biodiversity. Consistent constructive deliberations and discussions kept on through out the whole session of community participation lively.

Regarding their participation in the modeling process Ato Kasaye Tola said that the model is like a magnifying lens through which they have clearly seen problems relating to their environment. He stated, “My age is more than 55. I was born and lived all my ages here. I know the area very well. I also know that we are losing the forest coverage and the land is becoming less and less productive due to the degradation. But I have seen from the model that the problem is far more than I thought. May be it is because we do not bother to take time to think about such problems as we are busy to win our daily bread. Now after participating on the modeling process I realized that that was wrong. I think the model has triggered us to think of that. We have all realized we are in a bad situation in terms of environmental degradation. I hope we will have a detailed discussion on the solution and act accordingly.”

Another participant from Welmera Woreda, Ato Beyecha Leta, said, “...it is a pity to see this area so bare. I lived on Foata Mountain since my childhood. Like any rural child, some 40 years back, I used to look after cattle. At that time when the rain comes the cattle and we used the big trees on the mountain as a shelter. Such trees covered the whole mountain. There were also different wild animals in the forest. Now there is no even a trace of those trees and animals. What we see is only farmlands. Productivity of the farms on the mountain is decreasing every year as running water is washing the soil down. We are meeting in a room around a model that shows us all these problems. We are sharing ideas on both the problem and possible solutions we can do.”

Ato Ifa Demisse is a community member participant from Mulo woreda. He said, “…I am a person concerned of environmental problems especially the loss of trees. I was trying, in my locality, to organize people toward avoiding cutting of the few trees we have and to plant tree seedlings to somehow rehabilitate the degradation. My and others’ participation on the preparation of the model will obviously reinforce the need for working towards rehabilitation of the environment. Hereafter, I hope me and my partners will double the effort we are applying on the rehabilitation work.”

The process of building the model at Telecho was successfully completed on the 17th of December 2010.

Inauguration and handing over ceremony of the model was held on 18 December 2010, at Telecho, in the presence of members of the House of People’s Representatives of the Federal Democratic Republic of Ethiopia, Ato Michael Hailu, Director of Technical Center for Agricultural and Rural Cooperation (CTA), which is a European based partner organization in the building of the model, Administrators of Welmera, Adeberga, Mulo and Ejere Woredas, and more than 700 community members.

On the occasion, CTA Director Ato Michael Hailu made a statement saying that his organization, CTA, is committed to rendering technical support to farmers in different countries so that they can improve their farm productivity. And participatory 3 dimensional modeling is one of the mechanisms CTA uses to help local communities organize their spatial knowledge and use it for improving their environment and maintain a healthy eco-system in their environment thereby improving their farmland productivity.

He stated the support provided by his organization to the process of building the model at Telecho is part of such program. He said his organization is pleased to give support to such a nice work, which will help as a springboard for environmental protection and rehabilitation, sustainable land use and natural resource management; and it will continue its partnership in rehabilitation of the degraded areas.

Finally he expressed his pleasure for getting the chance to participate on such a warm inauguration and handing over ceremony and thanked all who contributed to the building of the model.

Ato Birihanu Assefa, Administrator of Welmera Woreda, has also made a welcome speech on the ceremony.

…..Cont on p7
An experience of participatory mapping in the Ethiopian context has also been presented by representatives of local community in Telecho found in Oromia Regional state, Finfinne special Zone, Welmera District and Horo Soba community found in Bale zone, Dinsho District of same region.

A representative of the Telecho community, Ato Mulugeta Tafa, said that the participatory sketch maps they have done in their locality, assisted by MELCA-Ethiopia, has helped them identify what they have and what they lost as a resource, the track they are on in terms of resource utilization and environmental protection as well as what they should do to curb the problem.

He stated that “from the outset we have done three maps: the first one that shows the feature of our locality 30-40 years ago; the second which shows the current situation and a third one which shows the environment that we want to make after some time in the future.” In addition, he said that they have also had relevant experience sharing from other communities in Amhara and Tigray regions.

Mulugeta stated that it did not take them much time, after the preparation of the participatory mappings, to agree, as a community, on the issue of environmental protection and rehabilitation. He said, “we immediately organized ourselves in to environmental protection and rehabilitation association, prepared an action plan and started to act in accordance with the plan.” He also stated that their association has been getting the required support from the local administrative organs through out all their activities.

In a similar manner another community representative…. Cont. on p.11
Zoological Society (FZS), Saint Luis Zoo and Farm Africa/ SOS Sahel and the community at large. He further stated that the SEGNI program, which was born in Bale, is evolving both conceptually and in its area of coverage.

It has now been accepted as one of the key extra curricular activities in schools in Bale, Sebeta-Suba and Sheka Project areas.

Through this program school children in the three project areas are being well connected with nature and culture of their community.

“This celebration is part of the learning and awareness raising process. SEGNI club members in different schools come together for the celebration; thereby sharing experiences in their respective club activities. It also creates an opportunity to display what they have learned to the wider community”, Ato Million added. At last he thanked all who contributed to the success of such an enlightening celebration and invited Ato Abadir Abda, representative of Administrator of Bale Zone, to make an opening speech.

Ato Abadir on his part said that, Bale Zone is one of the areas rich in culture and bio-diversity. It is famous for its rich bio-diversity and endemic animals found in the Bale Mountains National Park. We need to conserve these resources to maintain a healthy eco-system

The 4th CB, Mountain Nyla and Climate Change Awareness Creation Celebration Day at Meda welabu stadium of Robe continued till the early afternoon fascinated with variety shows by SEGNI club member students from Bale and Sebeta-Suba project areas.

Nursery Site Management Training Provided to SEGNI Club Member Students

MELCA in collaboration with Suba-Sebeta Forest District Management has organized nursery site management training for SEGNI club member students from four schools. The training has been given from February 27-March 1, 2011 at Suba-Sebeta forest training center.

The objective of the training is to equip students with theoretical and practical understanding of nursery site management concepts so that they can apply the skills they get from the training to properly manage nursery sites they develop in their respective schools and living areas.

Nursery experts of Suba-Sebeta Forest District gave the training. And the training included theoretical presentation of nursery site management and seed selection and preparation, seedbed preparation, plantation and follow up as well as practical application of these concepts at a nursery site of the forest district.

The trainees have expressed their feelings that the training will help them upgrade the traditional way of managing nurseries in their schools to a modern one. They have also said that the training will reinforce their commitment for developing nursery sites and planting and protecting trees in their respective areas. They have also promised to share the knowledge they got with other students in their respective schools.

A total of 30 students from four schools namely: Telecho, Duffa, Foata Mintille and Meta Jara have attended the training.

The Finland Embassy in Ethiopia provided the finance required for this training.
Consultative Workshops Held with SEGNI Stakeholders

MELCA has organized two consultative workshops with Social Empowerment through Group and Nature Interaction (SEGNI) stakeholders at Menagesha-Suba and Bale project sites, found in Oromia Regional State, on October 1, 2010 and October 6, 2010 respectively.

Major objectives of the consultative workshops held at the two project sites were to refresh the awareness of stakeholders with regard to the significance of SEGNI program in issues related to bio-cultural conservation and inter-generational transfer of knowledge, to evaluate performance of SEGNI activities in the year 2009/10 and prepare district level action plan for the period 2010/11 based on evaluation of past activities.

On both of the workshops, MELCA staff members have made presentations regarding the overall activities of MELCA and that of its SEGNI program in particular. Following the presentations, again in both project sites case, participants were divided into groups and conducted analysis of Strengths, Limitations, Opportunities and Threats (SLOT) regarding the interventions of MELCA in general and its SEGNI activities in particular.

Accordingly the group discussion at the Bale consultative workshop was held in such a way that each of the group, after evaluating activities in the past, shall come up with revised woreda level action plan for SEGNI and PHE activities for 2011. Among the activities planned for 2011 by all the three woredas, Goba, Dinsho and Robe/Sinana, in which the programs are operational, the prominent ones are intensifying the link between SEGNI and PHE activities, strengthening SEGNI clubs, strengthening mass awareness by way of various bio-culture related celebrations, strengthening involvement of the youth in issues relating to environment and culture.

In a similar manner, participants of the consultative workshop held at Holeta town with the involvement of all relevant stakeholders. The participants are selected from Sebeta Town, Sebeta, Hawas, Welmera, Holeta and Ilu districts.

During the workshop, they have evaluated the programme through general and small group discussions. In addition to this, participants at the Holeta workshop have drawn up common themes for discussion on the monthly meetings of SEGNI councils. Some of the selected themes includes, seed diversity, climate change and globalization, culture, relationship between biodiversity and culture and traditional medicinal plants are among the titles that are selected for discussion.

Generally both the organizer of the workshop MELCA and the participants have considered the consultative workshops as fruitful in that they allowed having a critical look in to past activities and coming up with a participatory action plan of the current year. All the participants appreciated MELCA for organizing such workshops on which it plans its interventional actions with all stakeholders.

A total of 169 persons, 108 from Menagesha-Suba project site and 61 from Bale project site, drawn from woreda administration, education, culture and tourism and agriculture offices as well as directors and teachers from elementary and secondary schools including representatives of colleges and universities have participated on the consultative workshops.
A New Office for MELCA-Ethiopia Bale Branch Office

The Bale Zone of Oromia National Regional State is where MELCA commenced its culture oriented environmental protection project. MELCA’s Bale branch office is also the first branch office that MELCA opened out of Addis Ababa. The branch office used to coordinate the various project activities in a small rented office since it was opened in 2005. Recently, however, the intensity and coverage of activities being undertaken in the project area have shown significant development, which created additional requirement of manpower, material and appropriate office. As such MELCA has built a new office building having 4 rooms in the vicinity of the plot of land given to it by Dinsho Town Administration.

MELCA’s new Bale Branch Office building was inaugurated on December 26, 2011 in the presence of MELCA’s Director Ato Million Belay, a representative of Dinsho town Municipality and community members.

In the keynote speech that he made on the occasion, MELCA’s Director Ato Million said, building the new office has been initiated by a combination of different factors. First the development of environmental protection activities in the project area has created a demand for up to the standard office in which the project activities are properly coordinated. Secondly there is a demand on the part of elders in the community for MELCA to erect something permanent in its name in the area and thirdly MELCA shares this idea of the elders very much. Ato Million added that placement of the new office building will reinforce the collaboration of MELCA with the local community for exercising traditional ways of protecting the bio-diversity in the national park in particular and protection of the environment in general. Promoting indigenous knowledge and culture of environmental protection and natural resource management and transfer of these to the younger generation in a better way is the other purpose of having the office, as stated by Million.

He also reported that about birr 300,000 has been expended for construction of the new office and thanked Frankfurt Zoological Society (FZS), which partly covered the expense for building of the office and Dinsho Town Administration, which made unreserved cooperation to materialize building of the office.

Elders who attended the office inauguration ceremony commended MELCA for building such a standard office in line with their demands and urged it to enhance its interventions in relation to bio-cultural conservation and natural resource management.

Finally MELCA awarded prizes for those who contributed technical, labor or material assistance for construction of the office.

MELCA’s Annual General Meeting Held

MELCA has conducted its 6th Annual General Meeting on the 15th of January 2011.

On the general meeting activity reports and audit reports of the year 2010 were presented by coordinators or responsible persons of each project or program undertaken by MELCA and external auditors respectively.

Each of the presentations were thoroughly discussed up on by participants of the meeting. Questions and concerns raised by some participants have also been addressed by MELCA staff in general and the responsible person in particular.

Documentary films on Sheka and Suba-Sebeta Forests, produced by MELCA .... *Cont. on p 11*
Participatory Mapping...Contd.
from p7

from Bale zone, Dinsho woreda, Mr. Aman Mame, presented participatory mapping experiences in his locality.

Ato Aman stated that all sectors of the community, including elders, religious leaders, the youth, local administrative organs, teachers and relevant government employees have participated on the preparation of the participatory sketch mapping of their locality.

Ato Aman also said that they prepared three maps: the first one shows what their area looked like 30-40 years ago, the second shows the current situation and the third one shows the feature of the locality they want or plan to make in the future. He explained that preparation of the map of the locality 30-40 years ago was mainly dominated by elders as the youth do not know the situation then, and the second one is prepared mainly by the youth guided by elders and the map of the future is prepared through the participation of all.

According to Ato Aman, after the map of the past and that of the present were prepared, looking at the difference in the environmental set up between the two maps alarmed all members of the community. The first map showed hills and terrains totally covered by varieties of trees, rivers, springs, grasslands and different kinds of wild life species while many of these things are non existent on the map of the present. As members of the community were concerned of and alarmed by the situation, an intensive discussion that took long time was held before preparation of the future map. They agreed on the fact that every member of the community should take part in the rehabilitation of the environment to make their future map a reality. The other use of the mapping process, as stated by Mr. Aman, is that it created a forum on which the youth would learn traditional knowledge and environment related issues from elders. He said, “the youth who were with us on the mapping process do not know most of the rivers, trees and sacred sites that were mentioned by elders on the map of the past. Apart from learning these things, the youth regretted their loss, tried to analyse the causes for their loss and are motivated to reinstate them.”

Gete Aseffa, a representative of Gesse primary school, found in Bale Zone, Dinsho District, also presented a participatory mapping experience by school communities. Gete specially presented that the mapping by the school community, which also involved other members of the community, included preparation of an ecological calendar. The eco-calendar, as presented by her, contains traditional knowledge based seasons in a year and the various activities and traditional celebrations that are undertaken within each season. At the end of the day they found out that there are five seasons in the traditional eco-calendar while there are only four seasons in the formal syllabus they teach in the schools. She said, “we realized the mismatch between the two eco-calendars happened as a result of the fact that the school syllabus is prepared based on the national situation which does not take the realities of a particular area in to account. So we tell our students that the eco-calendar, which is relevant to our area, is the one which is prepared by the community and they have to know both”

Representatives of the Venda community in South Africa also presented a similar mapping experience.

After presentation of mapping experiences in different countries, including Ethiopia, participants of the conference were divided in to groups and discussed on four thematic areas. This was followed by group presentation and discussion on points raised by each group.

Finally the conference was concluded by stating way forward regarding the use of participatory mappings for sustainable life and development.
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 Melissa Mekonnen, MELCA Ethiopia 

The Mekonnen family has been living in the region for the past 25 years. They have seen the changes in the area over time. 

The Mekonnen family are farmers. They grow crops and raise livestock. They also have a small shop where they sell their produce. 

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Guyyaa Istaadiyoomin Madda Walaabu itti Miidhagee Oole

Guyyaan Muddee 16 bara 2003 gaafa istaadiyoomin Madda Walaabu, Roobe, hawaasa Godina Baale fi kesummooba bakkeewwan adda addaa irraa gara Magaalaa Roobe garee gaareen istaadiyoomicha kessatti walgahanii itti miidhagee ooleedha. Walgahinsii kun kan taasifame kuphaa miilaa ykn sochii ispoortii gosa biraa istaadiyoomicha kessatti walgahansii kun kan taasifame kuphaa miilaa ykn sochii ispoortii gosa biraa.

Kabajni Ayyaana kanan diraaqame, walaloowwan, sirboota aadaa, daawwanna meeshaalee aadaa garaa fi sanyii uumama, uffata aadaa, suuraaalee bineeldota bosonaa hawwisiifftu fi dhaadannowwan eegumsa qabeenya uumamaa ergaa dabarsan barattoota Yunivarsittii Madda Walaabu dabaleette barattoota manneen barnootaa sadarkaa 1ffaa fi 2ffaa Godina Baalee adda addaan dihihaatin miidhagee ooleera. Ayyaanni kun ayyaanota gosa kanan dura bales ta’e bakka biraatti adeemsifaman irra haalan miidhagee kan dihihaetedha.

Ayyaanicharratti ummatni kutaa haawaasa gara garaa 7000 caalu kan argame yoo ta’u kan keessaa 4000 kan ta’an barattoota Yunivarsittii Madda Walaabu dabalatee barattoota manneen barnootaa 50 ta’an naannoo piyaaqalkii Baalee fi Subba-Sabbataa irraa hirmaatanidha. Isaan hafan ammo miseensota hawaasa magalaalaa Roobe fi Gobbaa akkasumas araddaalaa baadiyyaana naannoo isaanitti argaman, kessummoota waaminsi godhameef, miseensota bulchihsa Godina Baalee fi gaazexessitotoo.

Ayyaanni kabaja guyyaa Addaa Lubbuqabeeyii adda addaa, Gadamsa Baddaa fi Hubannaa uumu Ujiirrima Qilleensaa kanaa kessatti waxay ku qoray jiru ugu caawin kala duwan qof ama ugu fahmo kala duwan qof. Ayyaanichaa sadarka sadiin raawwata. Sadarkaan duraa kan sadarkaa mana barnootaatti raawwatudha. Sadarkaa kanarratti miseensoti gumii SANYII mana barnoota tokkoo qofhiwwan garaa garaa aadaa fi baay’ina lubbuqabeeyii irratti xiyeyfatan qofhessan hawwaasaa... Gara fiula 19

Kabajni Ayyaana kanaa guutaamana guutaamaan guutuqadda barattoota, Kabajni Ayyaana kanaa, diraamaalee, walaloowwan, sanyii uumama, uffata aadaa... Gara fiula 20

Barattooti manneen barnootaa sadarkaa lamnafii Magaalaa Sabbataa fi Mana Barnootaa BLTO Magaalaa Sabbataa guyyaa Ayyaana manguddootoota fi hundeefama Sanyii waggaa 4ffaa qofhessan gaafa Amajji 30 bara 2003 Mana Barnootaa Sadarkaa 2ffaa Sabbataa kessatti haala miidhagaa ta’en kabajataniiru.


Akka qophessitootti ibsaniriiru, kaabuqaywaa jiru ayyaana kanan, kabaja guyyaa manguddootoota fi waggaa hundeefama Gumii Sanyii 4ffaa katabuu, kabaja bekumkaa manguddootaaf qaban agar-sisiiuf qof qanantii barattoota walitiin qaban cimsuuf qof saganteey Sanyii fi shooora manguddooti isu kessatti qaban ilaaqichisee hubaannoo hawaasaasaa ol gudu-disuu kan jadhanidha.

Kabajni ayyaaniicchaas sirboota aadaa, diraamaalee, walaloowwan, sanyii uumama, uffata aadaa... Gara fiula 20
manabarnootaa fi naannoo isaanif dhihes-
san. Kabaja ayyaaniichaa sadarkaa lam-
maffaa irratti Gumiiwwan Sanyii man-
neen barnootaa 3-5 ta’an toora tokkorra
jiran walitti dhufun qophiiwwan adda
addaa aadaa fi baa’ina lubbuqabeyyi
irratti xiyyeffatan hawaasa toora sanir-
ratti argamuf dhiheessu. Kabajni sadarkaa
saddaffaa kan sadarkaa Godinaatti qo-
phaa’udha. Sadarkaa kanarratti gumi-
iwwan Sanyii manneen barnootaa godina
tokko kessatti argaman hundi qophiiwwan
gara garaa qophessun waggaa’ti al tokko
valgahanii qophii isaanii hawaasa bal’aaf
dhihessan muuxanoos waljijjiiran. Ka-
baja kanarratti miseensoti gumii SANYII
manneen barnootaa Godina Baalee gara garaa
fi naannoo pirojakti Suba-Sabbataa irraa
qophii adda addaa qabatanii dhihaatanis
hirriiraan dirree istaadiiyoomichaa uw-
wisaniiru. Barattooti uffata aadaan,

Kaayyon inni ijoon ayyaanaa sadarkaa
godintti kabajamu kanaas eegumsa aadaa
fi qabeenfi uumamma akkasumas
kunuunsa lubbuqabeyyi adda addaa fi
naannoo akkasumas faayidaa beekumsa
addaa abboottii fi haadholi irrargar garaa
ilafchisee barattootti muuxannoos fi hu-
hannoo sochlissu isaanin muuxannoos wal-
jijjiirudha. Hubannaa fi muuxannoos kun
hamma danda’ame namoota baay’e bira
akka ga’u taasisufis kabajni ayyaaniichaa
miidiyaalle gara garaan ni tams’a’a.

Gaafa ayyaaniichii istaadiiyoomii Madda
Walaabutti kabajame kansa haawaani
Magaalaa Roobee fi Gobbaa akkasumas
gandoota baadiyyaa naannoo isaanii,
barattootti fi kessummo ti waaamichi
qabatanii dhihaatanis
hirriiraan dirree istaadiiyoomichaa uw-
wisaniiru. Barattooti uffata aadaan,

alabaal naannoo fi biyyooleessaan, su-
uraalee bineeldota bosonaa hawwisi-
iftuu fi dhaadannoowwan gara garaan
midhagsanii turan.

Hawaasni Godina Baale fi kessum-
mooti bakka erga qabatanii booda ay-
yaaniich akkuma aadaa Oromoo eebba
jaarsoliin eegalame. Isatti aanses Daay-
irektarri dhaabbata MALKAA-

Guyyaa Istaadiyoomin ...kan fuula 18 irraa ceehe

Qophiiwwan Ayyaaniicharratti dhihaatan
keessaa

Kaayyon inni ijoon ayyaanaa sadarkaa
godintti kabajamu kanaas eegumsa aadaa
fi qabeenfi uumamma akkasumas
kunuunsa lubbuqabeyyi adda addaa fi
naannoo akkasumas faayidaa beekumsa
addaa abboottii fi haadholi irrargar garaa
ilafchisee barattootti muuxannoos fi hu-
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barattootti fi kessummo ti waaamichi
qabatanii dhihaatanis
hirriiraan dirree istaadiiyoomichaa uw-
wisaniiru. Barattooti uffata aadaan,

alabaal naannoo fi biyyooleessaan, su-
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Guyyaa Istaadiyoomin ...kan fuula 18 irraa ceehe

Qophiiwwan Ayyaaniicharratti dhihaatan
keessaa

Kaayyon inni ijoon ayyaanaa sadarkaa
godintti kabajamu kanaas eegumsa aadaa
fi qabeenfi uumamma akkasumas
kunuunsa lubbuqabeyyi adda addaa fi
naannoo akkasumas faayidaa beekumsa
addaa abboottii fi haadholi irrargar garaa
ilafchisee barattootti muuxannoos fi hu-
hannoo sochlissu isaanin muuxannoos wal-
jijjiirudha. Hubannaa fi muuxannoos kun
hamma danda’ame namoota baay’e bira
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miidiyaalle gara garaan ni tams’a’a.

Gaafa ayyaaniichii istaadiiyoomii Madda
Walaabutti kabajame kansa haawaani
Magaalaa Roobee fi Gobbaa akkasumas
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barattootti fi kessummo ti waaamichi
qabatanii dhihaatanis
hirriiraan dirree istaadiiyoomichaa uw-
wisaniiru. Barattooti uffata aadaan,

alabaal naannoo fi biyyooleessaan, su-
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midhagsanii turan.

Hawaasni Godina Baale fi kessum-
mooti bakka erga qabatanii booda ay-
yaaniich akkuma aadaa Oromoo eebba
jaarsoliin eegalame. Isatti aanses Daay-
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Guyyaa Istaadiyoomin ...kan fuula 18 irraa ceehe

Qophiiwwan Ayyaaniicharratti dhihaatan
keessaa

Kaayyon inni ijoon ayyaanaa sadarkaa
godintti kabajamu kanaas eegumsa aadaa
fi qabeenfi uumamma akkasumas
kunuunsa lubbuqabeyyi adda addaa fi
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Walaabutti kabajame kansa haawaani
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gandoota baadiyyaa naannoo isaanii,
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hirriiraan dirree istaadiiyoomichaa uw-
wisaniiru. Barattooti uffata aadaan,

alabaal naannoo fi biyyooleessaan, su-
uraalee bineeldota bosonaa hawwisi-
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Guyyaa Istaadiyoomin ...kan fuula 18 irraa ceehe

Qophiiwwan Ayyaaniicharratti dhihaatan
keessaa

Kaayyon inni ijoon ayyaanaa sadarkaa
godintti kabajamu kanaas eegumsa aadaa
fi qabeenfi uumamma akkasumas
kunuunsa lubbuqabeyyi adda addaa fi
naannoo akkasumas faayidaa beekumsa
addaa abboottii fi haadholi irrargar garaa
ilafchisee barattootti muuxannoos fi hu-
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hamma danda’ame namoota baay’e bira
akka ga’u taasisufis kabajni ayyaaniichaa
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Gaafa ayyaaniichii istaadiiyoomii Madda
Walaabutti kabajame kansa haawaani
Magaalaa Roobee fi Gobbaa akkasumas
gandoota baadiyyaa naannoo isaanii,
barattootti fi kessummo ti waaamichi
qabatanii dhihaatanis
hirriiraan dirree istaadiiyoomichaa uw-
wisaniiru. Barattooti uffata aadaan,
Kabaja Guyyaa Ayyaana ...kan fuula 18 irraa ceehe

bareedanii miidhagee ooleera. Qophiih agarsiisa nyyaa, meeshaailee fi sanyii aadaa dihihaates kabaja ayyaaniemchaaf miidhagina dabalataa keneera.


Manguddooti kabaja ayyaanaa kanaarratti argamanis dargaggootii akka irraa barataan aadaa fi eegumsa naannoo baratoomay fi dhaabinsii kanaafis bulchiinsa deyga leb ayaa aaduunnoo xummaladii qaban dhihessaniiru.

Manguddooti muuxanno isaanii en-naa ibsan

Kabajaa ayyaanaa kanaarratti ittigaaftamtoota fi hojatoota waajjirraalee Barnootaa, Dargaggootaata fi Ispoortii, Eegumsa naan soo Bulchiinsa Magaalaa Sabaabtaa akkumaas barsiistota aaduunnoo babbarato manneen barnoota oo 8 dabalatee namootu 600 ol ta’an hirmanin in.

Guyyaa Istaadiboomin ...kan fuula 19 irraa ceehe

Kanumaan waalqabsiisanis Obbo Abaadir, kabaja guyyaa Ayyaana Aadaa, Lubbuqabeyyii adda addaadda fi Gadamaa Baddaa haala yaroo kamiyyuu irra caalma qabum miidhagaa ta’en kaba-jamuu isaaatti akka gammaddan ibsudhan fuul duras kabaja ayyaana kanaa miid-haginaafi hawaasa daddamaaqaasuu isaan dabalaa akka deemu shakkii hingbuq jadhanii kanaafis bulchiinsa godinichaa deggarsa barbaachishaa hunda akka godhu mirkanessaniiru


Mammaaksota
- Cubbuun bishaaanii harka buleen nama nayachiisa
- Ani badeen waan badee hina gal-chituu
- Okkoteen waaga hina beekne, onee bishaan kaanaaddhii
- Maqan erbaniis hiraara hina taatu
- Warabessi guyyaa yuusee beek-kachiishe
- Hammaatanis, hammaaranis, dhuma hin oolto
- “Maali fardi ni maraatee?” jedhe warabbessi harka “eed” dadhabeeyi
- Mucaan du’aaf dhalee warageegaan hina guddatu
- ”Yaa anaa durii” jette cirrin far-darraa kuuftee.
- ”Akka ganamaa seetee narra hina ejjetin” jette sorkooren
- Bakka loon hin oolee dhoqeeqee hina argani
- Leemman bareeddheef marqaan hina mi’aawu.

Gumiiwwan Sanyii Manneen barnootaanaa naan-noo Sab-baa Sabbataa irraa

Qophiiswan ayyaanimcha miidhagsan keessaa

Leenjiin kun ogeeyyota buufata biqiltuu bosona Subbaa-Sabbataatin kan kenname yoo ta’u, matadureewwan leenjiirratti ibsamaniiru turaan keessaa ibsa jachaannii akkaataa kunoonaa buufata biqiltuuf fi filmaattaa fi qopsessa sanyii, akkaataa qopsessa madabaa biqiltuu, dhaabinsa biqiltuu fi kunoonaa kan jad- han isaan yoo ta’an kanneen jachaan ibsam kannenee bakkee buufa biqiltuu wiirichiiratti barattooti gochaan akka baratan taasifamanuur.

Leenjiin akkataa Qabiinsa Buufata Biqiltuu Barattoota Miseensa SANYII Ta’anif Kenname

Dhuma leenjii kanaaarratti leenjiirratto leenjiintii faayidaa leenjii kanaarrax argatan ib- saniru. Halumma kanaanis leenjiin arga- tan qabinsaa fi kunuunsa biqiltuu mukaa bekkuunsa saayinsii osoo hindeg- garamin adeemisii turaan haal yaa’aa ta’en itti fufsisuuf akka isaan gargaaru himaniiru. Leenjiin argataan kutannoo biqiltuu qophsuuf fi muka dhaabaniin kunuunusuf qaban ture daran cimfsuu kan isaan kakaasu ta’u sib’anii beekkuumaa leenjiirratto argataan kanaas barattoota isaanitteri hafanii barsuuf waada galaniiiru.

Leenjiin kan kenname barattoota man- neen barnootta Talacoo, Dhufaa, Foo’taatu mintilllee fi Meetaa roobii irraa filataman 30f yoo ta’u baasii leenjii kanaaf barbaachisuu kan arjoome ammo Embaasi biyya Fiinlaand Itoophiaa keessa argumudha.

Kaayyoon ijoin leenjii kanaa barattootti qabiinsaa fi kunuunsa buufata biqiltuu ilaachisee beekkuumaa ammayyaa hamma tokko akka argatan fi biqil- tuwan manneen barnoota 4 isaanii kessatti fi naanoom jireeyaa isaanittii qoofhaa’an eeguu fi kunuunusuf akka itti fayyadamanidha.

Leenjiin kun ogeeyyota buufata biqiltuu bosona Subbaa-Sabbataatin kan kenname yoo ta’u, matadureewwan leenjiirratti ibsamaniiru turaan keessaa ibsa jachaannii akkaataa kunuunsa buufata biqiltuu fi filmataat fi qophsessa sanyii, akkaataa qophsessa madabaa biqiltuu, dhaabinsa biqiltuu fi kunuunsa kan jad- han isaan yoo ta’an kanneen jachaan ibsam kannenee bakkee buufa biqiltuu wiirichiiratti barattootti gochaan akka baratan taasifamanuur.


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Leenjiin kun ogeeyyota buufata biqiltuu bosona Subbaa-Sabbataatin kan kenname yoo ta’u, matadureewwan leenjiirratti ibsamaniiru turaan keessaa ibsa jachaannii akkaataa kunuunsa buufata biqiltuu fi filmataat fi qophsessa sanyii, akkaataa qophsessa madabaa biqiltuu, dhaabinsa biqiltuu fi kunuunsa kan jad- han isaan yoo ta’an kanneen jachaan ibsam kannenee bakkee buufa biqiltuu wiirichiiratti barattootti gochaan akka baratan taasifamanuur.


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Qoosaa

Namichaa tokkotu gaangee yaabbatee osoo adeemu nama harree yaabbatte hooman walitti dhuufaan. Inni gaangee yaabbatee haa harree yaabbateeti kofee nama itti kolfisusuuff waan barbadeef akkana jadheen

“Namichoo, malii wanti iti yaabbattee deemtuu? jedheen,
Inni harree yaabbatee deemus “Maali, maal nagaafattaa? Abbaa gaangee keettikee” jedheen jedheen.

Barataa Sisaayi Baqqalaa M.B S.2ffaa Waatoo irraa

Hiibboo

1. Ilkaan hin qabduu dheedhii nyaachuu hin dadhabdu
2. Osoo boossuu kofaltii osoo haatuu mar’attii
3. Gabaabaa qalbii dheeraa
4. Dheeraa qalbii gabaabaa
5. Bifaan gurraatii amalaan giftii
6. Lafarra kaattii saree fakkaatti
7. Jiraa du’aab baatu du’aa jiraa baatu
8. Calaq calaqqisee meetii sodaachise
9. Gaanama hiyyeesa galgala dureeesa
10. Ani lafan si kaa’e maaltu waaqa irra si baase
11. Afru taatee boolla tokkotti fincooftii
12. Ilmoon ni deemna ni deemna jettii haati ni teenny jettii
13. Ani silaalaa ati waaqa ilaalaa
14. Arraba hin qabuu daaraafi awara arraabdii
15. Yoo nyyaatu ni fayyaa yoo dhuugu ni du’a
16. Balbala cufattee sirbitii
17. Sangaa gurraachi bosona keessa deema
18. Baala fakkataa waaqarra kaata

Gumiiwwan Sanyii Manneen barnootaa naan- noo Subbaa Sabbataa irraa.
Deebii fuula 22 irraa ilaalaa
LEENCAA FI WARAABEassa

Gumaachoti- Barattoota miseensota gumii SANYII manneen barnootaa naannoo piroojaaktii Subbaa– Sabbataa

|----------------|-------------|---------|-------------|---------|--------|------------|-------------------|-----------|----------------|-----------|--------------|----------------|-----------|------------|----------|
**Walaloo**

**Ani Eenyu!**

Ani eenyu jedheen of gaafadhe

Jireenya gaararraa durumaan jiraadhee

Way yaa rabbi kiyya durumaan salphadhee

Aadaa koo dagadhee

Amma garuu

MALKAA Sanyii wajjin hundumaa baradhee

Gaaffii kiiya hundaaf deebii nan argadhee

Edaa bareedduudhaa faayaan Oromootaa

Yaa nama hubadhaa salphinni waan lamaa

Aadaa ofii wallaallaan

Naannoo ofii dagannaan

Faayidaa maal qabaa

Jireenyi ilma namaa

Kunoo arganneera fala rakkoo kanaa

Malkaa Sanyii wajjin ultra sochoonaa

Tokkon tokkon keenya osoo kana hubanne

Aadaa boonsaa qabnaa maalumaaf dagannee

Maanguddoota itti siqnee yoo gaafanne

Hundumaa hubannee barnoota argannee

Aadaa ergifannaa silaa duruu ganne

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**Fuullewwan Sanyii**

Barattuu Qananii Dammuu Turaa  M/B S. 1ffaay Gooroo Qerrensaa irraa
**MELCA’s Values**

- At the heart of MELCA’s work is recognizing the integration of culture and the environment/biodiversity, linked to this is the approach of endogenous development where people develop themselves from within, rather than being developed by outsiders.
- In MELCA we celebrate diversity while also wanting to promote equity in all we do.
- We draw our inspiration for our work from the way nature/the ecosystem works and want to keep learning about this.
- We want to be a pioneering organization, always learning and open to new ideas and change and where ideas are being constantly reflected on and developed.
- We greatly value teamwork and at the same time we want team members to take initiative and responsibility and to have deeply felt job satisfaction.
- We want an organization that is open, honest and transparent and that is accountable to all its partners (and to the wider public).
- We also want to be efficient, effective, doing high quality work and walking our talk.

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**MELCA-Ethiopia**

**Vision:** To see bio-cultural diversity conserved for health ecosystem and sustainable life.

**Mission:** To work for a healthy ecosystem, vibrant culture and improved lives of communities through developing and spreading innovative methods in Ethiopia.