

**ADDIS ABABA UNIVERSITY**  
**SCHOOL OF GRADUATE STUDIES**

**Study and Documentation of the Awura  
Amba Community Life Style and  
Identity**

**By: - ESKEDAR TESHAGER**

**October, 2010**

**ADDIS ABABA, ETHIOPIA**

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A Thesis submitted to the School of Graduate Studies of Addis Ababa University. In partial Fulfillment of the Requirements for the Degree of Master of Documentary Linguistic and Culture in Department of Linguistics and Philology

By: - ESKEDA TESHAGER

Advisor: - Graziano Savà (Dr.)

October, 2010

ACKNOWLEDGMENT

**Addis Ababa University School of Graduate  
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Approved by:-

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Advisor

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Signature

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Date

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Examiner

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Signature

*29 Nov. 2010*

Date

## ACKNOWLEDGMENT

First of all, I would like to thank my advisor Graziano Savà (Dr.) who had a crucial role in the accomplishment of this thesis by advising me and editing each part of the study patiently.

Secondly, I would like to thank my mother, Aynalem Bekele who helped me ideally and financially from the beginning to the end in my education life.

Thirdly, I would like to thank my friends, Akalu Gebremedhen, Azabe Alemayehu, Bereket Gezahegn, Daneal Asheber, Hiwot Demese, Haileyesus Flate, Million Addis, Peneal Hailu, SHEMELES Geberemedhen who helped me by giving ideas, materials and technical supports.

Of all, I would like to praise God (Amanuel) for helping me reaching where I am!

## ABSTRACT

The wide world is said to be becoming a district or village through globalization. Regardless of race, religion and level of civilization, people of the world are in the way to be one nation. The improvement in the means of communication, transportation and trade relationship facilitate the way towards globalization. Individuals' day to day life has been influenced by their surroundings. Nations and nationalities are being flooded by imported and imitated material and non material culture. International Medias, websites and newspapers help to communicate individuals in the same way. Nations and nationalities are running to have similar economic, political and may be religious culture.

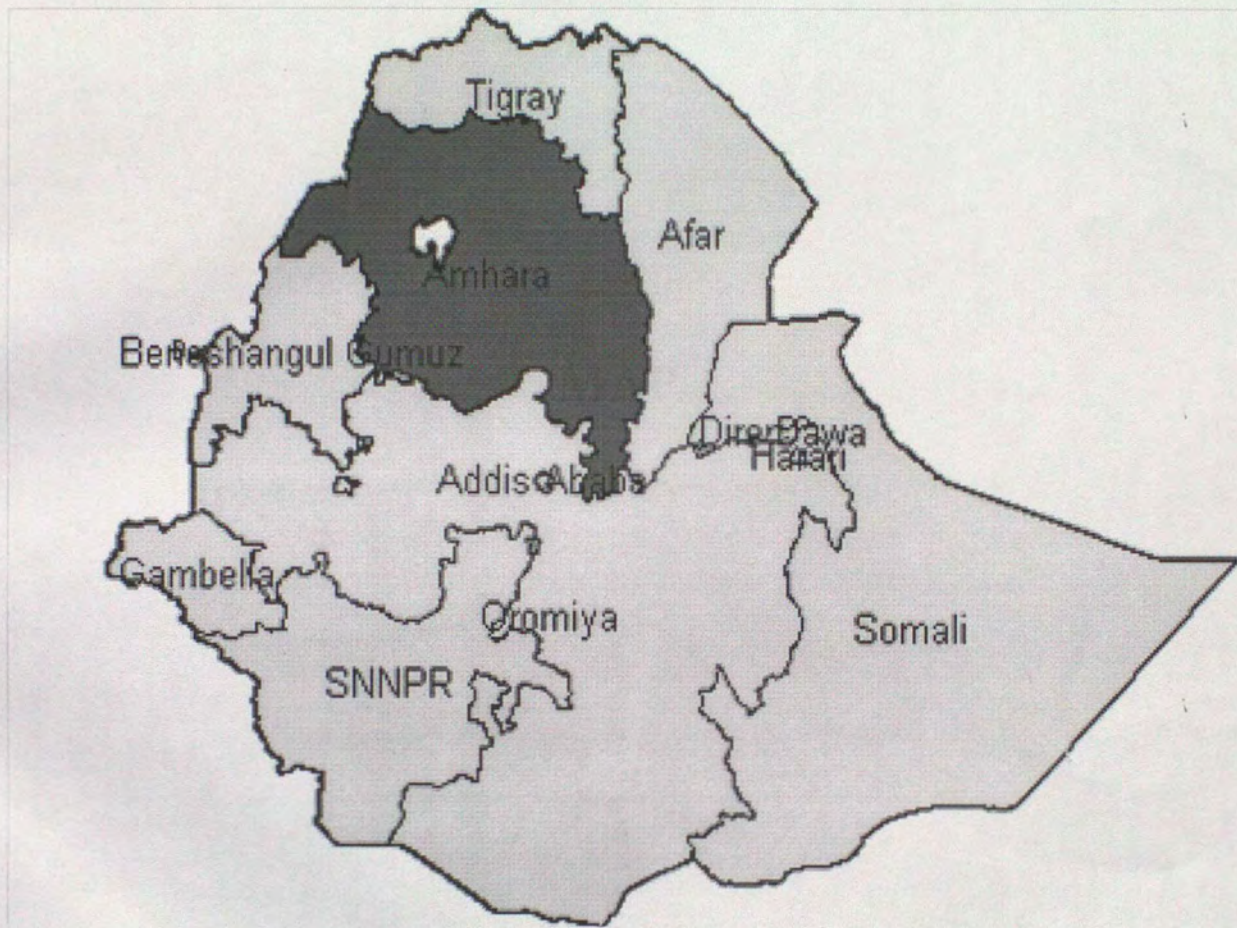
Opposite to the above idea a new community has emerged in Ethiopia, with its own philosophy of life style. This community was founded by a person called Zumra Nuru in Amhara regional state South Gonder zone Fogera district in a village named is Awura Amba. Zumra paid a vital role to create and shape the Awura Amba's identity in a way that possible and acceptable by individuals inside and outside the community.

In 1972 G.C Zumra founded Awura Amba as a new community with his followers. These people have their own way of life style: work habit, belief, gender equality, housekeeping, guiding principles and administrative rules. There are two main entities in Awura Amba, the "community" and "society". The way they stand to overcome different economic, political, religious and cultural crises pushed me to study this community. To achieve the objectives interview, observation and audiovisuals method were used

The number of Awura Amba community is small in number. For example, when they establish this community they were 19. Now the number increased to 412 gradually. Moreover, the number of elders smaller than the others. This put the society in danger that if they encounter any danger, their socio-cultural life will be disappeared. Whether they do not teach their culture for their children, it seems to be they are endangered. Fortunately, the Awura Amba community has discussion stage among themselves to share their life style. Further more, if tourists or scholars come to their land, or if they get stage wherever, they promote their life style every day.

# MAP

## ETHIOPIA



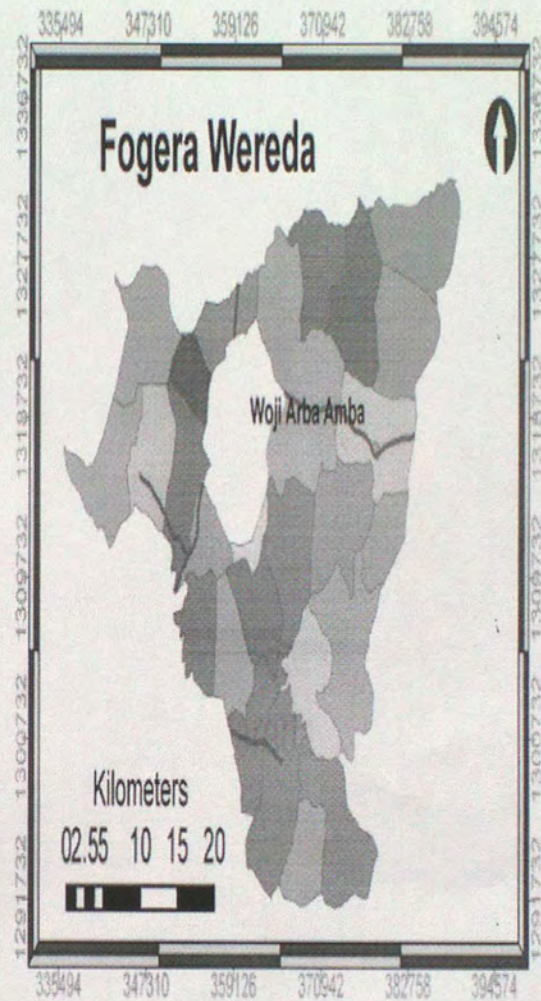
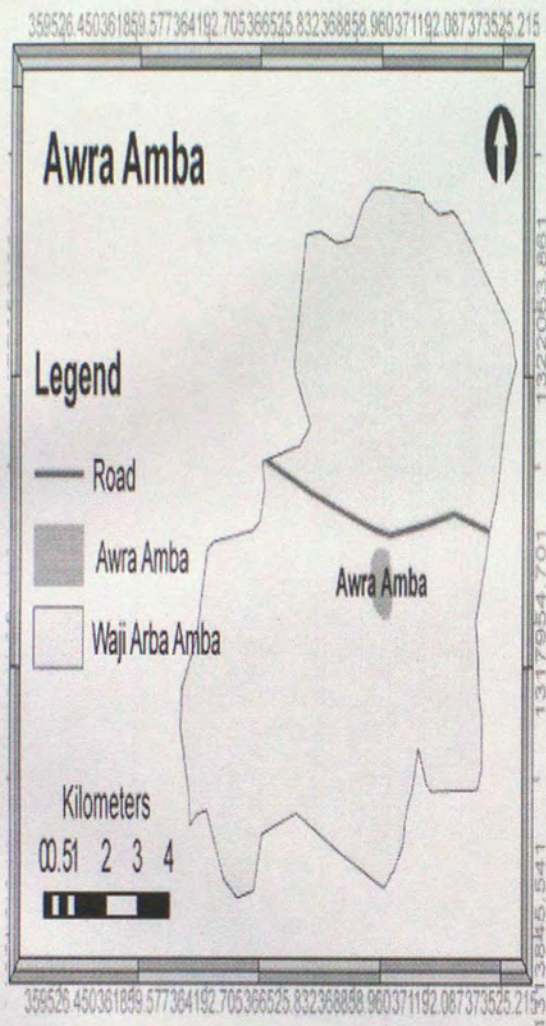
Source: Haileyesus Flate thesis 2010

# AMHARA



Source: Haileyesus Flate thesis 2010

# Awura Amba



Source: Haileyesus Flate thesis 2010



-1- Awura Amba or Turegn village

# GLOSSARY

Ale	Say
Allahmedrelahi dena negen	Thanks to God. I am fine
Amba	Village
Amesegenalhu	Thank you
Arba	Forty
Awura	Bull
Awura Amba	Originally, it referred to the refusal of a bull to leave the area. Now it refers to a village where the Awra Amba community lives/resides
balama st'ena	be faithful to your objective
bemetebaber	By helping/in collaboration
bemetezazen	By sympathizing
benagegn	If we get it
dehna	well
Derg	the name of political committee or a military junta that led Ethiopia from 1974-1991
Egziabher yemesgen dehna negn	thanks to God. I am fine
embi	no
enamertalen	we produce
Endeat aderk	Good morning
Endeat amesheh	Good evening

Endeat neh?	How are you?
anekam	We do not touch
Endeat walk	Good afternoon
Engna	We
Enkwan lezih abekash	Congratulation
Enkwan mariam marechesh	Ethiopian cultural greeting on the birth of new child.
enmelesalen	we return
eyeseran	when we are working
Genzeb	Property
Gobez	Clever
Gojo mewech'ia	start a new life.
Hest'anat	kids
Injera	Ethiopian cultural food made from flour and water mixed together
Lebalebetu	to the owner
nuroachen	our life
Tadagi	Kids
weddek'o	when it falls
wot,	Ethiopian cultural food made from different vegetables
yelemelemal	greening
yeselam	peaceful
yesewen	human's

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# CHAPTER ONE

## BACKGROUND OF THE STUDY AND ITS LIMITATIONS

Awura Amba is located in the Amhara region, south Gonder, 695km from the capital city of Ethiopia-Addis Ababa. It is specifically located in a district called Fogera. The Awura Amba community was originated from the Amhara ethnic group. The community members are from different religious background. The founder of this community is Zumra Nuru, known as “father of the village”, whose origin is from a Muslim family. In the 1972 G.C. Zumra established an egalitarian society: he realized his dream with 19 other people, who were his followers. Then, the place Awura Amba becomes one of the cultural tourist destination sites in the region.

I had the chance to visit Awura Amba in the year 2005 G.C while I was studying for my Bachelor Degree at Bahir Dar University. This opportunity at some extent provided me information about their life style: working habit, belief, gender equality, housekeeping, guiding principles, education system, etc, which inspired me to become a member in the “Society”, not in the “community”. I have known that there are two entities, “society” and “community”, in Awura Amba. The “society” in Awura Amba refers to a group of individuals who are not living in Awura Amba but those who accept advert and apply Awura Amba’s ideology. In contrast, the “community” refers to those individuals who live in Awura Amba beside accepting, adverting and applying the ideology. So, me, as a member of the Awura Amba society, I am act accordingly and promote Awura Amba to people I know. Additionally, this inspired me to select the topic and to study the community.

Awura Amba community members are currently about 412. Most of the community members are old women and men, these seems to be no new generation who could follow the trace of the elders. This situation puts the community’s existence in danger. This too, initiated me to study and document about Awura Amba community.

Along with its guiding principles, Awura Amba community has different ways of life from its neighboring societies. For instance; the marriage age for girls is after 19 and for boys after 20 with their own free will, not with the will of parents or other parties. Zumra has succeeded in realizing his vision on; gender equality, Harmful and undesired traditional practices, theft, gossip, begging and disloyalty are all highly unacceptable and condemned as well. Everybody in the community contributes to the development of Awura Amba in her/his profession/skill equally with no stereotype or other limitations. The disabled and elderly are entitled to share any of the community's products with the rest. Moreover, all members are privileged to necessary assistance in time of need. Mothers have the right to take maternity leave. Polygamy and lavish wedding and funeral ceremonies are improper and not practiced, etc.

On the other hand, this community has no religion. Instead they believe in hardworking and being good to everyone, irrespective of color, religion, race, age and sex. They have their own kindergarten, elementary school, clinic, guest houses, shop, mill, cows and Lorry car. There are 13 committees serving the community in different fields, such as law preparation, general development, weekly development, fieldwork deploy, complain hearing, problem solving, security, education, sanitation and hygiene, elderly and orphan care, delivering woman and ill nursing, reception and public relation, and lost money handling.

These things were not recorded before. But, some few years ago some scholars, journalists and volunteers wrote and documented some things about Awura Amba. But, this could only be taken as an effort while enough documentation about the Awura Amba has not been conducted yet. Furthermore, these days, economic crisis, politics, social problems, religious conflicts, and other undesired things are making life complicated everywhere around the world and everybody is rushing alone to win her/his life. But the Awura Amba people are still together, trying to win their life in the middle of all these complications. Hence, my study lays great emphasis on the way how and why this small community keeps on with its own life style, while at the same time manifesting its own identity.

## **RESEARCH QUESTIONS**

- What does Awura Amba community mean?
- What are the life philosophies of Awura Amba community?
- What are the routines of Awura Amba?
- How is the tourism industry developing in area?
- How does the Awura Amba administration work? And, what does its administrative hierarchy look like?
- What are the cultural values of Awura Amba?
- What are the guiding principles of Awura Amba?
- How do people in Awura Amba consider themselves?
- What is Awura Amba for the other communities?
- What is Awura Amba's vision in the future?

## **OBJECTIVES OF THE STUDY**

The general objective of the study is to write and document material and non material culture of the Awura Amba community identity. They are based on the field enquiry I made and to contribute a starting point for other scholars.

### **Specific Objectives are;**

- To collect the necessary data for the documentation.
- To identify core cultural values, mores and norms.
- To investigate the community's folklore manifests their identity.
- To record the culture of the community using modern recordings such as photo camera, video camera and texts.
- To show the aspects of Awura Amba community identity.
- To promote about the Awura Amba community.

- To contribute the preservation of cultural and historical materials.
- To protect the Awura Amba community's culture and values from death.

## **METHODS**

In This text I used different research methods to fulfill my aim. Such as; performance centered approach; interview, observation, and documentation by audio-visual aids are the main research methods which I used as a tool.

To feel and have clear image about the group I stayed from January 29 up to February 5 and participate in their day to day life. This moment helped me to have clear knowledge about the group and to document its life style in depth. I discussed with elders administrators and children of the group. To achieve the objectives both primary and secondary data were used. To gather the primary data, different methods of qualitative data collection techniques were employed. These included interview and observation. Instruments such as video camera, audio recorder and written notes were used to collect the data. To gather the secondary data sources like books, journals, websites, thesis and magazines were consulted. I also used as a method for this investigation is using written materials about the group. I read different journals, news papers, websites, theses and magazines about the community. Such materials helped me to have a good idea.

**Interview** Before I went to fieldwork, I planed and prepared what type of interview should be given for whom to get good relationship and intimacy with interviewees. I prepared open ended and closed ended questioners to gather information from the community. I made formal and informal discussion with the group leaders, visitors and neighbors. So, three types of interviews were employed to gather the raw data. Those are structured interview, unstructured interview and semi-structured interview.

Dunn (2000:52) explains that; “structured interview follow a predetermined and standardized list of questions. The questions are always asked in the same order. At the other end of the continuum are unstructured forms of interviewing such as oral histories. The conversation in this interview is actually directed by the informant rather than by the set questions. In the middle of this continue are semi structured interviews. This form of interviewing has some degree of predetermined order but still ensures flexibility in the way issues are addressed by the informant.”

By structured interview I gathered information from the thirteen committees. By unstructured interview I gathered information from the founder and the public relation administrator. Furthermore, by semi structured interview I gathered information from the tourists. Generally, detailed long and short interviews are used to collect qualitative data. Therefore; in order to get the necessary information I conducted interviews with different responsible people. Specially, interviews I made with the founder of the community Zumra and the public relation of the community Enaney helped me to develop the concept I have about the group.

**Observation** To get authentic data, observation is the best method of gathering valuable information. Because what people say and do may sometimes contradict with one another. Thus, observation is the best solution to get the information from the community views and knowledge. First I told my aim to the public relation administrator of the community. Then she gave the necessary information and she told the community members to help me when I ask them. They were cooperatives in every aspect. Because of this, I could observe them as far as I want.

**Audio-visual Aids** are important sources for data collection and documentation; this study has also recorded materials which could explain what Awura Amba community identity is. There were problem of man power. But as far as I could few available aids such as; text, photographs, sounds and films are already prepared and documented.

## **SIGNIFICANCE OF THE STUDY**

I hope this thesis may bring in substantial important at the end of the study. So it will;

- Contribute to future uses by documenting one of Ethiopian cultures,
- Provide valuable information for similar fields of study,
- Serve as a reference to the identity marks of Awura Amba community,
- The study may make contribution to the complicated problem of identity crisis and change that place due to consequences of social cultural contact.

## **SCOPE AND LIMITATION OF THE STUDY**

The scope of this study is generally focused on Awura Amba community identity. Particularly it tries to show the past and the present situation of Awura Amba community. Furthermore; each situation has different perspectives. For instance, the past situation explains the self name "Awura Amba", the foundation of Awura Amba, the challenges of Awura Amba and fundamental principles of Awura Amba. The present situation explains the ethnic background, religion, education, lively hood, popularity, cooperation, the guiding principles, the 13 committees, ceremonies, self image and image of others.

The limitation of this study is as follows. The basic problem is shortage of money. The minimum amount of money needed to conduct this research was birr 25,000; but, the department could provide me only birr 6,000. Another problem is, because of the department rule, I could not employ professional person. Therefore, I was cameraman, photographer, soundman, and interviewer in the fieldwork. Additionally, I was the editor of the documentary film and the writer of the text.

One of the objectives of the study is to examine the folklore of the community, where by their identity manifested. Some of the folklores I found are similar to those of Amharas' culture. The Awura Amba people were not willing to sing their song and to narrate tales; because, they work day and night. They said that we did not have time to tell you tales or to sing a song.

In addition, I was unable to equip myself with video camera, digital Audio recorder, laptop and iPod because of the insufficient financial support I got from the department. Therefore, I tried to collect those materials from different people, but still this was so difficult and it was time and energy taking. On top of these problems, I encountered, computer viruses as I was documenting my studying pieces on a flash disc and a computer, computer viruses gave me a hard time corrupting my data and so forth.

## CHAPTER TWO

### 2. THEORETICAL FRAME WORK AND REVIEW OF RELATED LITERATURE

#### 2.1. Theoretical frame work

Individuals, groups, communities, societies and nations at large, have their own identity. This identity is sowing by both material and non material culture. Some identities are universally applied by any one and everywhere regardless of time and place. But some are regionally specialized or limited to a particular group or place. This identity may be created or imitated from others and modified in a way that different kinds of identity are applied for a person, group, community, society and nation. Identity is a sign which helps us to separate one thing from the other.

Awura Amba as a community has its own identity. This may be created, imitated or copied from others. So what is unique or special to this community? Is Awura Amba different ethnically, culturally, ideologically from its surrounding people? Human beings are related and have close relationship with its surrounding. Both man and natural events affect this life style throughout history. Small groups conquered by large group, which resulted in losing their culture, language and existence. Minorities assimilated themselves with the dominant. As a result the dominant's culture practiced by avoiding the minorities. So, Awura Amba as a group is smaller than those who surround the area. Anybody can assume that Awura Amba's ideology, culture and way of life will be affected and influenced by other cultures. Therefore, is there any strategy which helps the Awura Amba to avoid this influence? How the elders convince the young to stand with their identity? How do the Awura Amba get new members, supporters and followers from the other groups? Is there any criteria? Which means, culture ethnic background and religious factors to be an Awura Amba? Is there any sanction or punishment for those who violet laws and rules of the group? Is it possible for an Awura Ambain to accept and follow others way of life? Can we say that Awramba is unique, easily

distinguishable from others? Is Awura Amba creating a new way of life which is not practiced before? What is the cause for such kind of life subjugation, civilization or alienation? These are the theories and hypothesis which are to be proved and analyzed.

This thesis mainly focuses on identity. Thus, first let us see some theories about what identity means, and its relation with the study and documentation of the Awura Amba community identity. "Identity is an umbrella term used throughout the social science to describe an individual's comprehension of him or herself as discrete, separate entity."<sup>1</sup> Therefore, I described Zumra biography and his follower movement in their day to day life. "Identity means, who or what a thing or a person is."<sup>2</sup> It implies that, identity is the condition or character that can identify the individual or the group. Based on this, I tried to show what Awura Amba community and their environment is. On the other hand, Identity and personality seems to be similar things. From this study point of view, personality can answer, "Who is the person or someone?" It describes about the individual. But, identity can answer, "Who is the group?" It talks about the group of community, society, people, etc. Every group has its own identity. Thus, this text mainly tries to explain the identity of Awura Amba community. According to Barth (1969:18) "identities are signaled as well as embraced, new forms of behavior will tend to be dichotomized: one would expect the role constraints to operate in such a way that person would be reluctant to act in new ways from a fear that such behavior might be inappropriate for a person of their identity, and swift to classify forms of activity as associated with one or another cluster of ethnic characteristics."

From the community perspective identity describes about the same conditions which can show its unity and also the aspect, which the whole group members have. Because of the guiding principles, Awura Amba community also has the same conditions, which can show their unity and also the aspect, which the whole community members has.

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<sup>1</sup> en wikipedia.org/wiki/identity

<sup>2</sup> Oxford word power dictionary

According to Donald N. Levine (1972:105), “the most important single determinant feature of the personality of an Amhara appears to be his identification with the parent or parent figure of the same sex. Like father, like son is both ideology and reality in Abyssinia. The attainment of ego identity is therefore normally a matter of imitation rather than discovery or invention. It represents an unfolding of dispositions that have been long internalized and steadily nursed by the consistent regards of an approving milieu.”

According to Harald Eidheim (1969:40), “the consistent thought not public use of such labels indicates that an ethnic identity is a topic of importance in relationships between persons carrying contrasting as well as similar identities.” However, “in philosophy, identity (also called sameness) is whatever makes an entity definable and recognizable in terms of possessing a set of qualities or characteristics that distinguish it from entities of a different type.”<sup>3</sup> Furthermore, Levine (1972:106), states that “with respect to psychosocial identity, the situation is slightly more complex; in that Abyssinian society does provide a variety of social roles for its males. For the most part, boys faithfully follow the examples of their fathers. This is true in the case of noblemen, priests, traders, and artisans, as well as for the great peasant majority concerning whom the following remarks are presented.” Identity is, necessarily, the product of the human condition in which we live and our relationship with others, or I can say that, identity is the result of a life long journey. Therefore, I tried to document Zumra’s biography from his birth up to now.

Different scholars describe and classify identity from different perspectives. For instance, childsafty website journal argue that identity’s classified as an individual’s personal identity, social identity or ethnic identity. For this study I can describe and classify identity from the aspects of Awura Amba community identity perspectives by adding cultural identity. There details are as follow;

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<sup>3</sup> [en.wikipedia.org/wiki/identity](http://en.wikipedia.org/wiki/identity)

**Personal identity**<sup>4</sup> is the way in which individuals define themselves in terms of their individuality and difference to others. This might include factors such as age, gender, nationality, culture, religious affiliation, disability, sexuality, interests, talents, personality traits, and family and friendship networks. The way in which person see themselves in relation to those around them, and what makes them unique, are all aspects of personal identity. Part of our personal identity is given to us at birth, such as gender, nationality and genetic history. Other aspects of our personal identity are formed during our early years of development and continue to develop during our life as we grow, mature, make choices, forge relationships and build an evolving identity for ourselves.

**Social identity**<sup>5</sup> is how we function within many different social situations and relate to a range of other people. Social groups may involve family, ethnic communities, cultural connections, nationality, friends and work. They are an important and valued part of our daily life. How we see ourselves in relation to our social groupings defines our social identity. Children who have been separated from their family or country of origin may become confused about their personal and social identities.

**Ethnic identity**<sup>6</sup> refers to a person's sense of belonging to an ethnic group. Ethnic identity is drawn from the realization that a person's thoughts, perceptions, feelings and behaviors are consistent with those of other members of the ethnic group. Ethnic identity recognizes that a person belongs to a particular group that shares not only ethnicity but common cultural practices. Furthermore, according to Anya Peterson Royce (1982:1) ethnic identity is a powerful phenomenon. It is powerful both at the affective level, where it touches us in ways mysterious and frequently unconscious, and at the level of

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<sup>4</sup><http://www.childsafety.qld.au/adoption/education/intercountry/module6/definition.ethnicity.html#content>

<sup>5</sup><http://www.childsafety.qld.au/adoption/education/intercountry/module6/definition.ethnicity.html#content>

<sup>6</sup><http://www.childsafety.qld.au/adoption/education/intercountry/module6/definition.ethnicity.html#content>

strategy, where we consciously manipulate it. Its power is also perceived and interpreted differently by individuals and groups, whether they are users of ethnicity, observers of ethnicity, or analysts of ethnicity. Ethnic identity is developed, displayed, manipulated, or ignored in accordance with the demands of particular situations.

**Cultural identity**<sup>7</sup> is the identity of a group or culture of an individual as far as one is influenced by one's belonging to a group or culture. Cultural identity is important for people's sense of self and how they relate to others. Additionally, cultural identity is who we are and how we are viewed by other people. Culture is an important factor in shaping identity. According to adapthandbook website,<sup>8</sup> our cultural identity defines who we are, and how we are viewed by other people. It is constructed very broadly, in terms of your association with a number of important social groups, including family, gender, place of residence, economic position, and ethnicity. Although none of these social groups on their own build the complete identity of a person, taken in combination they provide some of the basic elements of cultural identity. By explicitly understanding how individual people see these different social groups, many stereotypes can be addressed and challenged.

Identity, on the other hand, helps to identify how one community defers from the other. Since it is a vast concept, it has a variety of aspects. Different scholars mention the aspects of identity from different perspectives. For instance, according to S.Nombuso Dlamini (2001:200), "identity is centered on four criteria's of identification birth place, descent, language and history."

Rodolfo Stavenhegen (1996:66) explains the structuring of identities by saying objective and subjective attributes. Objective attributes that pertain to all members of the group or that

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<sup>7</sup> <http://strategy.wikimedia.org/wiki/>

<sup>8</sup> <http://www.saskschools.ca/curr-content/adapthandbook/learner/cogdev.html>

characterize the group language, race, religion or territorial concentration, as a whole. Subjective is in contrast, attributes that are individually held beliefs, feelings and motivations.

Contextualizing the above assumptions Levine (1972:13) wrote about the traditional bases of cultural identity among the Amhara as follow: "Vis-à-vis outsiders, the Amhara identify strongly with their religion, language, and racial characteristics, though not so fanatically as to preclude their toleration of other groups as part of a common nationality."

Therefore, generally, I can compile the aspect of identity as follow: the growth of generation, ethnic backgrounds, physical appearances, physical abilities, religions, political situations, economic growths, languages, social behaviors, social classes, knowledge, experiences, possessions, popularities, reputations, places, thoughts, attractiveness, age, sex, relationships, academic abilities and performances, values and moral standards, dreams and imaginations, personal goals and hopes for the future, emotions and feelings, gestures and mannerisms, feelings of belonging to the community, feelings of being unique or different etc. When I say these are the aspects of somebody's identity, it is to mean that is recognizable or known by the member of a group (themselves) or by another group.

As mentioned earlier, identity is a vast concept and its aspect is broad too. Also, as it is known one community might have similar identity to the other, and in contrast, ones community might have totally different identity to the other. On the other hand, every community has its own unique traits. But, it is not that much necessary to document similar or known things. Rather, it is better to document the different or valuable aspects of the community, because the documented material can be used as a data base, if the actual cultural feature may be disappear. So, it contributes to the preservation of cultural material for the future uses. Therefore, this study initiates to document some aspects of the identity of Awura Amba community which is different from the others.

## 2.2. The Awura Amba in existing literature

Ethiopia is a multilingual, multi-ethnic and culturally pluralistic country. It has above 86 languages. The federal working administrative language is Amharic. Some Amharic speaking groups live around Gondar as in the case of Awura Amba. Zumra dreamt to establish a community like Awura Amba since he was at the age of four. As a child he had some responsibility. What was the responsibility of child in Amhara culture? Let us see as follow:

Levine (1972:97) writes that following a long and indulged infancy, the Amhara child is early taught the rudiments of work responsibility, at the age of three or four, children are given simple chores, such as shooing chickens from grain drying in the sun or collecting bits of firewood. Somewhat older children are expected to protect the crops against birds, farm animals, and baboons. The Amhara becomes apprenticed in the main vocation of his childhood, tending the herds. Almost as soon as he can run about, and six year old shepherds play a crucial part in the Amhara economy.

When I searched and read materials, about Awura Amba community, I got some related M.A.thesis that studied it. Their objectives of study and mine are different. My study focuses on documentation. So, I try to relate their study with mine as follow:

Abebaw Yirga (2007) studied "The cross cultural experience of Awura Amba community children at primary school: implication for multicultural education." The objective of his study was to examine the cross-cultural experience of the Awura Amba community children at primary school and its implications for multicultural education. Specifically, his study deals with the explanation of the Awura Amba community in three stages. Those are entering the research site, the Awura Amba community and the school. Under the Awura Amba community he describes about the naming and its foundation that made the Awura Amba community unique. He saw the diversity of the Awura Amba community based on age, religion and gender, the pre-primary school of the Awura Amba community, the cross-cultural

relations of the Awura Amba community, the Awura Amba community's children cross-cultural relations, in the school, in the classrooms, in break times, in extracurricular activities and outside the school compound. At the school level he describes about the curriculum, the teachers the school and the community. Then, he concluded as follows:

“The pre-primary school has a great role in socialization of the Awura Amba children this kind of socialization makes the Awura Amba children more ethical, respectful, orator, more of mono cultural, and hardly aware that other realities can exist. Even though, one of the goals of any preschool curriculum is to help the young child move from her or his sheltered family unit in to a much more complex environment. According to (Kendal, 1983), the Awura Amba pre-primary school has no formal curriculum and children do not learn about other communities and their cultures at all. And this resulted in the presence of ethnocentrism, the tendency of judging other communities from their own (Awura Amba's) perspective, believing theirs to be the only 'right' or 'correct' way to perceive the world; because according to Bennet, Hammer and Wiseman (2003), individuals who have received mono cultural worldview. So they are unable to understand and experience the difference between their own perception and that of people who are culturally different.”

Furthermore, he stated and explained these sentences in his conclusion. “Schools are the place where children learn different cultures and acquire knowledge that helps them in their present and future life. In the Awura Amba primary school, the Awura Amba children have a warm reception from the very beginning than the surrounding communities' children. The Awura Amba primary school gives priority and deliberately includes the Awura Amba community children in all extracurricular activities of the school. Both the Awura Amba and its surrounding communities did not critically understand the benefit of the inclusion of one's experience.” And so on.

I agree with his conclusion to some extent, because of my observation in the field. For instance, the Awura Amba children are more ethical, respectful and orator. Additionally, I could observe the Awura Amba community is well known by the surrounding communities.

The Awura Amba community look themselves as a model. They consider like they are on 'right' or 'correct' life style. On the other hand, other surrounding communities in order to fulfill their work administrators' objectives or by making group, they come and visit Awura Amba to share their good experiences.

Genet Gelana (2008) wrote the thesis "Women cultural role expectations and their participation in functional adult literacy programs: (A comparative study of Awura Amba and Ater Midir communities' south Gonder zone.)" The objective of her study was to examine women cultural roles in Awura Amba and Ater Midir communities and their implications for their participation in functional adult literacy programs. Specifically, her study deals with the explanation of arrival and reception in the research sites, names and foundations of the communities, women cultural roles, women's socializations to the culturally ascribed roles, women perceptions of their roles, education, under this she described what is education for Awura Amba community and Ater Midir community, education for whom? (education and women), under this she described women and education in the Awura Amba community and Ater Midir community, functional Adult literacy program in Awura Amba community and Ater Midir community, finally she explained women and functional Adult literacy, under this she described enrollment, absenteeism and dropout, classroom participation, achievement and subject choice. She concluded as follows:

based on the study of women cultural role expectations and their participation in the functional adult literacy program(FALP), one conclude that women and behaviors as men are confident and develop positive self-concept about themselves (Awura Amba) than those who grew up having roles and behaviors different from that of men (Ater Midir). This conclusion is in line with the finding of Evans (1995) who argued that the perceived differences in male and female roles and capabilities inculcated through socialization resulted in women lack of self-confidence and self-esteem. Moreover, the cultural role of women have implication for their participation in functional adult literacy programs that while it has no effect different from that of men in the case of Awura Amba, in Ater Midir it resulted in achievement there low

enrollment, classroom participation and achievement there by leading to different subject choices when compared with men in the area. This conclusion on the other hand, is similar with Eccles (1986) found out. She wrote that the gender role of women and how they were socialized towards these make them think that they are appropriate only at home and hence reluctant to be enrolled in the school, less expectant of success and choose subjects either provide them the opportunity to fulfill or are consistent with their self image.

I agree with her conclusion. I also observed both women and men are treated equally. Their work is depending up on capacity not gender. They have self confidence to express their feeling or to do things. Furthermore, they work together in different situation.

Haileyesus Flate (2010) wrote "Cultural change in the making: the case of Awura Amba community of the south Gondar." The objective was to undertake a scholarly enquiry into the causes of changes in core cultural values, and mode of social organization among the Awura Amba community during the past two and half decades and its implication for the Awura Amba constituency and the majority of Amhara society elsewhere, at large. Specifically, his study treated the Awura Amba community through four stages. There are description of the study area and study community, contemporary life principles and world views of Awura Amba community, contemporary culture change of Awura Amba as compared to traditional Amhara practices and contrastive image of the Awura Amba community. Each stage has more details or subtitles. For instance, in looking in to the contemporary culture changes of Awura Amba as compared to traditional Amhara practices, he describes changes related to personal hygiene and environmental sanitation, community organization and leadership style, work culture, livelihood and socio-cultural practices. Then, he concluded as that:

"Based on the findings of the study on the contemporary cultural changes, the case of the Awura Amba community which is found in South Gondar of Amhara Region, it is possible to generalize that the community created vital and distinct cultural values and practices among

the conservative Amhara societies by totally rejecting their original traditional practices which have been prevalent since their foundation period of 1986.

Furthermore, he stated and explained these sentences on his conclusion. One of the impacts of contemporary cultural changes of the community is the establishment of sex indiscrimination of works, common decisions, fairness and equity distribution of any resources. The causes of emergence for the Awura Amba contemporary cultural change was the apprising of Zumra against the patriarchal system which has been observed in the society. The Awura Amba community is considered as one family member, their cooperation and helping each other are revealed in their daily communal lives. The impact of contemporary culture of Awura Amba community brings a paramount change of the overall life of the community. The Awura Amba marriage and funeral rite are considered as tremendous changes in the contemporary Awura Amba. It is possible to say that the Awura Amba contemporary cultural values are the reflections of both the modern culture, and biblical principles. Based on the findings, the Awura Amba's contemporary cultural value except their faith is ranked first from all traditional cultural values of the nation. The Awura Amba community believes in the presence of God; they call him "Creator". The research findings indicated that the neighboring community's youths and young children are more attracted by the contemporary socio-cultural values of the Awura Amba community than the adults do; because they are not immersed in the deep rooted conservative Amhara cultural values as adult men and women. Based on this study, continuous awareness creation and experience sharing of the existing reality and values of Awura Amba like work, culture, gender equality, family planning and perception of modernity in any aspects of life (wise use of household resources, sanitation, avoiding of extravagance, intoxication, harmful practices, etc.), can be adopted throughout Amhara society, in particular and in a nationwide in general, if it is free from any religious matter. In Awura Amba the only privileged group is community members, (they are 333 individuals), whereas, the 79 associate community members are deprived from any benefits of Awura Amba, except the place that they build their home. The Awura Amba community's administrative bodies are playing a pivotal role for both the democratic features and overall activities of the community.

In Awura Amba, there is a big change from one year to the other. And also they want to have better life style. I also observed their change in different perspectives. So, I agree on his conclusion. Haileyesus study explained the cultural changes from the Amhara people in details. On the other hand, my study describes and documents the present and past history of Awura Amba. There for mine and Haileyesus studies have difference because my study gives emphasis for their whole life style in details not only their changes.

On the other hand, other persons wrote some articles about Awura Amba on different internet websites. They differ from one another. They do not collect and documented together before. Therefore, I tried to collect and documented some of them, which has some relation with my study. For example, Haile Michael Mamo<sup>9</sup>(2006) wrote an article titled “Awura Amba: A community resolute to self-help.” His article was written based on his feeling after his visit to Awura Amba. He presented how the guides show their heritages for tourists one by one. It is a good example let us see some of his ideas:

Upon arrival in Awura Amba, we were met by two ladies who appeared to be in their early 30's and we were lead to a shed that was used as a guest receiving area. We were told before we are allowed to visit the community they require all visitors to first describe the purpose of their visit. They wanted each one of us to tell them why we came to the community. I told the ladies this was my first time to hear about this community and I felt I can learn firsthand about what they are actually doing by visiting the place. Other visitors gave similar reasons as the driving purpose for their visit.

Our lady guide briefed us that the community was established as a result of the vision of the village chief and founder known as Zumra. Zumra is a soft-spoken man who

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<sup>9</sup> <http://www.ethiomediamedia.com>

appeared to be in his sixties. He told us that all the clothing that he was wearing was manufactured in the community. Zumra told us that he had a dream in 1964 to establish this unique community, but his ideas were not well received. For 30 years he traveled from town to town looking for a place to establish a community according to his vision. He established the present community in 1993. In the earlier years, Zumra was regarded as a deranged individual by people who heard him share his dream for a new community and that no one took seriously.

At the end of the briefing, Zumra asked if the visitors have questions for him. One unique aspect of this community is that they are detached from all established religions that have existed in the area for hundreds of years. Community members do not belong to any religion; there is no place of religious gathering in the community. Zumra explained that they simply believe there is one higher being that made life on earth possible and the community practices and promotes just living characterized by honesty, hard work, respect for the elderly, and kindness to others. The community puts more emphasis in the manner people live day to day instead of on affiliation to any religious institution.

The Awura Amba community was established on 14.1 hectares of land. It currently supports 400 residents. It has a school of its own, a nursing home for the elderly and disabled, a childcare facility, a cottage industry producing different kinds of garment, and a farm producing food for the community. Though there are a number of persons from the surrounding communities that have expressed interest to join the community, Zumra explained that due to limited land and the current population size of the community they cannot allow new members to come and join the group.

The school that teaches basic reading and math skills is housed in a mud building. A slogan on the wall of the school admonishes all the students to be honest in all their dealings with their fellow men. It also promotes a strong work ethic for members of the Awura Amba community. Shelves made of mud are used to display donated books. These books are shared by all the students. The school offers instruction only up to the grade 3 level and those that want to advance their education can join the public schools located further away. The school facility is shared both by the children and adults on a shift basis.

After touring the school, we were led to the nursing home where we met seven elderly residents that were cared for. The elderly have rest area for day time and each has a separate bed for resting. The community provides the elderly with three meals a day; and volunteers bathe them twice a week. It was emphasized to us by our guide that the community does not desire to see people who have contributed a great deal to the community become beggars at an advanced age when their health fails. Mothers with young children are also provided with a free childcare facility so that they can resume their normal tasks in the community after childbirth. An assigned attendant looks after the welfare of all the young children whose parents are working.

Next we were given a tour of a model home built by the community. One of the benefits of community members is they will have a house built for them. Each home is equipped with a fuel-efficient stove designed by Zumra himself. The stove is elevated from the ground to prevent accidental burning of young children and has a vent to release smoke outside the house. The stove is also said to conserve fuel.

Inadvertently, it was Sunday when we visited Awura Amba and there were hardly any idle souls walking around. We were told they work every day and the spoils of their

effort are shared equitably by community members. This is the closest to a class-less society I have come across. We proceeded to the cottage industry facility that is located adjacent to the nursing home for the elderly. The cottage industry is used to produce clothing both for community members and to sell the extra to visitors to raise funds for purchasing other needs of the community. The cottage industry produces shirts, dresses, skirts, table clothes, scarf, hats, towels, blankets and many other forms of garment using attractive design. After we saw the workers in their normal duties at the factory, we were lead to the adjacent store where you can buy their products. We were amazed by the inventory control scheme they have designed. Products were neatly shelved, tagged, and priced very reasonably.

We were also told that community members are allowed to work for themselves during spare hours and sell their produce to supplement their cash income. Upon concluding our visit, we were taken to a room and each of the visitors were asked to record in the guest registry any comment they have about how to improve the community and to leave their contact information. For Non-Governmental Organizations (NGOs) that are seeking a community intervention opportunity that will actually make a difference in the lives of a rural populace, they can lend a hand to this group by helping improve the drinking water facility, by opening a clinic for basic health service, and by providing assistance to allow irrigation farming to make agricultural outputs more stable.

Action aid international<sup>10</sup> (2006) wrote an article titled “Awramba: the emblem of equality.” Here, the foundation and work habit of Awura Amba was listed as follow:

Men and women of the Awramba social group, South Gondar Zone of Amhara State, take turns in cooking, baking, weaving, baby sitting and performing other activities in

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<sup>10</sup> <http://www.actionaid.org/kenya/index.aspx>

and out of the house. Awramba community waves aside the long-entrenched cultural and religious norms, which forbid working on the various religious holidays. Hence, they are marginalized and targeted as social deviants by neighboring communities."As a kid I observed how my mother had a heavier workload than my father. Both spent the day equally toiling in the fields," says 55-year-old Zumra, a leader of the community. "My father's tasks ended at the fields but my mother's continued until late in the night," he said. This led Zumra to initiate the Awramba community where nowadays gender inequality or discrimination, harmful traditional practices and beliefs are history. "I questioned why things should go this way but nobody had answers," Zumra said. Unlike other neighboring communities that look down on blacksmith and potters, Awramba members give great respect to the workmanship of these social groups. Awramba members ensure that every member, young or old, male or female, learn to read and write. They discipline their little ones to respect all people. They are also unique in that they don't spend time or resources on ceremonies like wedding or funerals.

Andualem Sisay<sup>11</sup> (2007) wrote an article titled "Ethiopia: Zumra's new lifestyle perception." It is about Zumra's biography and some unique characteristics of Awramba community. It has relation with my study, which is explaining on the next chapter by saying; challenge, religion, livelihood, and so on.

As his mother recalls, her child began asking her the day she pried away a piece of meat from his mouth that he had got from a Christian kin of the Muslim family residing in the neighborhood. He was only two years old when he began posing his mother with challenging questions like: What is a Christian or a Muslim? Which animal's meat do Christians eat? How about others? Aren't they all human beings? Or do the animals belong to different religions? "As Muslims, we don't eat meat Christians eat," was his mother's response to the then child, Zumra Nuru Mohammad, who is now 61 years old and the founder of Awramba, a community which has no time for religious dogma except to work hard for what he calls the realization of heaven on earth by giving love to all humankind without disregarding ones religion. "Everybody I

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<sup>11</sup> <http://www.africanews.com>

ask tells me that mankind has one root some say that it started from Adam and Eve and others prefer to say it was Adem and Hawa,” says Zumra, who lead the Awramba community, located some 635 kms northwest of Addis Ababa. It comprises 104 households with a combined 388 population. “I decided then to ignore such lines, which create differences among human beings, and establish a heaven that has a place for all by giving love to each other and avoid all causes of conflict among themselves.” “In addition to the above points that cause differences, I always dreamed to see the day and a place on earth where women like my mother will be relieved from taking most of the work burden of a family. My vision is to see a society that doesn’t exploit children labor and takes care of the old that are unable to work due to various reasons. And that has been realized today in Awramba,” Zumra says. When he reached age 13, instead of going to school like his friends, he left his birthplace Este, Gojam, Amhara Region, and began traveling to neighboring regions in search of answers to his sociological questions. “Like my mother did, everyone I approached told me to stop bothering about these issues or I would go mad Zumra says. Finally when I turned 18, I decided to go back to my hometown, forgetting everything that was bothering me. I then got married to live the life that people call normal.”

Even after getting married, Zumra didn’t stop thinking about those burning life issues. After farming, he spent most of his time sharing his harvest with the old people who had been forgotten by the society and preaching his idea of creating a community founded on love and compassion for each other and that avoids all factors that can cause conflict.

Inappropriate words and deeds are the two major causes of conflict, according to the theory of Zumra. Don’t do to others what you don’t want done to you is the bottom line of his theory, a passage from the Bible. However, he has never read it or heard it from church or school as he is illiterate. My mother and the rest of our family kept on criticizing me as a person who spends his time and money for Baed (people who have no blood ties with our family). As he got tired of their constant criticism, Zumra left with his wife and kids and began living in a different area in the region known as

Awramba. The people of Awramba gave him their attention and welcomed his idea of creating 'heaven on earth.' In 1972 when he first settled in Awramba, there were 66 households who agreed to live according to his new lifestyle. As other people in the surrounding districts politicized his activities and began accusing him, he began to realize what he dreamed of since childhood wasn't going to be easily realized. "These people mainly did not want to hear about women's equality to man and children's rights," says, Enaney Kibret, a member of the community engaged in guiding visitors around the community. "They are also upset because we work every day regardless of holiday and Sundays, which they don't because of their faith. But, our faith is based on working hard for the betterment of our lives and supporting people who deserve our help," she says. "We have made lots of sacrifices, ranging from imprisonment to displacement," Zumra recalls. After eleven years of exercising his new life with the community, he ended up in jail for six months without appearing in court and not being told why he was arrested. "I later realized their intention was to frighten us and stop us from living the life we chose," Zumra says. As a result, by the time he was released from prison in 1993, the number of his followers had declined to 19 from 66. In the final days of the Derg regime in 1989 when they heard that the neighborhood is going to massacre Zumra and all of his followers, the whole Awaramba community left their homes in the middle of the night and descended on Bonga town in southern Ethiopia, to save their lives. "After the change of government we came back to Awramba, all the fertile lands we used to own were taken over by those people who were against our life style and we were forced to settle on this land that we are on today," says Enaney. Not giving up on their belief, the community then decided to be engaged in making handmade traditional clothes for a living. "Agriculture is not the only means of development; we can work and grow by developing the traditional way of cloth making to a modern one," says Zumra. According to Zumra, due to the government's promotion of their strong work ethics and provision of electricity and telephone to the community, his idea of creating heaven on earth is finally receiving attention and they are now able to receive visitor's every day. Currently, government is also promoting their working culture as part of cultural tourism by bringing other communities to

Awramba to duplicate their experience in other parts of the country. Currently, the community is building guesthouses for researchers and visitors.

Some unique characteristics of Awramba community, Their culture of working hard together without sex discrimination and sharing the profits they earn at the end is one of the unique traits of Awramba community, making it very different from the rest of the society. The community does not observe any kind of religious practice at all. "As human beings of one common root, our faith/religion is to love, support each other and live together, avoiding all the things that cause conflict among human beings," Zumra says. It looks like a communist utopia, but a member of the community has the right to work privately, out of the common working hours and make his/her personal wealth. For this reason next to everyone's bed in every members home is a set of weaving apparatus. "People always ask me if I read communist or religious books; I tell them that I am an illiterate farmer and don't know or need to read books to know about life, since the books are written from our real lives I learn from what I see in the real world," he stated. The community is also known for its innovative way of housekeeping. The way they designed their cooking area, which makes their houses free from smoke and reduces the energy they use by 90% as compared to the way the rest of the society cooks, is exemplary. Unlike other communities, Awramba is known for refusing food aid from donors. "We will never take food aid from anyone. If anybody who is in a better position than us is interested in supporting human beings like we do, let them support our development effort by providing us with technical assistance that our community lacks," Zumra says. The commune also dresses in its own hand made clothes, which Zumra easily copies from modern clothes and even adds his creativity to it. It is also known for implementing social protection for elders. The community takes care of the elders in a special care house built for them. The honesty of the people and their outlook on promoting only the good of humankind are also among the unique characteristics of the Awramba community. The community is divided into 13 committees that comprise among others: elders care, child care, and

development committees. Keeping in mind their belief of creating a heaven on earth, currently two children of the community have graduated from university, while nine others are taking university courses in different parts of the country.

Eden Habtamu <sup>12</sup> (2009) wrote “Zumra Nuru: his Awramba community and his quest for utopia.” Like me, by using question and answer Ezega.com gather information from Zumra Nuru and his wife Enani Kibret. Let us see as follow:

Ezega.com: I am very pleased to have you for my interview, would you please introduce yourself, where were you born and where did you grow up?

Zumra: I am Zumra Nuru, the founder and co-chairperson of the Awramba Community. I was born in Tsimada Wogeda. I grew up in Esti Woreda in Gonder.

Ezega.com: What led you to come up with such astonishing ideas and to form this exemplary community?

Zumra: I came up with such an idea out of things that I have seen in my family. My parents were farmers. They both spent the whole day in the farm but when they came back home it was time for my father to rest but never for my mother. After she has been through the same tiresome day with my father, she had to do everything at home. She was expected to cook, clean the house, and us, the children, wash my father’s foot, serve the traditional meal. On the top of that, when my mother could not take care of the house on time, my father abused, insulted and sometimes harmed her. I just wondered why this had to happen to my mother as if she had extra strength or something. But I realized later that this was not an isolated event that only happened in our house, rather it was happening in all families. At the time, I believed (as I do now) that the man as a father and the women as a mother should be engaged in duties in accordance to their capacities and should both be respected and treated equally.

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<sup>12</sup> <http://www.Ezega.com>

The second thing I noticed was that the right of children is not respected in our society as it should be. Too often, children are engaged on duties that do not take into account their capacities for doing things.

The third issue I have is, all too often, the less fortunate and the old do not have anyone to take care of them. They may not even have anything to eat and a place to live. But the young and the stronger ones are having the good time and don't have time to look after the less fortunate ones in our society.

Fourth, I saw people hurting, killing, and stealing from one another. I knew that we as people were doing something to others that we would hate if it happened to us. I kept asking why? How do we differ from animals if we don't think and behave humanly? When I asked my parents such questions, my parents thought I was mentally ill person. But I could not get answers for my questions, nor proof that I was indeed mentally ill.

Ezega.com: How did you get the courage to teach your principles and succeed against all odds?

Zumra: I cannot answer such things. It is not completely a human thing. I did not learn such matters from anyone. I started asking questions since I was four. It is a gift from God – actually a responsibility. I have been through a very rough time, so you can say it is more of a burden.

Ezega.com: People are listening to you now and you have your community. Are you happy that you are past the time when no one was listening and you were considered mentally ill person?

Zumra: I shall say it is a bit better now than it was before. At least people are listening. But what matters to me is when people not only listen but also put our teachings into practice. Then I will be very happy.

Ezega.com: Do you believe that it is practical and realistic that you can persuade our society to follow such rules?

Zumra: That is exactly what makes me sick. I did not know how to tell what I am thinking and feeling inside. It's a burden for me. Sometimes I wish I could run away from my conscience, but I just cannot. The people that I love very much do not even understand me. I usually run away for a month or twenty days, just to find some break, but I will be back home again and start teaching although they considered me a mad person.

I am thankful for the acceptance we get from everyone for the past 5-6 years. I have been in trouble often and my community has also been in trouble often. We have been migrating from place to place just because people did not understand what we were trying to do. I am thankful at least that we are recognized as a harmless community now.

Ezega.com: What was your main goal when you formed the "Awramaba" community?

Zumra: Generally, in addition to my previous four points, I wanted to reach literate people everywhere so that my thoughts reach the larger population. I wanted peace and love among all human beings. I believe little by little people are listening to what we are saying. We have many visitors from Ethiopia and from all over the world. I just wanted to take out what was bothering me for a long time. I think I did a little to reach the human heart, but a lot remains for you, the next generation.

Ezega.com: Let me come to you, Enani. Zumra seems a bit tired with the speech he has been giving at different places. I understand that "Awramaba" has thirteen committees which help your community function properly. Would you mention some of them and their duties and responsibilities?

Enani: Okay, We have development committee which consults the community to be more productive and effective. Reception committee is responsible to welcome and comfort our guests and visitors. Complaint committee has the duty to listen to complaints and find solutions, even if it is rare to see complaints in our community.

Problem detectors, Hygiene, Security, Law Makers, Elders' supporters, Maternity nurtures, and field work facilitators are some of the committees.

Ezega.com: How many of the Awramba community members went on to get higher education? Are they contributing something back to their community?

Enani: As you know our number is very small. Five students graduated from universities and currently eleven are studying in different fields. Some of them are assisting us and others are working on their own.

Ezega.com: Regarding facilities in your community, what do you lack the most and hence need help from outside?

Enani: We need a modern weaving machine that can function easily and is more productive. The one that we are using is very laborious and less productive.

Ezega.com: I have heard that you have seventeen hectares of land for 403 people; is it enough for you community to live and farm on?

Enani: No, it is not enough. We have approached the government to give us more land so that we can be more productive. We may even export our products abroad and improve our living in the process. Everyone in our community is eager to work on any field. We just wish to have more land and some modern machines.

Ezega.com: Finally, what advice do you wish to give to your fellow citizens?

Enani: I believe the greatest treasure we have in this world is us human beings. Regardless of everything else, I wish we understand that we are from the same origin; we should love and respect one another. This is my greatest wish and advice to my fellow Ethiopians.

Ezega.com: I thank you indeed.

Meray<sup>13</sup> (2009) wrote "Awramba" She also wrote what she observed, listened, read and feel after visiting Awramba.

What a great name to a great community... we found some info in the guide: It's a small community, isolated, secular, believes that education is the key to development so one can find adults attending primary school, they are socialists, they believe in Gender equality and children's rights, the kids are not allowed to beg money from foreigners and visitors, the community charges the same price from locals and Faranji (white people) and the best way to support them is to buy the woven products they sell. We read, we were amazed, we thought it's interesting and surprising so we go on the bus. OH YEAH!!!! I'm in love!!!! Yes, my next trip to Ethiopia is planned!!! **AWRAMBA** I have to check that they really stand for what they declare. They are not secular, they believe in one creator, they didn't name him, the community members can believe as they wish... We got there on Tuesday; it's the community work day. Every Tuesday, they all work for the community, the productions and the money made from it goes to the community and helping the poor and the weak. EVERYONE works together: men and women are sitting under the tree, sharing the work.

They believe in honesty and love for all human beings. Children and women are respected and equal to male adults. They believe in good practice and in preventing disputes, they believe that if people will be good and nice to each other, it will bring good to everyone. The philosophy seems a bit naive to the cynical western visitor. To those who know Africa and the African culture it's a miracle: a social kibbutz here?? They follow the rules of equality, education, social aid to those whom are in need. Those practices are not common (so say the least) in this continent, and, hate to say it, but also in other "developed" areas... As I look back to my visit in Awramba I feel strongly that this is a truly unique community with important ideas that should be spread as wide as possible, to be an example of what people can achieve. This village,

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<sup>13</sup> <http://www.travelblog.org/> or <http://www.awraamba.com/>

and its unique ways are a food-for-thought when dealing with the issues that are being discussed this days of global financial crisis, cultures, values and religion (and violent acts in the name of religion and god) I believe that this community is the answer to those issues.

Generally, the above things can express the identity of Awura Amba from different perspectives. For instance, they explain about the ideology as well as the life style (visible things) that can consider like the aspects of Awura Amba. Every day the Awura Amba community speech has similarity for everybody. For example, when they explain about themselves for the tourists it is similar from year to year. And also, it is similar for one group to the other. But the above written materials have a little difference one to another from their explanation perspective. Based on my filed enquiry, I agree that both of them transfer correct thing about Awura Amba community. I think, at some extent the Awura Amba community life style is similar from year to year.

# CHAPTER THREE

## 3. DOCUMENTATION OF AWURA AMBA LIFE STYLE AND IDENTITY: DESCRIPTIVE

### 3. 1. THE PAST SITUATION OF AWURA AMBA

#### 3.1.1. The naming of Awura Amba

The name Awura Amba has its own history. According to Zumra Nuru, the founder of Awura Amba community, the name Awura Amba is derived from a former historical name- Arba Amba. When a Finland international NGO distributed water for all, some people from this NGO came to Awura Amba and gathered the community member to teach about "how to use the water." After they finished the session about the water, they asked the meaning of Arba Amba, and one of the religious leaders answered "The name was not Arba Amba that was Awura Amba. These generations demeans our history by saying Arba Amba. When we asked them the reason, they couldn't explain."

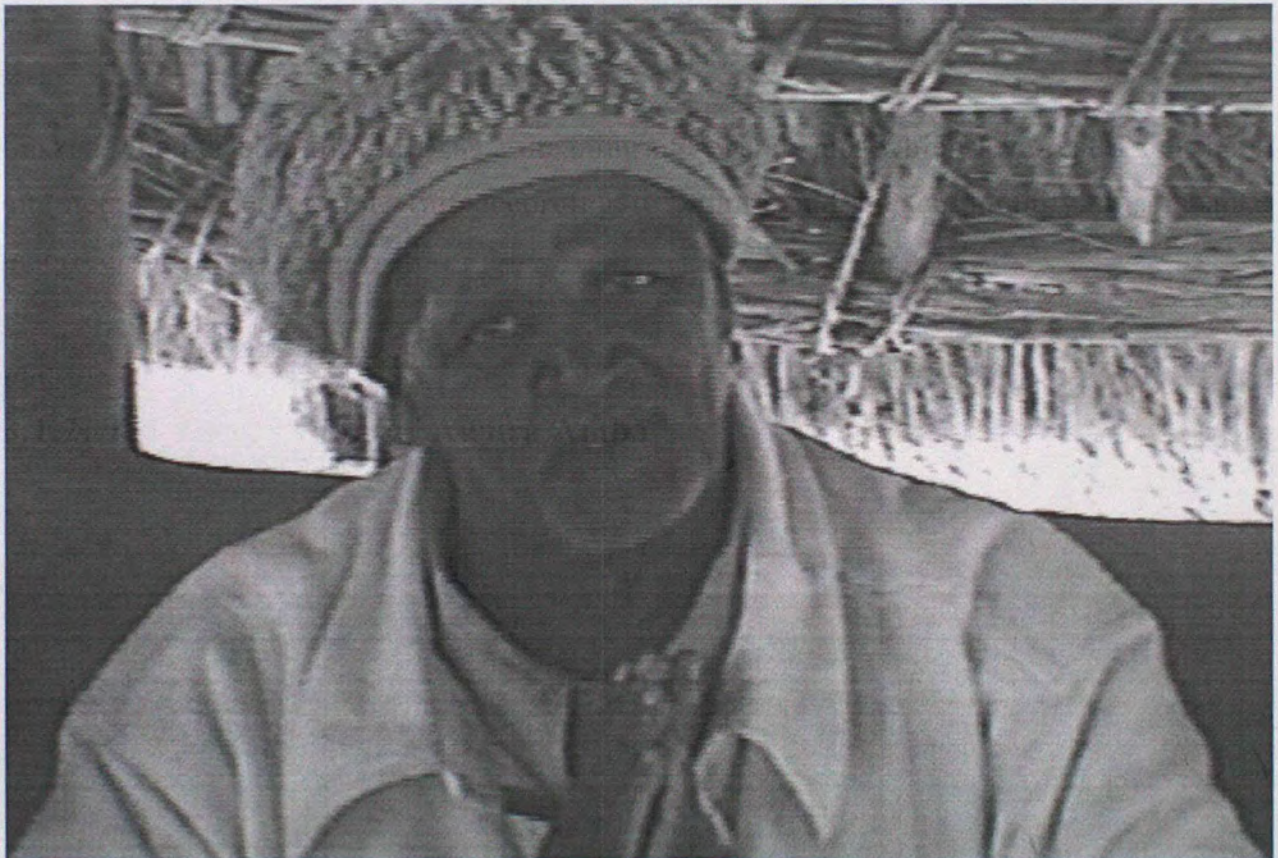
The people from the NGO asked another question; what is the meaning of Awura Amba? Then, the elder people told us the name Awura Amba means, "One bull came from the sea. When it arrived in this district, it set as its own country. The people did not love that bull. They did not know that bull before. To disappear (cancel) that bull the people tried many alternatives. But, the bull did not leave from that place. It does not accept. It says (embi). Therefore, the people say that the bull says no (Awraw embi ale)." So; the reason of the name was that speech event, which is "the bull rejected to leave the place".

After that time, we understood that we made a mistake by saying Arba Amba. Therefore, we agreed to call it Awura Amba, the historical name of the district.

Sometime later: journalists, tourists, promoters started using the name Awura Amba to address the district so that history revives.

I asked whether “top of a hill” as a meaning of Awura Amba which I’ve read from the internet is correct or not. But according to Zumra and his community this is an incorrect meaning.

### **3.1.2. The foundation of Awura Amba**



**-2- Zumra Nuru**

This year (2010) Ato Zumra received honorary doctorate degree from Jimma University. When I was in Awura Amba I asked about the foundation of Awura Amba from the founder of the community Zumra Nuru, told me that he raised several, philosophical but practical questions to his mom at an unbelievable early age, that he learned this when he became a grown up person. He said he was four when he began to notice things like this. He had four fundamental principles. The first one is gender equity. Zumra used to go to the workplace of the family along with his mom, the field, since his early age of four. At night when the family members returned home, he used to realize that every male family member rests whereas the second work cycle of his mom begins. This could not let Zumra to have a peaceful sleep with the rest of the family members but compelled him to accompany her in accomplishing her household chores. In addition to these routines, there were daily commands from my father to her. Mostly she used to be in a tight situation that she may fail to do what he ordered. He doesn't put these all tasks into consideration; rather he just shouted "Why didn't you do what I ordered to you? Why did you spend the time idle?" My father used to abuse, insult and sometimes hurt my mother. Watching this closer, Zumra started to ask questions like "Why does my father help my mother as she is helping him on the farm? Why this much exhausting jobs for her? Why women are considered like labor and men as a manager?" Zumra found this problem not only at his own home but also under many roofs. It was happening in all families. Is that because of power that she is considered as servant or labor? As he has extra power to force her to do many things at a time, why does not he use it to help her? Females are mothers, males are fathers. Both of them should be engaged in duties in accordance to their capacities and should both be respected and treated equally, Zumra believes.

The second one is the right of children. According to Zumra's explanation, children were expected and ordered to work beyond their capacity. And if they cannot do what they are ordered, they usually could get punished by their own parents. "Why do people prompt child labor? Why parents punish the children as they asked something difficult and hard for them?"

The third one is helping the poor, ill and old people. This is all about giving a hand to the needy people. It's encouraged to be there when someone is in need, as members are expected to be compassionate one with another. This also strengthens the social life among people in the community.

The fourth one is, being good to everybody, at all times. One is likely to do good things to somebody with no expectation of reward. Zumra said that, I saw human beings discouraging, lying, killing and stealing. This chaos must be stopped and human beings should live in a way they can be no danger to one another at all. Why they do like these? Why they hurt one another? It is better to do, before we expecting to get good things from the others, it shall be doing good for others.

When Zumra began to ask such questions his family used to say that your thinking is not of human being. You must be mad that you don't want to live with human beings. But, Zumra was sure that there was nothing wrong with him at all. His aim is to bring love, respect and compassion among the society. At the age of thirteen, he moved from his birth place Tsimada Wogeda to another place to get people, who might listen and accept his ideas. He used to travel to Gojjam, Wallo, and Gonder to preach his ideology. Fortunately, the people he met were not like his family. This kid preached for five years moving from one Amhara region to another region. The problem was that there was no one who could barely understand what this kid was talking about.

At the age of eighteen, he felt sorry for he couldn't get a person who listen to or ask him. So, he planned to go back to his family and live with them dealing farming. There he helped poor people in money and even weak people with their work as he got mental satisfaction. His family started to think of him as a healthy person seeing him getting married and started to live there with them. After a year, he gave away his property to weak and poor neighbors. This made his family to misjudge him as he was still not recovered from the madness he was associated with.

He refused when his family suggested he had to give his property to his relatives. He asked a rhetoric question; "Who is my relative, and who is not?" And, answered the question himself, "All of us are relatives to one another. We have one father and one mother that are Adam and Eve. We all are creation of God. But, human beings are fighting one another as if they are not siblings. If we say "my sister" or "my brother" to only a certain group of people, we are creating a huge gap among human beings. I cannot live without human beings. I am part of them. We have only one father that we belong to one family."

He continued narrating how he has established the community, "During dry season I had not worked. So I had gone to another Amhara region to spend sometime. When it is summer, I come back and I farm. I spent much of my time alike. Once up on a time, I visited this place and I met a father who listened to my idea. With the spark of hope I have seen here, I used to visit this place frequently. Afterwards, I came to make a decision to stay and live with them as they accept my opinion. I preached that women can work men's work; and men can work women's work, as well. The only work which men cannot share with women is pregnancy, making birth and feeding by breast sip. This is a nature's gift. Otherwise, all works can be done by both men and women. My next point to make was on the world peace. People around the world are fighting to death. We must create peace on the earth that earth could become the heaven. Their question was "How come fighting disappears? I told them, fight has no root. If we leave it, it will disappear. The causes of fight are two things: bad speech and bad activity. If somebody says bad things to us, our response must be doing positive for the others. We should not act against. In everything, do to others as you would like to have them do to you. Only, when we response positive to a negative and a positive thing, fight disappears among ourselves.

Another question was how peace and heaven come on earth? You say. All of human binges, which are white and black, are sisters and brothers. We are the son and the daughter of Adam. When somebody faces problems we help him or her together. When he or she solves the

problem and he or she feels happy, we share his or her happiness together too. We can get happy feeling when we help and respect each other. We can get heaven on the earth. We can make heaven. We can cancel fighting by helping each other. We do not expect to get them from the sky. Both of them can be done by us, they are in our hands.

Foundation of the Awura Amba was in 1972 G.C. by 19 community members. The total land of is still Awura Amba 17.5 hectare. Currently, in 2010 they have 119 householders living in Awura Amba. They share the benefits and work of the community and the ideology of Zumra. Generally, now there are 412 community members in number.

Age Range	Population		
	Male	Female	Total
0 - 14	79	88	167
15 - 34	68	72	140
35 - 44	25	18	43
45 - 64	15	20	35
65+	11	16	27
<b>Total</b>	198	214	412

Source: Awura Amba Community Administrative Office, 2010.

As it's mentioned earlier, the number of Awura Amba community is small in number. For example, when they establish this community they were 19. Now the number increased to 412 gradually. Moreover, the number of elders smaller than the others. This put the society in danger that if they encounter any danger, their socio-cultural life will be disappeared. Whether

they do not teach their culture for their children, it seems to be they are endangered. Fortunately, the Awura Amba community has discussion stage among themselves to share their life style. Further more, if tourists or scholars come to their land, or if they get stage wherever, they promote their life style every day. The benefit of the community members is; they share every social work and its profit, too. Differently the society members do not share any thing with out the ideology.

In the past time, there is no information about how many people register as society members in Awura Amba. Society members represent the whole world. According to Enaney after visiting Awura Amba many people said that after this time we are the society of Awura Amba. Because, we are impressed by all things we listen and see hear. But, until earlier they do not register and also they do not have the exact number. Anybody has a right to live in Awura Amba land, by making his or her own job individually, if he or she wants to be the member of society. In 2010 the numbers of society which have Awura Amba's identity card as follow:

Age Range	Population		
	Male	Female	Total
0 - 14	12	25	37
15 - 34	9	8	17
35 - 44	5	6	11
45 - 64	4	2	6
65+	5	3	8
<b>Total</b>	35	44	79

Source: Awura Amba Community Administrative Office, 2010.

### 3.1.3. The challenges of Awura Amba



-3-. Enaney Kibret

When I was in Awura Amba I asked about the challenges of Awura Amba. According to Enaney Kibret<sup>14</sup> Zumra and his followers faced many problems when establishing the Awura Amba community. Our aim was to distribute Zumra's noble ideas or life philosophy to the educated people who can be religious leaders or education teachers. Up to they get it, we sacrifice our life. After that, they can accept or reject it. But our neighboring people hate our new life style. The major problem was that we did not have acceptance from neighboring society. They politicized Zumra activities and began accusing him; he began to realize what he dreamed of since childhood was not going to be easily realized.

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<sup>14</sup> The wife of Zumra, public relation committee administrator and receptionist

In 1988 the neighboring society reported that Awura Amba communities are the member of Weyane<sup>15</sup> to our district administrator. Later on, the district administrator order to kill us. In the final days of the Derg regime in 1989 when we heard that the neighborhood is going to massacre Zumra and all of his followers, the whole Awura Amba community left homes in the middle of the night and descended to Bonga district *in* a village called Gimbo in southern Jima Ethiopia, to save our lives. We stayed in that place for five years.

After the change of government, when EFDR proclamation says, “those who exile without your interest come back to your country.” Thus, from 1993-1994 we came back to Awura Amba, all the fertile lands we used to farm were taken over by those people who were against our life style and we were forced to settle on this land that we are in today. When we came back our village was burned and the surroundings people share our land to themselves. At that time also, we did not have peace. We face weapon like gun and bomb from our neighboring society. We strongly resisted and protected ourselves from the attack of our neighbors. In contrast, they said that let as see how EFDR recover from us. Again, they reported for the district administrator, that Awura Amba community members are not necessary for country or society. Then, the district administrators come to evaluate their accusation and our life style. Then, they understand and appreciate our community life principle. Sometimes later, Ethiopian Government became aware of our community and started to give recognition as an agent of development.

## **3.2. THE PRESENT SITUATION OF AWURA AMBA**

### **3.2.1. Ethnic backgrounds**

Their membership criteria is According to Awura Amba community guiding principle anybody can be the member of community or society, who has whatever ethnic background. They said that, our first ancestors are Adam and Eva. Because of this all of us are sister and brother each other. If anybody wants to be the member of the community, he or she can.

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<sup>15</sup> Tigray liberate

Because, the basic reason to live here in Awura Amba is accept and apply the life principle of Zumra. This is not getting by birth place or heredity.

Their exclusion criteria are as follow. Awura Amba community considers craziness like disease. They do not like crazy person. If anybody has health and power he or she must work based on his or her ability. Because of craziness he or she does not volunteer to work together, they do not give the chance to transmit this disease for the other person. They do not accept or help him or her. They advise him or her three times, if he or she does not have change, they consider his or her response like intentional activity, and then they isolated him or her from all of the community member's relation. In this community the heavy punishment is ignorance or isolation. They assume this is best solution to teach crazy person.

On the other hand, the facet is almost all of the community members have Amhara ethnic background; it leads their language to be Amharic. Because, they come from neighboring districts that including Gondar, Gojjam, Showa and Wallo. They wear Amhara cultural clothes, but most of the time, they wear clothes which is prepared in their waving industry. Their day to day food is similar to Amhara cultural food. Their food included injera or bread with different types of wot. In addition, they eat fruit, vegetable, spaghetti, rice, cheese, honey, etc. it is just like town foods. Their drink is, similar to Ethiopian drinks. That includes tea, coffee, milk, soft drinks, etc. But, alcoholic drinks are forbidden. Their greeting seems to be similar to other Amhara culture. Their greeting is good morning "endeat aderk" good afternoon "endeat walk" good evening "endeat amesh" how are you "endeat neh" but the response is well "dehna" it is differ from others. Other Amharic speakers' response is thanks to God. I am fain "egziabher yemesgen dehna negen" or "allahmedrelahi dehna negn". They give priority for God or Allah. But, Awura Amba community members do not call the name of God in their greeting or day to day activities.

Differently, the members of society are cosmopolitan in their background. They came from all walks of life and identity. It is not ethnicity that determines membership, but world view and the desire to be part of Awura Amba life style.

### **3.2.2. Religion**

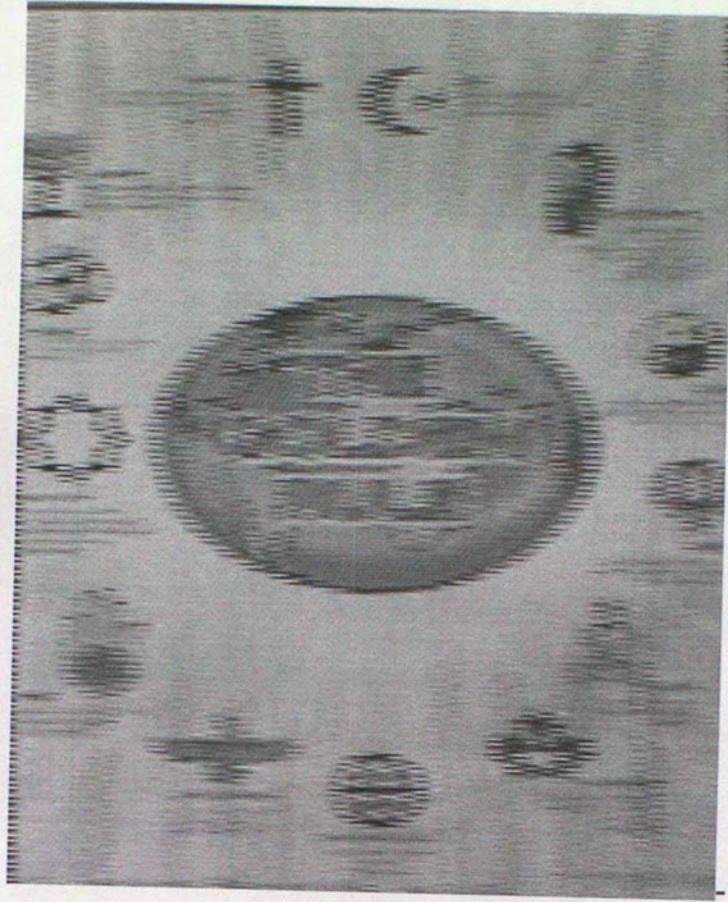
When he was a child, Zumra asked his mother questions about religion. Because his mother told him that eating meat with Christian or a meat of an animal slaughtered by a Christian is forbidden for Muslims. His challenging questions are such like: What is a Christian? Or what is a Muslim? Which animal's meat do Christians eat? Which animal's meat do Muslims eat? Aren't they all human beings? Or do the animals belong to different religions? When he was a child, One day, he ate a piece of meat from one of his Christian neighbors. This offended his Muslim family, including his mother. His mother snatched the meat from him and threw it away. He was very sorry and asked his mother, "Why can't I have that meat?" His mother replied "it belongs to Christian people". Zumra asked "What is Christian, are they not human beings?" His mom replied, "Yes, they are." Zumra followed on, "Are we not human beings as well?" And his mother replied "Yes we are human beings, too." "So why can't we have the same meat?" Zumra asked. His mother could not reply. This religious inquiry began from that time and became the basis of his religious philosophy. And Zumra's religious view entirely influenced the view of the community he later established.

Now, Awura Amba community thinks that its religion is the best. They believe in one God. They do believe that helping the elderly is a religion. Enaney explain this,

We would like to live a good life, so we do good things for others. Because every religion says that, be good and do good things for the others. To put this into practice we not only listen to or read the rules, we apply them in our day to day activities. Some say Jesus Christ, some say Allah, the difference is on the names. We do not like this difference. If we have difference, we hate and fight each other because of religion. It is

the source of fight. Fight is the obstacle of development. Therefore, like every human being says, there is one God; we also say there is one God, who is the creator of the life and the whole world. Belief must relate to good practices, not by saying, I am Christian or I am Muslim. Our God is available in all over the world, not only in the church or mosque. So we do not have building for him, that is open and close at a fixed time. We are the church or mosque of God, who creates our self, seems like to him. Thus, like in every human being does not forget his or her breakfast, lunch, or dinner, similarly, he or she should not forget his or her mother and father, greater than this, human being must pray and beg God at every single moment. So this community begs health and peace, blesses our life and work, gives thanks to him. Many people say Awura Amba community do not have religion. But, we say we have religion which is revealed in practices.

As far as I saw, Awura Amba community members love and work is visible in their day to day life. They are trying to be good for themselves for others. Because of this Awura Amba community got this golden rule as a gift from Interfaith Peace Initiative Addis Ababa Ethiopia. The reason is IPI considered Awura Amba community applied the whole religions rules in practices in their day to day life. The description of the golden rule is as follow:



#### -4- The golden rules

**Christianity:** In everything, do to others as you would have them do to you; for this is the law and the prophets.

Jesus, Mathew 7:12

**Judism:** What is hateful to you, do not do to your neighbor. This is the whole torah; all the rest is commentary.

Hillel, Talmud, Shabbat 31a

**Hinduism:** This is the sum of duty. Do not do to others what would cause pain if done to you.

Mahabharata 5:1517

**Baha'ifaith:** Lay not on any soul a load that you would not wish to be laid up on you and desire not for any one the things you would not desire for yourself.

Baha'ullah, Gleanings

**Janism:** One should treat all creatures in the world as one would like to be treated.

Mahavira, Sutakrianga

**Zoroastrianism:** Do not do unto others whatever is injurious to your self.

Shagast - Shagast 13.29

**Native Spirituality:** We are as much alive as we keep the earth alive.

Chief Dan George

**Unitarianism:** We affirm and promote respect for the interdependent web of all existence of which we are a part.

Unitarian principle

**Buddhism:** Treat not others in ways that you yourself would find hurtful.

Undana - varga 5.18

**Sikhism:** I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all.

Guru Grant Sopib, pg 1299

**Taoism:** Regard your neighbors again as your own gain and your neighbor's loss as your own loss.

T'ai Shank Kan ying p'ien, 213 - 218

**Confucianism:** One word which sums up the basis of all good conduct ... loving kindness. Do not do to others what you do not want done to yourself.

Confucius Analects 15.23

**Islam:** Not one of you truly believes until you wish for others what you wish for yourself the prophet Muhammad hadith

Source: Awura Amba Community library, 2010.

On the other hand, there is no evidence which shows the society members implement these golden rules or not. For example, I am the member of the society because I accept some of their guiding principles and I admire their life style. I try to implement the golden rules in my life. But in some cases; like in religious issues, I do not accept their philosophy. I have my own religion. It also has a name.

### **3.2.3. Ceremony**

In Awura Amba work is respected. They do not transfer their daily job for another day. Each and every day is a working day. There is no weekend. There is no spiritual or worldly holydays. There is no national or international festival. Except one day, this is at the end of the year, or before the beginning of New Year. This can be in Ethiopian calendar August 5 or 6 they have ritual. Because of they do not have known religion; they do not have also rituals.

According to Adabere Abedela<sup>16</sup>, they have annual festival before the beginning of September. In that festival they sing a song. But they do not sing a song that much. They have some their own songs. Their songs are inspirational and moralistic, it teaches about love of country, similarity of human beings, how to live and develop together. Furthermore, if they get program, for example the graduation of their school building, when different guests like regional administrators coming, their children sing welcoming songs. For example, when I was there, they had meeting with their Keble administrator and neighboring societies. In that occasion also they sing their own songs.

On the other hand, Adabere said that, we do not have folklore. Such like tale and threat. Until, we get rid of poverty; we do not have time for such things as folktale. As far as we live with poverty, anybody does not consider us a clever. When our children are asked by school

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<sup>16</sup> The coordinator of art

teachers to come with tale and threat, they ask old people which lived in this place before Zumra come to this place, they no tale and threat. But, the old people are very much old. So they cannot communicate correctly.

I think they do not have folktale because it is short period of time from they established this community. And also, most of the time they give attention for their social works. Further more the founders are illiterate. So they did not know the advantage or the disadvantage of folklore.

### **3.2.3.1. Birth**

In Awura Amba community before planning to have a child, husband and wife consider their capacity to bring up a new child. If they do not have the capacity, they use natural or contraceptives medicine. They know repeated and hasty child bearing has danger for the child, husband and wife. If they have the capacity to bring up the child in good condition, they choose to have a child. After delivery they take a care of the mother and her child by cooking and cleaning. Then, they say to her congratulation “enkwan lezi abekash” or “enkwan mariam marechesh” after birth female genital mutilation considered like harmful practices but male mutilation is accepted.

### **3.2.3.2. Marriage**

In Awura Amba, marriage is the implication of helping, believing and respecting. They believe marriage is advantageous for the development of the newlywed, the community and the country at large. They practice monogamy. Meaning one girl has one husband or one boy has one wife. They do not make sex before marriage. Polygamy is forbidden. Based on the free will of the two friend's marriage is prepared. Their family does not influence them in terms of selecting marriage partner. The community members can have husband and wife from where ever they like. They do not choose race, color and religion. But, if they get husband or wife from another place, the new comer must accept and apply the community guiding principles.

Otherwise, both of them will be expelled out of Awura Amba land. Before marriage usually they make medical investigation to know whether or not they are free from HIV/AIDS. Girls are allowed to marry after 19 and boys after 20 years of age. With the help or in the presence of three elder neighbors they sign wedding agreement with each other. They do not prepare wedding ceremony. They consider it like waste. They argue that we do not waste our property, which is collected for many years, for one day wedding ceremony. If it is debit, it can be initiation of nagging, poverty, and divorce. If they are wise, it is better to use it for foundation of their new house or life. Their mother and father also give something for newlywed. If they have extra money they use it for developing their life. After they made wedding they do not set or take rest time like newlywed, they continue their social and individual works. They give value for their wedding agreement. They said that to show our difference from animal we must respect our wedding agreement.

#### **3.2.3.3. Divorce**

If a husband and a wife disagree to live together after marriage, they do not expect to live by blaming their life that they could consider divorce. The first one is if they always have consistent fight and if they do not accept any difference between themselves, it is dangerous for themselves and their children. The second one is if it is sure evidence, after medical treatments one of them can be sterile and they want to separate, they can divorce. The third one is if one of them does not recover from illness when they make sex and they do not agree with that, they can divorce. After divorce, they share their common property equally. First it is based on the husband and wife interest. Second may it became out of their capacity, some of the community members involve sharing their property in equal terms. Otherwise, they follow the legal procedure step in the law of the country.

#### **3.2.3.4. Funeral**

The Awura Amba community argues that before the death of human being helping, sympathizing and loving, one another is good thing. After death, they cry with hurt. Some

members bury it. Then, they continue their day to day activities. But, for long time sorrow is not acceptable. Additionally, because of the dead person do not working is the reason of unnecessary extra expenditure. The dead person does not come back again, but the live person very hurt is useless. When somebody died, they said that the crater take his own property. Like Muslim religion the body of the dead person is carried in coffin. The coffin is buried in a grave. They do not build statues.

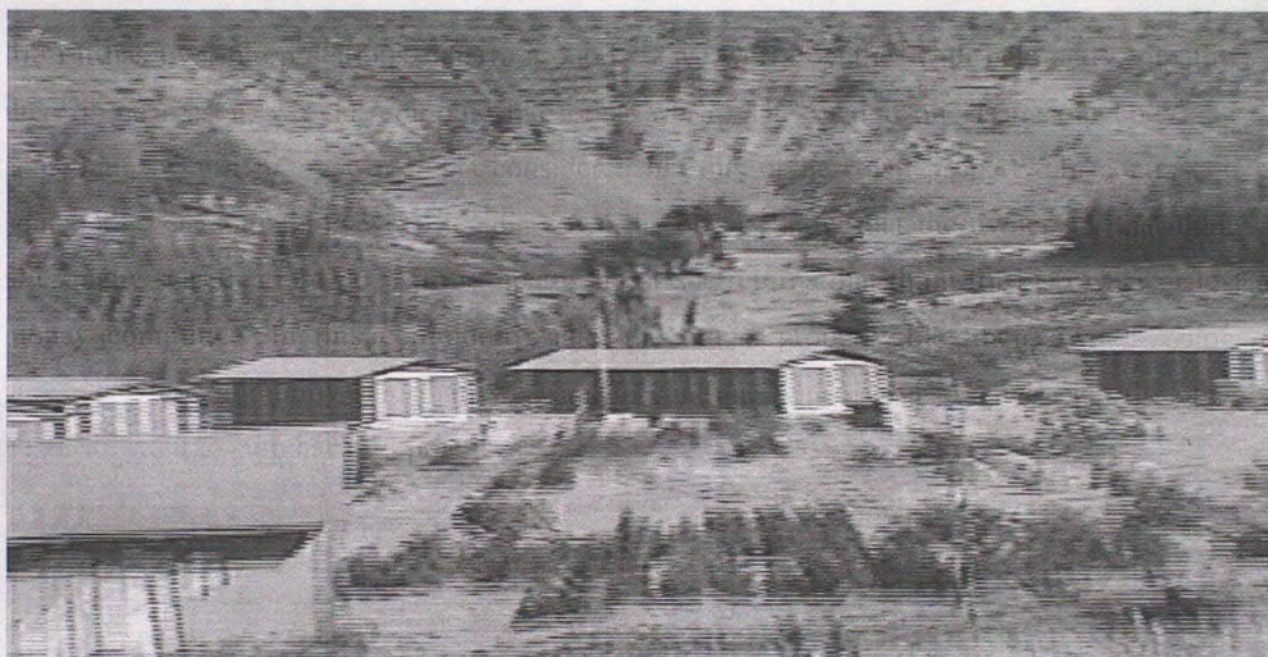
### **3.2.4. Education**

Zumra and almost all of the founders of Awura Amba community members are illiterates. But now days, The Awura Amba community another income generating means is education. They said that, we did not learn; because of our family. We are still in trouble. Therefore, we do not repeat this on our children. So, our children learn academic things in the school and other things in their home. Our inheritance is teaching good things, such like respect sympathy and love. Our students have program to learn, play and help their parents in each day. In every 15 days we have family meeting. On this meeting we discuss on our aim and guiding principles. We evaluate how we achieve our goal or not. We discuss in every problems to solve it. Father or mother led the meeting by shift. From this meeting children learn how to lead discussions and express their feeling by wisdom.

They have two academic schools. The first one is kindergarten. The second one is elementary school. When our children arrive the age of two or three, they began to learn in the kindergarten. In this school they learn ethics and academic thing. While they have finished their kindergarten education, every day they read this slogan.

“enga tadagi hestanat yesewen genzeb anenecam wedek’o benagegn lebalebetu enmelesalen bemetebaber bemetezazen eyeseran enamertalen yeselam nuroachen yelemelemaal” meaning (We kids do not touch human’s property. If we get it, when it falls down, we give it to the owner. We are working by helping and sympathizing. We are producing and greening peaceful

life.) It has two interpretations. The first one is if we work together with help and sympathy, there is no reason, we can compute like other world. The second one is if somebody gets something by gift or by work it is considered like his or her own property. In contrast, if somebody gets something when it falls down, he or she know that the owner get that thing after many scarification. So, with sympathy he or she returns that thing for the owner or lost money committee. In this community, take the others property like their own is crime. However, the community said that, we want to continue with useful practices. On the other hand, we want to stop harmful practices.



**-5- Addis Ray elementary school**

When they arrive the age of seven, they join the regular education in Addis Ray elementary school. Furthermore, now the farmers also learn one another, to know read and write. They get chalk and blackboard support from educational office. But the others teaching aids cover by the community.

In 2006, when I taught for practicum at Woreta high school, their teachers told me and in some extent, I saw and compare the discipline of Awura Amba community students from the

other neighbors' students. The students of Awura Amba community are the role model of the rest of the country. They are highly ethical, disciplined and cooperative. This shows that a good citizenship quality of the community. At that time there is not that much students in Awura Amba. They were few in numbers. Now they are many.

While I was in there, for fieldwork I could not get the current (2010) Awura Amba community students' situation, since they did not register it. But, I got the 2009 Awura Amba community students' situation. Let us see the details:

Grade level	Population		
	Male	Female	Total
kindergarten	18	7	25
1	21	18	39
3	5	1	6
4	6	5	11
5	11	6	17
6	2	8	10
7	11	5	16
8	3	9	12
9	5	4	9
10	8	2	10
12	3	1	4
Collage	1	3	4
Vocational and technique school	3		3
University	5	5	10
Job	3	2	5
<b>Total</b>	105	76	181

Source: Awura Amba Community Administrative Office, 2009.

Awura Amba community has two libraries. The first one has name it is called “gojo mewech’ia” meaning start a new life. For thirteen years they used it as store. It is not comfortable, to set and read in it. It is narrow. While they want to read book, they take the book and they read it in their home or classroom, then they return the book. It is founded before sixteen years. Now they use it like tourism heritage.

The second one was building in 2007. It is wider than the first one. Now they can read in the library or their home. It is comfortable to set and read in it. It has different books, which can be reference and text for grade one up to twelve students. These books gifted from different tourists for express their love or some of them covered by the community members. This library has different certificates which are gifted from regional justice office, Gondar University, Addis Ababa University, etc. additionally, it has decorations which are gifted from different group of tourists like watch, Axum building, the golden rule. However, they assign librarian. It opens the afternoon at 10:00 o’clock.

Their blessing words are normal such like, thank you “amesegenalhu”, cleaver “gobez”, preserve on your aim “balama st’ena” congratulation “enkwan des alh” etc. For example, when one student get success they give material or word rewards such like pen, pencil, exercise book and text book. Or they say, “Cleaver! It is great! Continue!” If he or she finished his or her education, they say “Congratulation! We expect more after this time, we have dream when you apply your knowledge in your works” and they give material for the beginning of the new life.

### **3.2.5. Livelihood**

Their foundation work was farming. Now the basic income generating means is cottage industry. But now they do not have land which is available for farming. Thus, they believe that they can survive by industry. Then, in 1993 they bought cultural weaving machineries. They got two month training from small enterprise. By their per diem they bought raw

materials. In 2002 they could work by latest machineries latest traditional materials, such like scarves, shirts, skirts, hats, towels, trousers, dresses, sweaters, table clothes, bed covers, cultural clothes, bags, etc. The cottage industry is used to produce clothing both for community members and to sell the extra to visitors to raise funds for purchasing other needs of the community. From this instant, now they have clinic, cafeteria, guesthouses, shop, mill, cows, Lorry car, which is available to them and their neighbors. Because of their land narrowness, they made their homes approach each other. By the rest land they farm seeds for their kids. Similarly, they have another branch in Wortu which contained the above things. The Awura Amba community market is in Wortu, Wegi or Amed ber. In the future, they have aim to build market in their land like they build mill. Furthermore, they have aim to compute the country and the world market.



**-6- The men community members in the work**

They have stand, which says by using the available things reach on the necessary step. They miss richness. Forever they do not like to show their poorness for tourists. Their kids do not beg coin from visitors. Their income is not that much many which get from tourists. But, they have equal payment from both tourists which can be foreigners or insiders of Ethiopia. And also they sell the woven product for visitors by equal price.



**-7- The women community members in the work**

Awura Amba community income generating method is first they work together then, at the end of the year they distribute the profit equally for each member. From change perspective, when they establish this community, at the end of the year, they got 50 birr for each member. Then, they improve their income year to year. For example, last year in 2009 at the end of the year, they got 3000 birr for each member. Generally, they have change in their life style. For instance, their housing estate have different one year to the other. When they establish this community, their hut was made from wood, mud, and grass. Now days, their house is making from stone, cement, and can. According to house material, cloth, food, etc. they have improvement one year to the other. In the future, they have aim to build apartment on their land. Their major aim is distribute their life philosophy. They do not want to inherit poorness for new generation. They need change. But, to tell their history for new generation, they put

heritages; like they put the old (first) library and then they built the latest. They believe the basic thing is readiness for change, next we can reach to our aim.

### 3.2.6. Popularity

Awura Amba is one of tourism heritage in Ethiopia. In one day, minimum full of two bus visitors come and visit Awura Amba. But, almost all of the visitors visit and return back. It means they do not use the guest houses, because there are no modern toilettes and bathrooms in Awura Amba. In contrast, some researchers and visitors to get information and fresh air they stay in the guesthouses for few days.



-8- Tourists

They are neat and tidy. The community is also known for its innovative way of housekeeping. Each home is equipped with a fuel efficient stove designed by Zumra himself. The stove is elevated from the ground to prevent accidental burning of kids and have two vents to fuel and conserve smoke. They designed their cooking area so that it makes their houses free from smoke. And also they reduce the heat energy which is necessary for cooking food. Furthermore, Awura Amba is known by their shelves which are made from wood, stone and mud for putting food aids and clothes. Additionally, their bed and chair also made from wood,

stone and mud. Their mattresses, sheets, pillows, bedspreads, almost all of their clothes are traditional and handmade which are prepared by themselves. Their guiding principle is accepted and registered in regional Senate. If anybody wants to be the member of society or community, they give it to him or her, their guiding principle. After he or she read it and agree with it, they will register.

### **3.2.7. Cooperation**

Awura Amba community believes that human binges are greater than money. Therefore, they argued that every human binge try to solve the others problem. If some poor people lived in Awura Amba, the others discussed to solve their problems. And then, they collected one birr from each community members. By that money they bought cotton. Still in a week, every Tuesday they agreed to sacrifice their manpower to them. Every community member has his or her own part to finish each cotton cloth. After they finish cloth they sell it for tourists. Then, from that income they give different materials for the poor people. However, they said that, it is not fair. Someone can eat, drink, wear, and get happy feeling. In contrast, someone cannot eat, drink, wear and get sad feeling. So, we must help human beings before hi /her death. We help him or her when he or she feel illness or become old. Additionally, they argue that, relative can solve relative problems. Help can be seen with practice not talking.

If someone may be out of work, because of illness or become old, they have home which use to live together. In Awura Amba they do not say he is somebody's father or she is somebody's mother, they say all of them are our father and mother. Additionally, they argue that, after finishing work only materials can be fall down not human binges. Furthermore, after the age of eighteen the orphans have right to live with them or where ever they like. The community does not say we spend many things for you so live with us.

On the other hand, Awura Amba community has social work and individual work. The community members work their social works with great pleasure at work hours which is (2:00 – 7:00 o'clock and 8:00 – 11:00 o'clock). On this time, they work with order, help, and love, one another peacefully. In their rest time, they work whatever they like individually to get individual income. If they do their social work properly, they can do anything individually to be rich. In Awura Amba, spiritual jealousy is accepted. They look their neighbor's development and they ask "how come she or he can be rich?" They look as a model and follow his or her working habit to be rich. Generally they said that, our works are interesting, because it is not depend up on gender, it depends up on ability. In Awura Amba, It is advisable wife and husband to know every work. Dependency is not acceptable, therefore based on his or her ability, everybody work in Awura Amba.

### **3.2.8. The guiding principles**

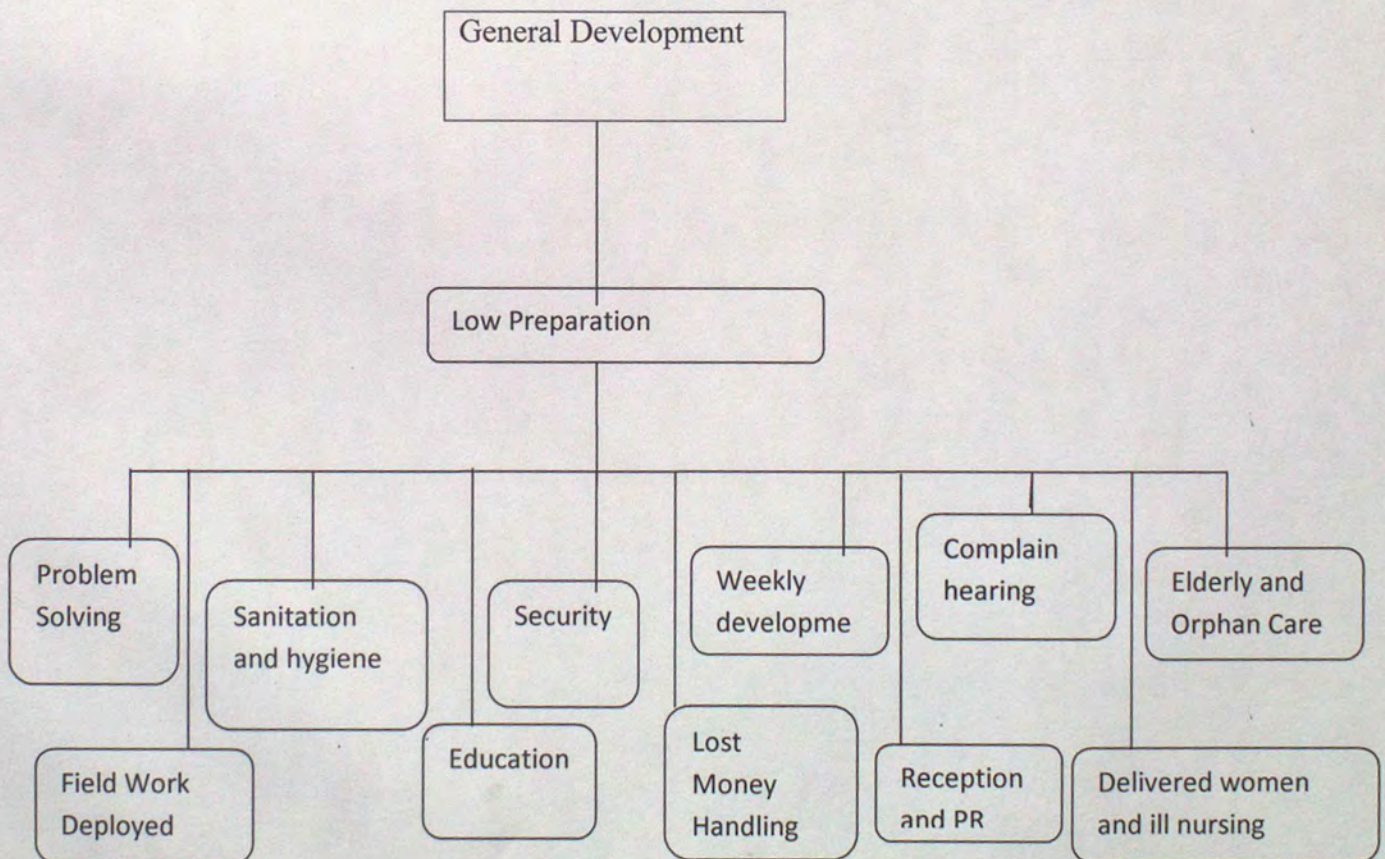
The main guiding principles of Awura Amba community is without any division of human beings, to live together, to share any sadness and happiness of the community members, to respect each other like one family. Likewise, in any cause or activity they believe selfishness is the cause of creating fight. So, they give priority for others greater than themselves because, they are living social life. Additionally, if anybody wants to be the member of Awura Amba community he or she must accept and apply these guiding principles.

- Marriage is to be made after 18 years of birth based on the free will of the partners.
- There should not be gender discrimination in the community.
- Harmful and undesired traditional practices are all condemned.
- Everybody contributes labor according to his or her ability in material production and shared on equal terms.
- The disabled and elderly are entitled to equal sharing the community production.
- Theft, gossip, begging and adultery are all condemned and prohibited.
- Members are entitled to necessary assistance in time of need.

- Mothers have the right to take maternity leave.
- Polygamy is forbidden.
- Lavish wedding and funeral ceremonies are condemned and not practiced.

### 3.2.9. The 13 committee

Apart from the common development objective of the administrative bodies, each committee has its own duties and responsibilities of accomplishment. According to Zumra, in principle, all committee members are elected in general assembly and serve for three years. If someone is performing more than other committee members during his or her leadership period; he or she may be elected again for the next three years. During the election period each committee; the ability of performing and the age factor (above 18), is taking in to account, rather than the recognition of equity of sexes. Some works are doing only by women committee members and some others by men. Let us see the various administrative structures and its duties and responsibilities, at large:



Source: Awura Amba Community Administrative Office, 2010.

**1. Law Preparation Committee:** According to Asmamachew Tegegn<sup>17</sup>, this committee responsibility is preparing proposal of the rules and regulations of the community. They make it by using discussion. When it is considered as advantageous law for the community, furthermore if it is necessary for them, they add new law or drop the oldest law. But, it is mandatory .the proposal to be submitted to the general assembly of the community. This committee considered like an umbrella for the fate of Awura Amba, and it has 15 members.

**2. General Development Committee:** According to Kebretu Asmamachew<sup>18</sup>, this committee responsibility is giving food, cloths, pen, pencil, text book and exercise book to whom does not have it. This committee work is depending on Problem solving committee's report. If it is necessary they have daily meeting. Otherwise, they have regular meeting by fifteen days. This committee is responsible committee for overall development of Awura Amba community. Next to the law preparation committee, install policy on all economic matters affecting the Awura Amba and makes most of the important plans and long range economic development decisions. Most of the members are nominated directly by the general assembly, each member representing different roles that includes the chair person, the treasure, the secretary and other two members. This committee has five members.

**3. Field Work Deployed Committee:** According to Muhamed Ayenew<sup>19</sup>, this committee responsible is for most efficient and properly allocation of manpower for the daily activities of the community. All of the community members have daily meeting at night time. In this meeting everybody report his or her daily activity by representative people to Zumra. At this

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<sup>17</sup> The member of law preparation committee

<sup>18</sup> The secretary of general development committee

<sup>19</sup> The head of field work deployed committee

time, they know their strong and weak side. Additionally they make plan for the next day. Thus, in the morning this committee gathers the community and assigns them. This committee has three members.

**4. Weekly Development Committee:** According to Muhamed Ayenew<sup>20</sup>, this committee responsibility is making discussion in every week, because, they know who is effective in which kind of work. Therefore they make discussions. Latter on, they assign the community members according to their capacity. Then they give direction for field work deployed committee. This committee has five members, which actively participated in the weekly development program.

**5. Problem Solving Committee:** According to Kendachew Kebret<sup>21</sup>, this committee's responsibility is observing the community life or getting hint from the community. They know somebody is in very high problem. If they are sure on that, they write a report for the general development committee. Then the general development committee based on the report it got, it gives correct solutions for him/her. Generally if the individual has a critical problem, it is responsible to solve it. It might be economic, social and psychological problems. This committee has three members.

**6. Sanitation and Hygiene Committee:** According to Zeru Alemu<sup>22</sup>, this committee's responsibility is checking each house and village. They make garbage and put it in different place. Then, by giving care for their surroundings or out of pollution, they collect and burn it. If they want high manpower to cancel dirty things, like pull down houses, cut grass, etc, they report to the general development committee. Then, the general development committee assigns people and then they work together. This committee has three members.

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<sup>20</sup> The head of weekly development committee too

<sup>21</sup> The member of problem solving committee

<sup>22</sup> The coordinator of sanitation and hygiene committee

**7. Delivered Women and Ill Nursing Committee:** According to Terusew Fante<sup>23</sup>, this committee's responsibility is give maternity leave for women when she reaches eight month. She has three month maternity leave. After she has a child, this committee assigned two women for 30 days to help her. They prepare all necessary things for her as far as she wants. For example, they wash her cloths, they prepare her food, generally they work for her, their aim is that the woman does not feel angry and she says "I do not have supporter". After she finished her maternity leave, she assigned by field work deployed committee at one of the community work. Then, she continues her daily life by working together in the community and by doing her own work at her own home.

If any member of the community is ill, which is out of his or her family capacity to support him or her, this committee helps him or her by all necessary things as far as he or she get health. It does not have day limitation. This committee has five members.

**8. Education Committee:** According to Fenta Getasew<sup>24</sup>, this committee's responsibility is managing the community member's student educational activities. This means, they check their students attend or not their education correctly. They give the necessary things for the students. They have meeting if it is necessary. This committee has five members.

**9. Reception and Public Relation Committee:** According to Bertukan kebert<sup>25</sup>, this responsibility is asking for what purpose and from which place the guest come from. Then give the necessary information or join with the responsible person for researchers. On the other hand, treat guests, and giving a guiding service for insider and foreigner tourists. This committee is formed by four women committee members, like that of the security committee which organized only by men. They have two guides which speak English. They have two guides which speak Amharic. They work by using shift schedule.

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<sup>23</sup> The head of delivered women and ill nursing committee

<sup>24</sup> Financial officer of education committee

<sup>25</sup> The member of reception and public relation committee

**10. Security Committee:** According to Ahemed Side<sup>26</sup>, this committee's responsibility is to secure the whole community members and their surroundings. It prevents the community against theft, attack that might rise against their opponents. From their experience in the past time, because of jealousy their neighbors attacked them. Sometimes, they face theft. The former name was called peace committee. Now it is called security committee. This committee works 24 hours. One member secure at day time for 12 hours, the other member secure at night time for 12 hours. They are four in number both of them are men.

**11. Elderly and Orphans Care Committee:** According to Terusew Fante<sup>27</sup>, this committee's responsibility is gather the elders and orphans people and give the necessary support and kind treatment to them. The necessary things are cloths, food, leaving room, educational material, medical treatment, etc. For instance, the elderly have rest area for day time and for each has a separate bed for resting. Generally this committee assigns more than two people. Then they search the elders and orphans need and then gives material or human force. They are giving meals three times in a day. Their home and village is clean daily. Their bodies are washed after three days. Their clothes are washed weekly.

Additionally, this committee takes a responsibility to help, grow and teach the orphans up to their eighteen years old. They check how their cloths and home is clean. This committee is organized by five members.

**12. Complain Hearing Committee:** According to Mersha Gebre<sup>28</sup>, this committee's responsibility is may be in their community disagreement and fight rise they listen and solve the problems by saying you are right and you are wrong. They do not have common time for

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<sup>26</sup> The coordinator of security committee

<sup>27</sup> The head of elderly and orphans care committee too

<sup>28</sup> The head of complains hearing committee

meeting; it depends up on the problems. For instance, if they know there is problem in some one house, they make meeting and try to solve it. From their experience in the past time, this committee does not have work. But, it lives as one committee and it has three members.

**13. Lost Money Handling Committee:** According to Fekere Ahemed<sup>29</sup>, this committee responsibility deals with money or property lost in the land of Awura Amba, if somebody finds, she/he submit it to the committee. They register it when and in which place it is found. This committee puts it and if the owner is coming and telling the correct time and place, one of the committee members asks to put his or her signature and then they give it. Therefore, this committee has the role of managing money, and different verities of properties which were lost by somebody. From their experience in the past time, they got 520 birr. But anybody did not ask them as an owner. So, they gave it for their district. Now also they have 300 birr which does not know the owner. In contrast, they do not get a material which is lost by somebody. However, they do not know anybody who lies about the lost things. There is a saying, "If someone is lost his or her money or property, in the land of Awura Amba, it is sure that he will get it sometime later." This implies that Awura Amba, community is trustful, honest and genuine. This committee has five members.

The above committees are performing their duties according to the Awura Amba's principles and the democratization processes of decision making; even though, some committees are not functional. Because of they depend up on conditional things. If it is available they can work, otherwise they do not have work. On the other hand, there is over lap duties and duplication of functions among the committees.

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<sup>29</sup> The head of lost money committee

### **3.2.10. Self image and image of others**

#### **3.2.10.1. Self image**

According to Zumra and Enaney, sometime later, they feel trouble because of being Awura Amba. By their birth place they considered as wild beasts. They do not have acceptance from human beings. But, at this time they are popular because of governmental advertisements. Now, they are 412. They do not feel danger. But, they assume that we have many number, the basic thing is the other human beings accepting and distributing our guiding principles. Instead, all of human beings visit listen and appreciate ourselves. Most of the visitors say we are the member of your society and they create another branch of Awura Amba community. For instance, we have branch in Wortu, Bahir Dar, Menz, Wallo, Northern Showa, etc. because of they understand and support our ideology, they feel very happy. Furthermore, because of Awura Amba community members are different from another community and they are user from their right, they feel happy.

The others' view, from Awura Amba community members' perspective is as follow: in the past time, they did not have good feeling for us because of our working habit. In their working habit there is no gender equality, no children right, etc. our life philosophy was new for them. They assumed it us bad culture. Therefore, they tried to kill us. But now they understand that how good our life philosophy is. Thus, they support and wish long life for us. They said that you are good example for our children. Now a day it is difficult to live with mother and father, sister and brother. But, these community members live without fight by making agreements. It is amazing. At this time, the neighbors accept our speech and voice when we make meeting together the majority support our activities.

We are similar by working different things, buying and selling. As opposed to, we are different by gender equality, rights of children, helping the poor, ill and old, be good for everybody. Furthermore, theft, gossip, begging and adultery are all condemned and prohibited, there should not be gender discrimination in the community, lavish wedding and funeral ceremonies

are condemned and not practiced, marriage is to be made after 18 years of birth based on the free will of the partners, mothers have the right to take maternity leave, polygamy is forbidden, harmful and undesired traditional practices are all condemned, everybody contributes labor according to his or her ability in material production and shared on equal terms, members are entitled to necessary assistance in time of need, the disabled and elderly are entitled to equal sharing the community production.

The future plan of Awura Amba community according to Zumra and Enaney is as follow: in the privies time they reach in this step, with higher scarification and with their aim. Now From different corner of world the visitors come, look, listen and catch their aim. Therefore, they want to see their scarification get value in all over the world. They want to see their aim get acceptance in all over the world. Generally, they want to see the four Zumra's fundamental vision apply in all over the world.

### **3.2.10. 2. Image of the others**

When I was in fieldwork, I asked foreigners and insiders tourists to know their images about Awura Amba. After they visit Awura Amba they told me their different perspectives. Let us see some of them as follow:

According to Dejyetenu Alemayew<sup>30</sup>, "in our village there is male and female work. But here in Awura Amba, work is based on capacity not gender based. However, in our village there is gender pressure. But here, they understand gender equality. Everybody believes in working but it is not saying that they doing their beliefs. Awura Amba community believes in working and also they apply their beliefs. They treat elders and weak people. Generally, they are different by their work."

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<sup>30</sup> From Danbash district

According to Gezachew selomon<sup>31</sup>, “they use their democratic right male and female have equal right by their own property. They have thinking difference from our environment. In our district they have knowledge but there is no change. Here in Awura Amba they are neat greater than others. We come here to visit and share their experience according to three things. Those are gender equality, hygiene and sanitation, usage of water. By all of them they are in good condition.”

According to Dr. Jud Carben<sup>32</sup>, “for us the beauty of Awura Amba community is all of the principles that the founder has in boded in this community. The principles of equality, the golden rules, the principles of caring for each other, wither the very old and very young in everybody between this a balance here. If he is harmonious, if he feels this can be the seed point for the type of community that can be create around the world. They would enable as, to live together, until the earth in harmony and peace. The whole principles that are lived here I impressed. Because sometimes you see in the community or society people saying one thing. But they are doing another. People how intention. But they could do not live them. Here people live the principles.”

According to Jakesan Powers<sup>33</sup>, “Awura Amba community places a lot of emphasis in equality between genders, which is very important. I am studying also women right. So I find it very interesting. That founder one or two create equality between man and woman. You see man and woman working together, cooking together, and that is very unique. You do not see in other places. And also, Education for the children is very important. I saw children working together. Woman, man, children, and everybody working together here, also the first time I have seen people taking care for the elderly. The older people can live in a dormitory. And they do not have work. They take care of people.”

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<sup>31</sup> From Yelman Densa district

<sup>32</sup> From England

<sup>33</sup> From New York

According to Enjels Farens<sup>34</sup>, “the community has its own philosophy and very unique way of life. They are living and working in way according to the founder beliefs. It is very good that, it is a locally develop system of beliefs, something that are respond to directly the need of the community. I think you will be very interesting to see this model to develop. Perhaps, adapted by other community’s in Ethiopia the coming years, the model could be work. Even other countries if it is successful.”

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<sup>34</sup> From Washington DC

## CHAPTER FOUR

### CONCLUSIONS

The objective of this study, as stated in the first chapter is to study and document the Awramba community life style in identity from different aspect. To efficiently achieve this objective, field survey was used. This is, interviewing the responsible people and close observations as method for collecting data. The data collected using these methods have been analyzed according to the different theories in chapter two of this paper. The documentation results and outputs have been summarized as follows.

- The life philosophies of Awura Amba community is accepting, promoting and applying the guiding principles and the four fundamentals principles of Zumra. Such as gender equity, the right of children, helping the poor, ill and old people, being good to everybody. Additionally, they do not have criteria to be a member. They accept the whole human beings if she/he is volunteer. But, she/he must accept advert and apply their life's philosophy. They work everyday and together with agreement. They are different from their surrounding. As far as they can, they implement useful practices or left harmful practices. They have self confidence for themselves. In addition, because of this strategy, if tourists or scholars come to their land, or if they get stage wherever, they promote their life style every day. Therefore, they increase in number year to year.
- The routines of Awura Amba are as follow: at night (12:00PM) they have daily meeting. At that meeting, they report about the daily social work. After this, they can work for their individual development. In the morning (02:00AM) until night (11:00PM) based on the field work deployment committee coordinator, they are assigned in one of their social works and then they contribute as far as they can. They have one hour break time, for lunch. This is their daily activity. Additionally

they have family, committee and neighbor meeting based on the situation. If somebody does not work properly, after three times advice, they exclude him/her. On the other hand, if somebody works properly, they appreciate him/her.

- The tourism industry of Awura Amba is relatively good. From different corner of the world tourists are coming and visiting daily. At some extents, they are popular in all over the world. The tourists pay equal payment, if they are foreigners or insiders of Ethiopia. Almost all of them appreciate the Awura Amba community guiding principles and its implementation.
- When I observed the community members relation with the founder Zumra and his wife Enaney, they respect them very much. Specially, Zumra act like dictator. On the other hand, the whole community members are hard workers and cooperatives. As far as they can the responsible people work the expected things. Differently, some of them have more than one work responsibility. But the others do not have one. It implies that they give responsibility for the people who approach the administrator. Or they do not have good administration by division of labor.
- Awura Amba community does not have religion which has name. But they believe in the creator of the world. They do not give name for him too. Differently, they thank, pray and beg from him. They consider themselves like his church or mosque. Because of the religion issue, many of the other surrounding community members do not feel comfort with them.

- Awura Amba community has many values. For instance, they respect each and every human being because; they are the creation of God. They help and support one another before death. Everybody works according to his/her ability. They earn equally a year. They give priority for development. They do not lie. They are honest for their word while talking .Means their speeches and implementations are similar. Furthermore, they do not do bad (harmful) practices such us female genital mutilation, drinking alcohol, long time sorrow, etc.
- People in Awura Amba consider themselves they are in the right track. They assume that they can be the good example in the social works. In the previous time, they do not have acceptance by other communities. They faced many problems. But now days, because of the governmental advertisement they got acceptance. Similarly, both People in neighboring or distant communities consider the Awura Amba community like different community whose implementation and speech are similar. Generally they consider them like the role model and share their administrative experiences.
- Every year in terms of economic, social, political, educational, etc situations Awura Amba community experiences change. They also need change. When it is for development or morally good practices. In the future, they want to see, their aim (life principles) implemented among all of human binges globally.
- From my perspective, I do not think that Awura Amba community can influence the large world. But they can shear their life style for every body in better way. For instance, they can promote by using different websites. Because now they are one of tourism heritage in Ethiopia.

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# Appendixes

## Questions for the founder and the public relation administrator of the community

1. How was the foundation?
2. Why do you choose to use the name "Awura Amba" for this community?
3. Did you have another name before?
4. What were the challenges you face while establishing this community?
5. Do you have story which narrate about your foundation?
6. Who are your ancestors?
7. How do people in Awura Amba consider themselves?
8. What is Awura Amba for other communities?
9. What do you feel about being few in number?
10. Is that increasing or decreasing your members' number?
11. How does your relation look like among yourselves (in the social work, in neighboring, in different occasion)?
12. What seems like your relation with the other community? ( in the market, in the assemble, in the politics)
13. What religion you belong to?
14. What is your stand on religion?
15. Do you have church or mosque and rites?
16. What do you do when a child gets born?
17. Do you have ceremony for children like, mutilation?
18. Do you have custom to appreciate those who succeed well in something?
19. How does the wedding ceremony look like in your community?
20. Can you explain how sorrow/mourning ceremony alike? And, how about funeral ceremony?
21. From where you generate your income?
22. When and how do you start waving?
23. How do you built home?

24. Do you have guiding principle? What seems like its implementation?
25. How do you greet each other?
26. What are your similarity and difference when compared to other communities?
27. What are your changes/developments from the previous one?
28. What is your opinion towards change/development?
29. Do you have folklore like; threats, songs and tales?
30. What is your future plan about this community?

### **Questions for the thirteenth committees**

1. What is your name?
2. What is your responsibility in the committee?
3. What is the responsibility of this committee?
4. How many committee members does this committee have?

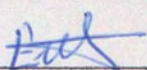
### **Questions for tourists**

1. What is your name?
2. Where do you come from?
3. What is your opinion towards Awura Amba community identity?
4. What is the difference between the Awura Amba community identity and your community?
5. What new thing you observe here in Awura Amba?

## DECLARATION

I undersigned, declared that this is my original work and has not been presented for a M.A. degree in any other university .All the sources of material used for the thesis has been duly acknowledged.

Name Eskedar Teshager Demlew

Signature: 

Place: Addis Ababa University, Addis Ababa

Date of submission 29 Nov. 2010