

HARARI



Suggested citation: Harari, Aynalem Adugna,
www.EthioDemographyAndHealth.org
December 2017

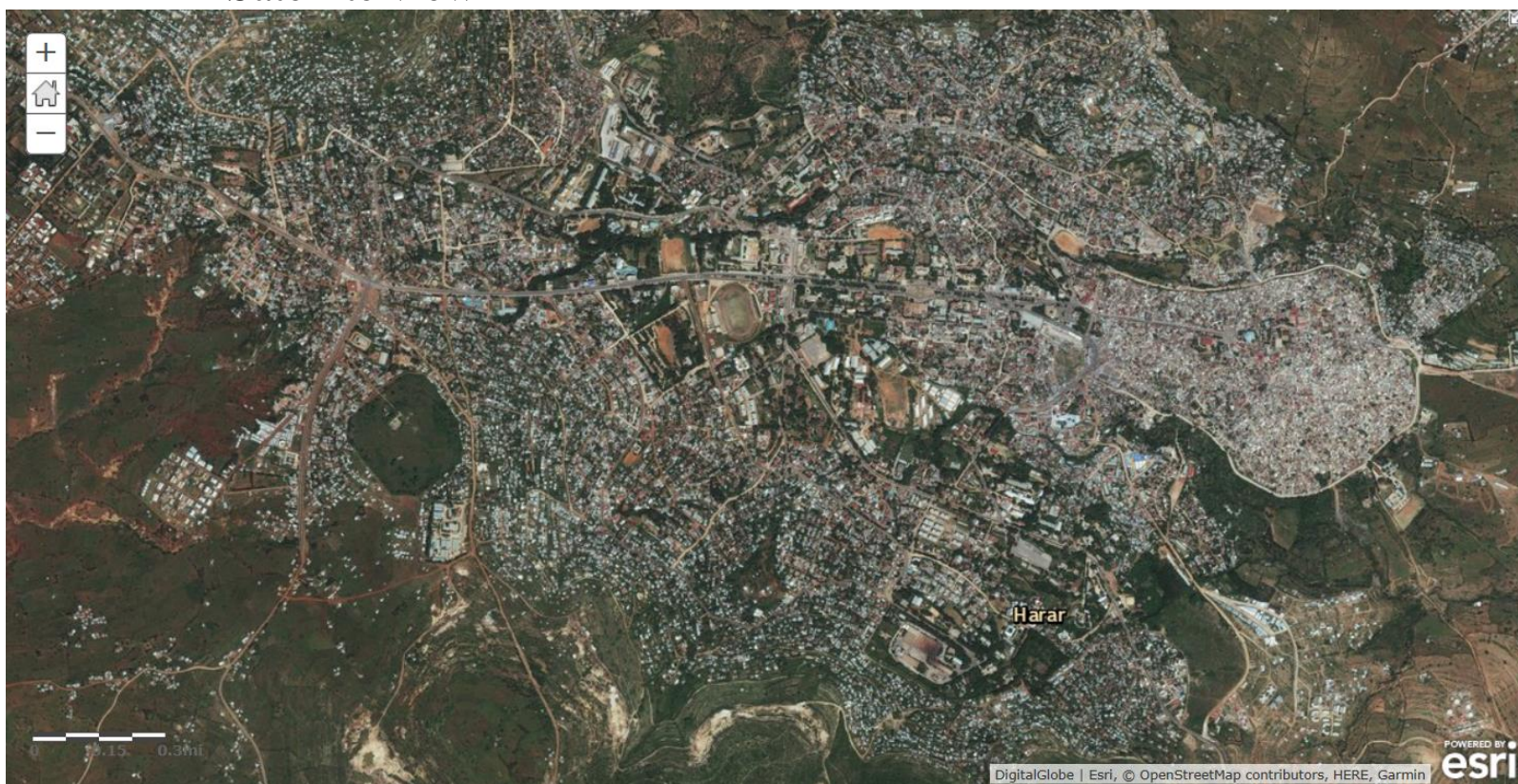
The city of Harar (the second oldest – after Axum) derives its name from the much talked-about (and written-about) ethnic group – the Harari (known to other Ethiopians as Adere) - that once represented nearly 100% of the population inside its reputed wall but now form less than 15%, far outnumbered by the Amhara and Oromo. “In 1856, Sir Richard Burton described the Harari as a bigoted and xenophobic population; a 'distinct race of 8000 souls' speaking a 'peculiar dialect confined within the walls’ [1].

“Over a hundred years later, the Harari are described by the anthropologist Sidney Waldron, in much the same terms. He writes that this 'single city culture' of at least 15,000, effectively remains a self-governing community aloof from the central administration; 'closed' through a strict preference for endogamy and the exclusion of others from its primary forms of social organization: the family, the friendship group and the community observance association, or afocha.... Waldron introduces us to the Harari in their own terms, as the *Ge usu*’ or, 'people of the city.’”

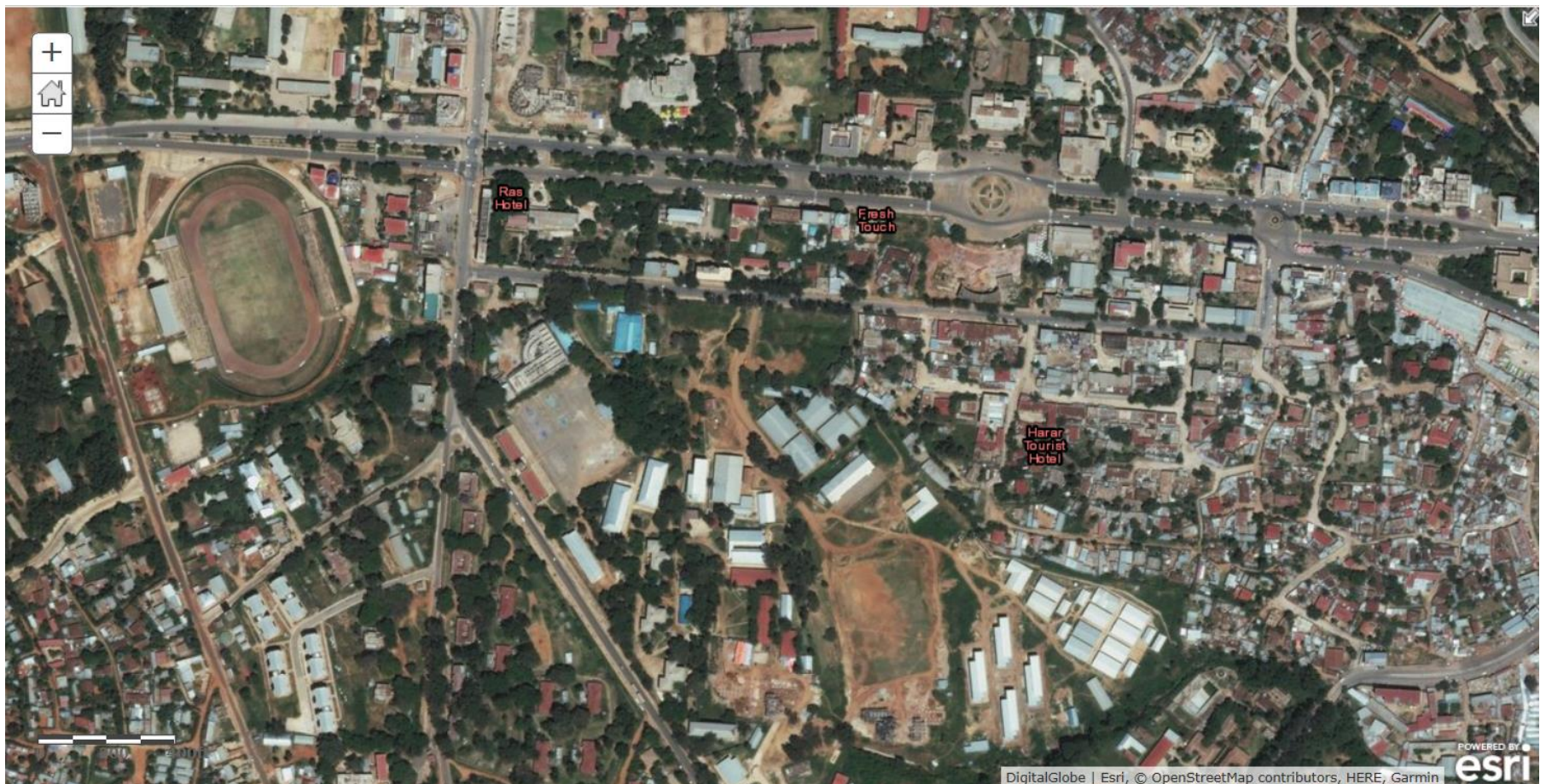
The other names for “bigoted”, “aloof” and “xenophobic” as we Ethiopians know it today are, of course, “proud” “fearless” and “independent”.

The main attractions in the city of Harar include the much vaunted wall built by Amid Nuir shortly before his death in 1567 to keep the Oromo out [3].

HARARI – Satellite view 1



HARARI – Satellite view 2



History: chronology [based on 1]:

Much of the history of Harar before its incorporation in 1887 is predominantly about the conflict between the *Ge usu'* and external forces "...as they struggled to maintain their autonomy from the Christian state and dominate the local political economy".

"From its foundation in the 9th century, the city developed into a seat of Islamic scholarship and authority, from where missionaries actively campaigned for the conversion of the surrounding Oromo populations and waged episodic jihads against the expanding Christian Empire." The most famous of these wars was the vicious campaign of forced conversion led by Imam Ahmed al Ghazi, or Gagn as he is known, from 1529 to 1543 with Harar as the command post. This was a campaign that "...threatened the very survival of the Christian state in north east....".

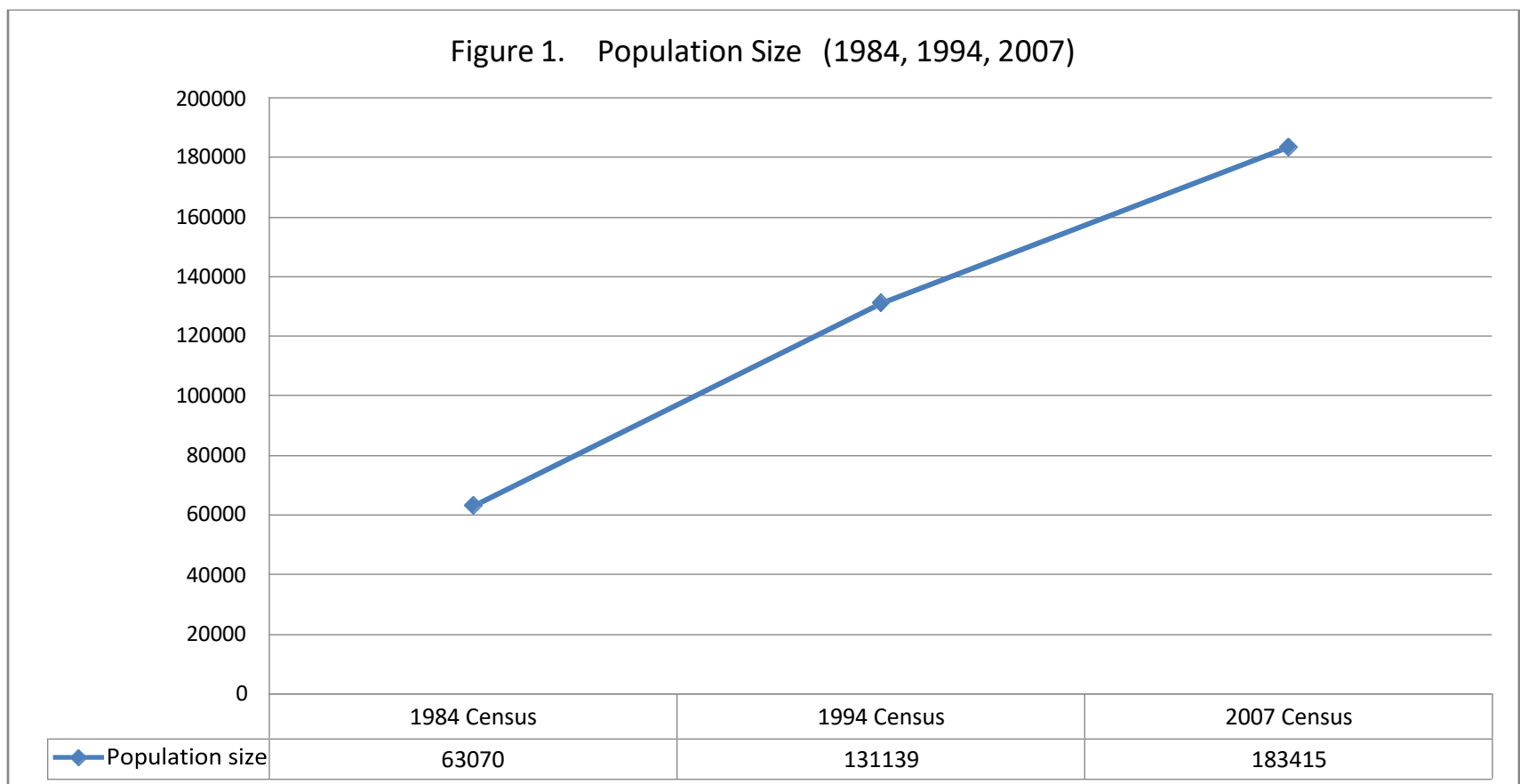
Due to its advantageous geographical location and political importance "...as a long-standing city-state with established connections to both the interior and the coast, Harar developed into a thriving commercial centre under the independent dynasty established in 1647"

"From the 16th century on, however, Harar was in a precarious position struggling to maintain control over lucrative trade routes while involved in ongoing conflict with warring Oromo groupsInternal hostilities arose as the Amirate necessarily formed alliances with Oromo, weakening the political integrity of the state. When the Egyptian army seized Zeila and Berbera, the ports upon which Harari trade was dependent, Amir Mohammed abandoned efforts to resist foreign occupation and the Egyptians seized the city in October 1875".

"While the Amirate was briefly resurrected by the British following the Egyptian evacuation in 1885, the state had been so weakened that Menelik seized upon the opportunity to annex the regional sub centre At Chelanko"Menelik's 20,000 troops easily defeated the 3-4,000 foot soldiers rallied together by the Amir..... The Muslim city was thus incorporated into the Christian Empire in January of 1887 and Menelik employed his cousin, Balambaras (later to become Ras) Makonnen Walda-Mikael as governor of the new Ethiopian province..... Thereafter, the *Ge usu'* were effectively stripped of any sense of power beyond the tokenism of limited places in public office".

Population

The population size of Harari grew nearly 300% (see Fig. 1) between the first census (1984) and the last (2007), partly due to changes in political boundaries and definitions. The 2007 definition [5] divides the region into two as rural Harari (population, 84047) and urban Harari (population, 99368) for a total of 183,344 people. Censuses notoriously under represent population numbers especially where accessibility is a problem. An assumption of even a 5% under-count in Harari, which is not unusual by African standards, would suggest that over 9,000 people were missed during the 2007 count but we have no way of confirming it. Islam is the predominant religion with 69% of the population reporting themselves as adherents of the religion, followed by Orthodox Christianity (27%) [5].

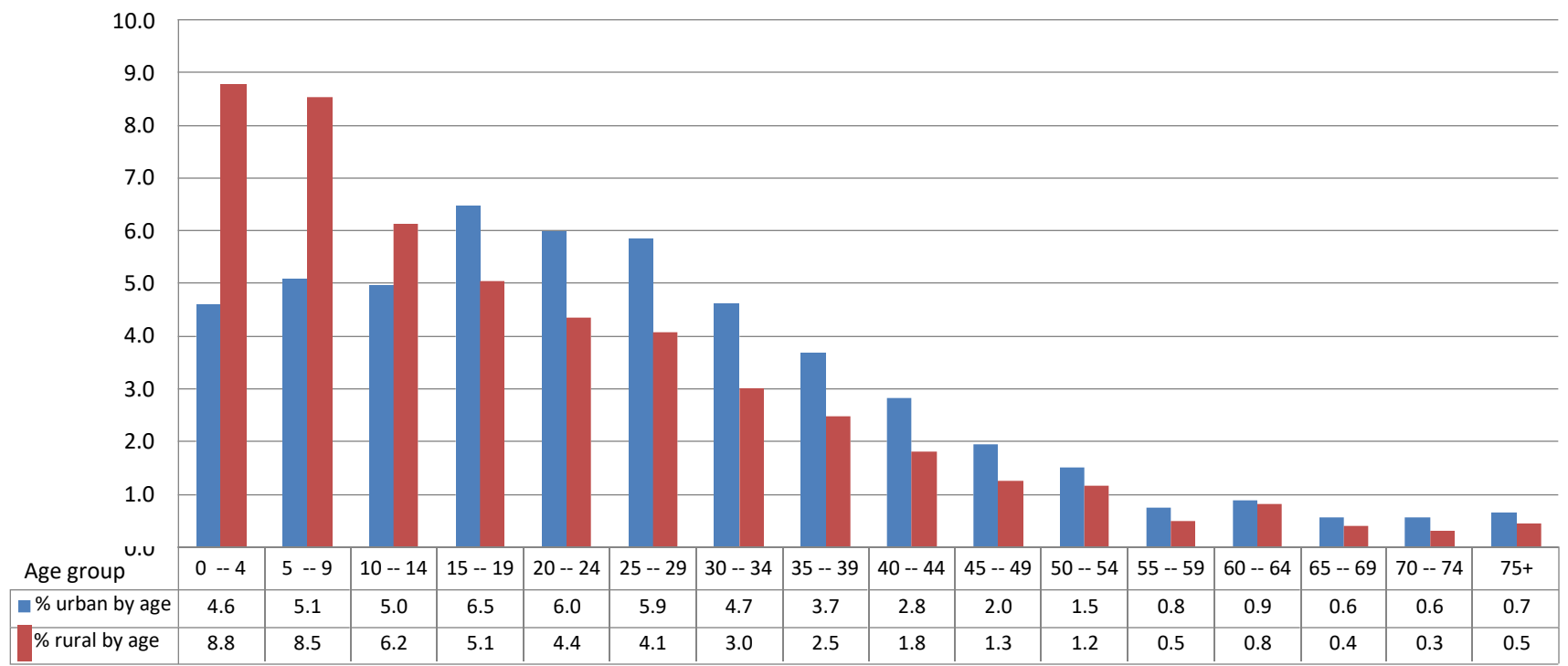


Source: Based on [3]

Age Structure:

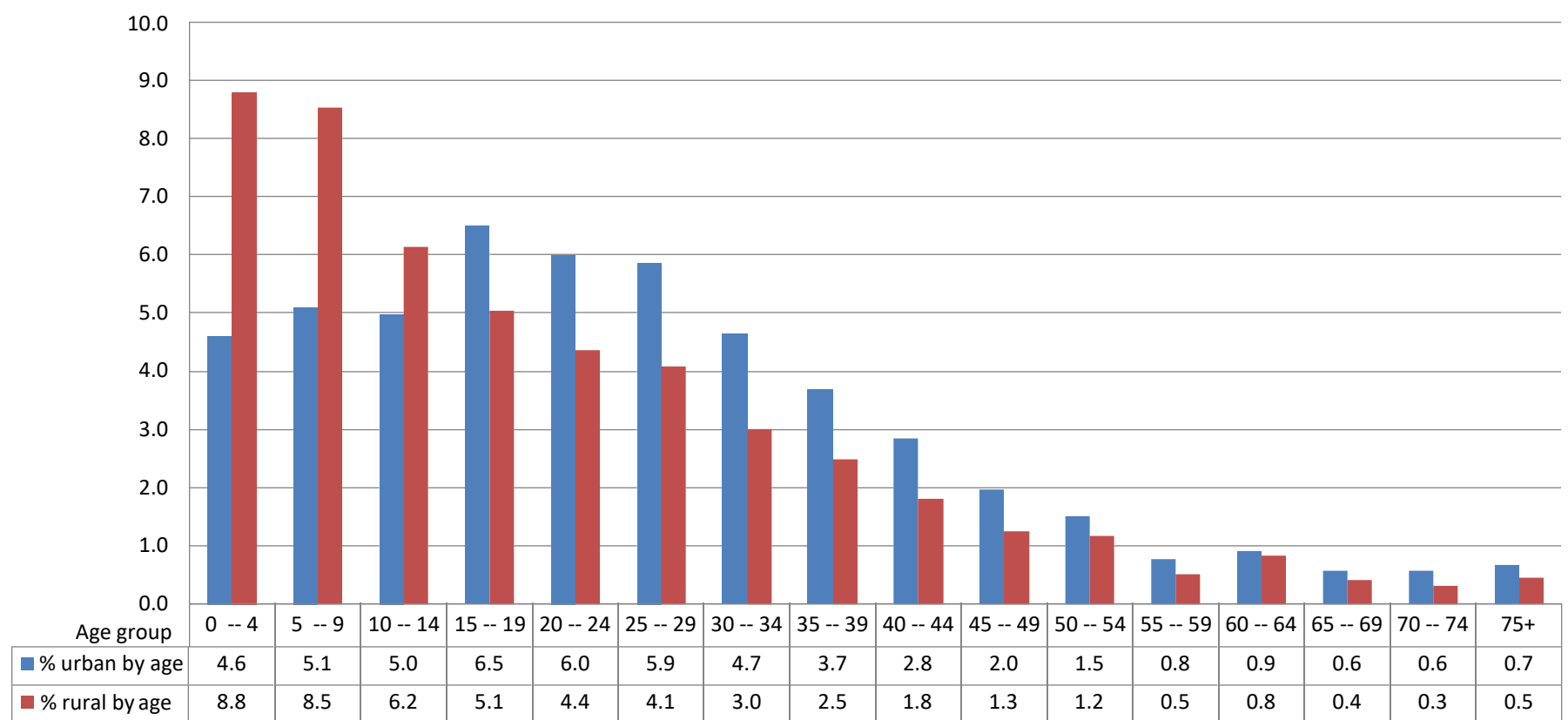
Figure 2 allows comparison of the rural and urban population distributions by age. The age distribution patterns (as measured by the percentages of people in various age groups) for urban and rural Harari is so very different, one might think of them as belonging to different populations. However, since urban populations are demographically different from rural populations in terms of mortality experiences as well as fertility and in/out-migration patterns, the summary provided by Fig.2 can be accepted as a result of real differences (rather than an artifact of data error). Just over a fifth of urban males (21.2%) are younger than 20. Nearly a third (30.1%) of rural males are in this age group. The corresponding proportions for females are 20.4% and 28.5% respectively.

Figure 2. Percentage of Rural and Urban Population by Age Group, 2007 (males)



On the other hand, only 11.6% of rural Harari males are in the 20-45 age group. The proportion for urban males in this broad age group is 17%. More useful from the point of view of reproduction and fertility are the urban-rural differences in the proportions of females in the 15-49 age group. Just over a fifth (22.1%) of rural females and nearly a third (29.4%) of urban females are in this age group suggesting the possibility of a higher fertility in urban than rural Harari. However, unsurprisingly, a reverse finding has been recorded in Harari – lower urban than rural fertility – due to the lower urban age-specific fertility rates made possible by higher levels of population control through contraception and other means.

Figure 3. Percentage of Rural and Urban Population by Age Group , 2007 (females)



An alternative approach to understanding the urban and rural age structure in Harari is to compare the urban and rural age pyramids (Fig. 4 and 5). The rural age structure has a classic pyramid-shape with broad base and a rapidly tapering mid-section displaying the youthful age structure of the population in response to higher rural fertility and a higher rural than urban mortality. Out-migration of the rural youth often creates a dip in mid-sections both on the right and left sides of the pyramid but evidence of outmigration from rural Harari is not readily apparent in Figure. 4. On the other hand, the evidence for youth in-migration (a bulge in the middle), low fertility (narrow bottom), and relatively lighter mortality are evident in the urban age pyramid (Fig. 5)

Figure 4 Population pyramid, Harari, 2007 (rural)

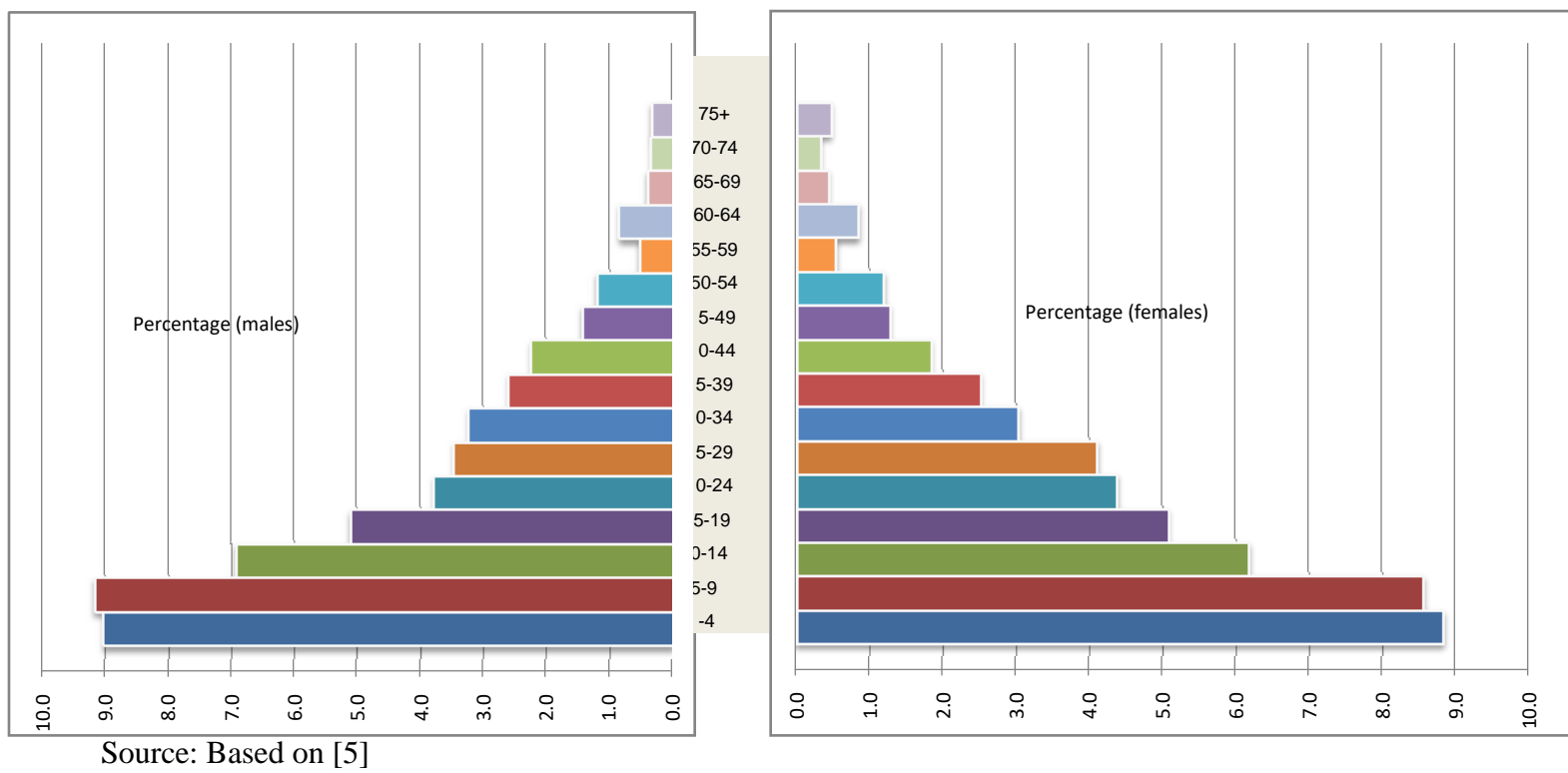
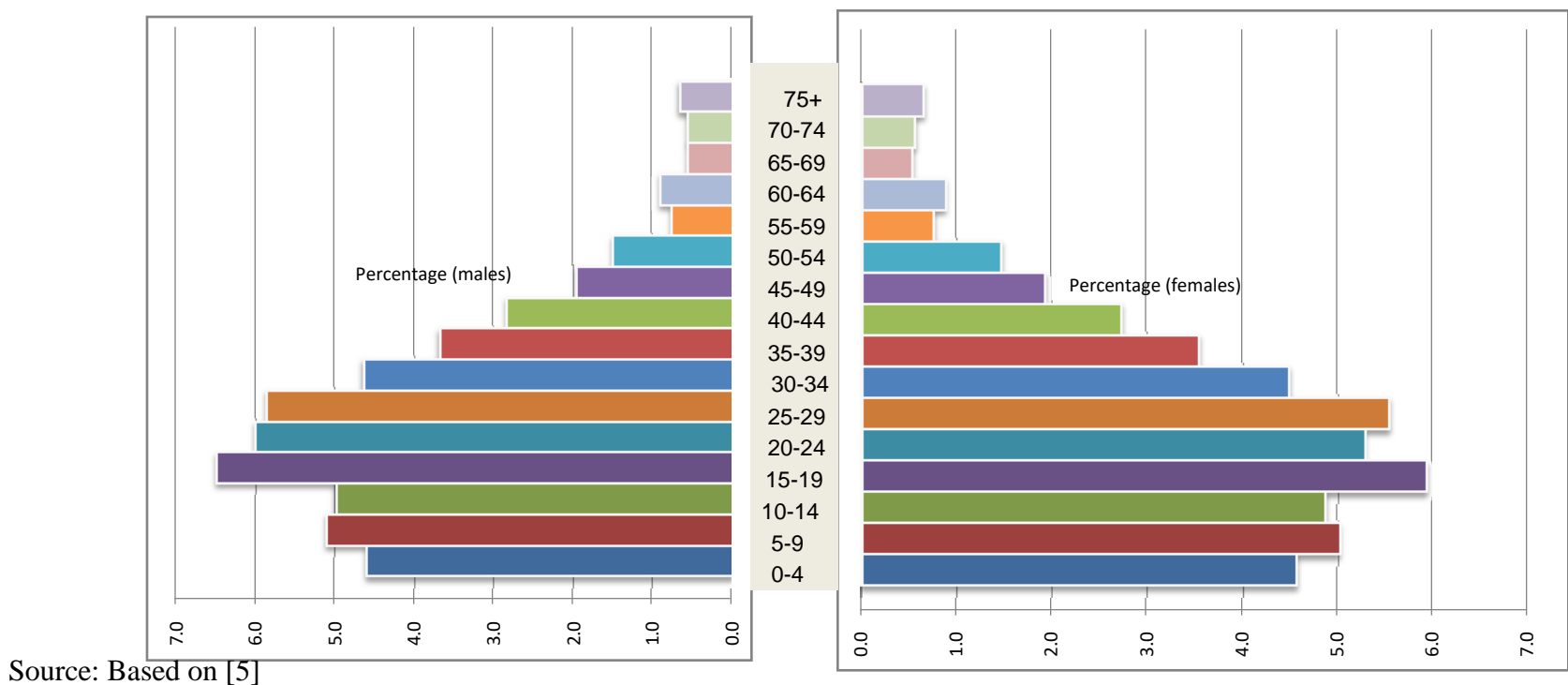
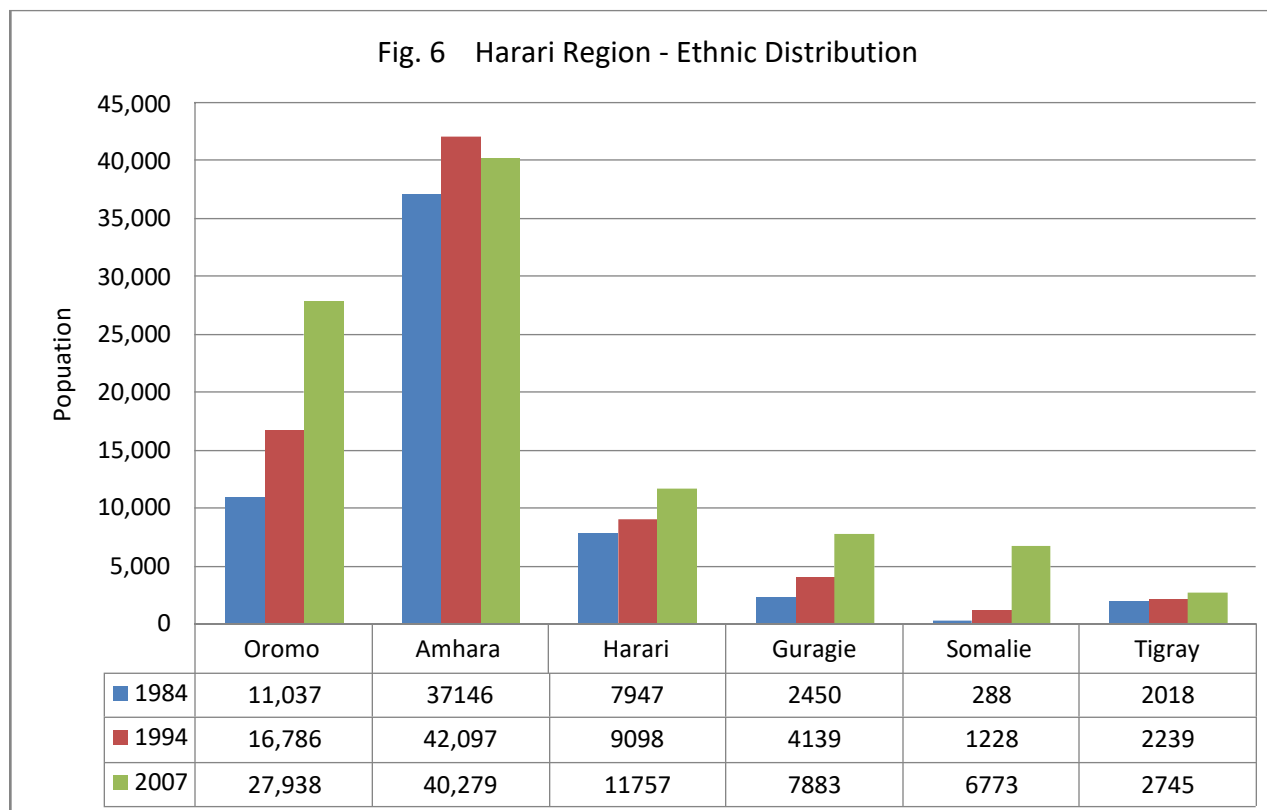


Figure 5. Population pyramid, Harari, 2007 (Urban)



Ethnic composition

Figure 6 shown the ethnic composition of the Harari Region at the time of the 1984, 1994, and 2007 censuses. It also reveals the impacts of decades of internal migrations (in-migration of outsiders groups) that have progressively shrunk the percentage of the Harari ethnic group. The Amhara and Oromo are now the largest and second largest group due mainly to in-migration during the last 12 decades. Some have made the political argument that this amounted to ethnic subjugation of the native group – the Harari (known to the rest of Ethiopians as Adere) – but others have argued that the Harari also derived benefits in terms of the purchasing power newcomers provided to ethnic Harari (*Ge Usu*) merchants and the increased modernization and productivity in the region brought about by the supply of adequate labor and new talent. Moreover, the Harari (*Ge Usu*) have been accorded important veto powers inside of city walls during the reorganization of the local government in the mid 1990s, and they continue to exercise these powers [2]. The Harari number just under 16,000 in Harari Region, and over 30,000 nationally [3].

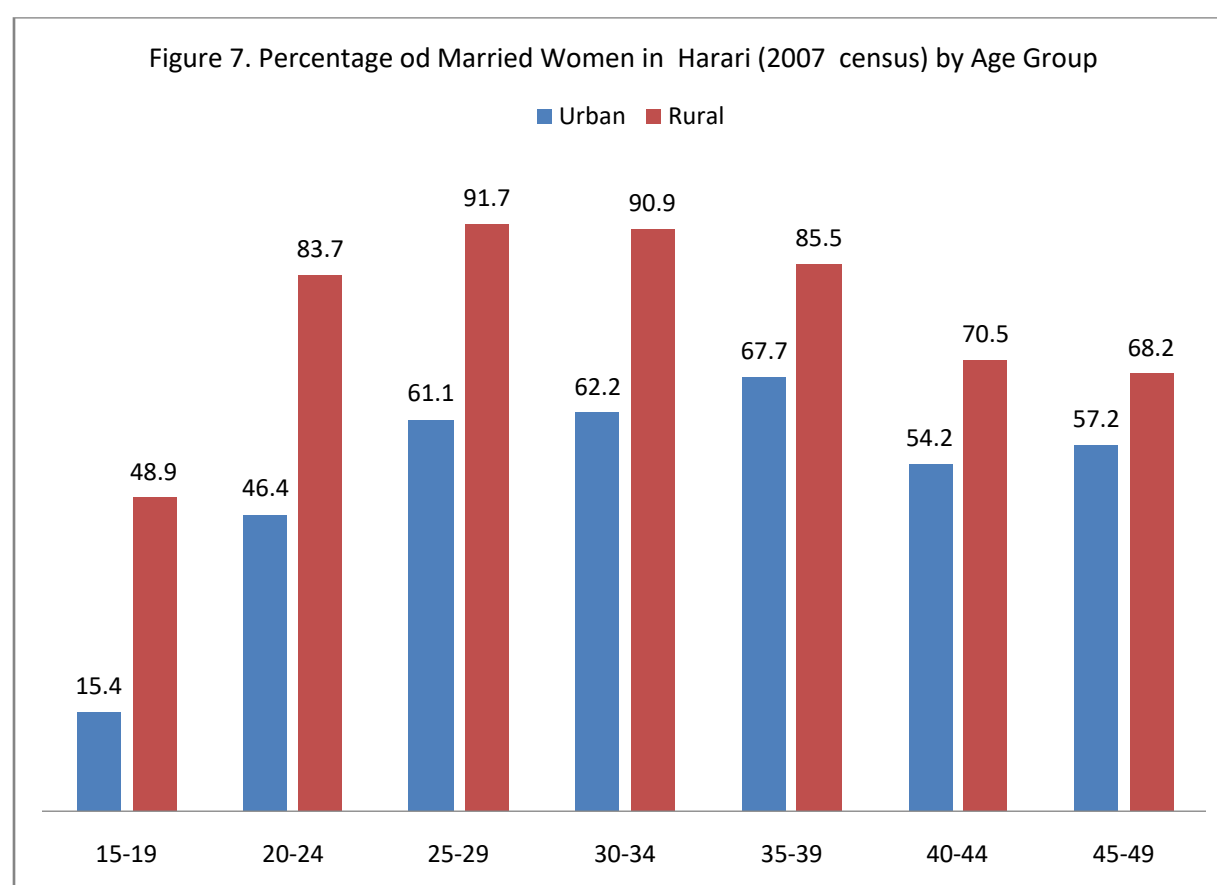


Source: Based on [3]

Demographic Characteristics

Marital Characteristics

Just over 60% of urban females in Harari' Region aged 25-34 years (the peak years of reproduction) were married at the time of the 2007 census. The highest urban percentage (67.7) was noted for females in the 35-39 age group, suggesting that only two-thirds of urban Harari women were married even at these (peak) urban marital ages. The picture is very different for rural women. For starters, three time as high a percentage of rural 15-19-year-old females (48.9%) as urban females in the same age group (15.4%) were married at the time of the 2007 census. This is the highest percentage difference by age, and reveals the possible contributions of early marriages to urban-rural fertility differentials. Another difference is the near universality of marriage for the rural groups in the 20-40 age range where the proportions married rise above 90 percent. The smallest percentage differences are between urban and rural women in the oldest (45-49) age group.



Source: Based on 5

Socio-Economic Characteristics, Fertility, and family planning

The Harari Region's 2011 Demographic and Health Survey showed a high proportion of income earners in the "highest" wealth category (60.1%) – the third highest proportion after Addis Ababa and Dire Dawa [6]. A higher proportion of children in Harari (70.9%) than in Addis Ababa or Dire Dawa live with their parents. This could be due to the higher proportion of rural residents in Harari Region than in Addis Ababa or Dire Dawa. A much higher proportion of Harari Region's females (40.2%) than Addis females (22.5%) lack any form of education. This is slightly less than the proportion in the neighboring Dire Dawa (43.1%). Over a fifth of

Harari Region's men are also illiterate (22.4%). The male illiteracy rate is a lot lower in Addis Ababa (9.5%) and slightly higher in Dire Dawa (24.5%). Only 30.3% of Harari women in the reproductive age of 15-49 have completed a secondary or higher education. Additionally, a relatively small (57.5%) of working-age men (the lowest of any region in the country) reported themselves as having been gainfully employed during the 12 months prior to the 2011 DHS [6]. It is also interesting to note that the highest percentage of men who smoked cigarettes (26.6%) lived in Harari as did the highest percentage of women who chewed Chat (39.2%). The highest proportion of men who chewed Chat (81.9%) also lived in Harari.

Just over a third (34.7%) of married Harari women aged 15-49 are using contraception. The total fertility rate (TFR) in Harari (3.8) is more than twice the rate in Addis Ababa (1.5) and slightly higher than Dire Dawa's rate (3.4). A much higher proportion (28.5%) of Harari women gave birth during in the 24 months prior to the 2011 DHS than in Addis Ababa (9.2%) or Dire Dawa (23.3%). Nearly two in five Harari women (39.2%) who already have 3 children wished to have no more children. The proportions are higher in Addis Ababa (51.2%) and Dire Dawa (41.5%).

Comparison of childhood mortality rates in Harari and Dire Dawa are given as follows:

	<u>Neonatal mortality (NN)</u>	<u>Postneonatal mortality (PNN)</u>	<u>Infant mortality (1q0)</u>	<u>Child mortality (4q1)</u>	<u>Under-five mortality (5q0)</u>
Harari	35	29	64	32	94
Dire Dawa	30	30	60	39	97

Source: [based on 6]

[Click **HERE** to access the demographic and health maps. Click on Harari](#)

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