# Interviews with a range of people on the Community and its History since late 2002 in Turufe *got*, Turufe-Wetera-Elemo kebele, Shashemene wereda, West Arssi, Oromiya

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### Spatial and social map

|  |  |  |
| --- | --- | --- |
|  | *Service/housing area* | *Place* |
| 1994-5 | The community prefer to reside here as it is a well-planned living area built during the *Derg* period as a model settlement area. Its proximity to the Kuyera town also makes it a preference. Most rich and average community members and other ethnic group other than the Oromos reside here.  The kebele office is located here | Turufe *sefera mender* |
| 1997-8 | A Protestant church is established here | Turufe Sefera mender |
| 1998-9 | Access to water | Turufe Sefera mender |
| 1999-2000 | DA office | Turufe Sefera mender |
| 2005-6 | The water points were expanded into five. One in the Protestant church serving the vicinity, one under *Mustshifa* mosque (the oldest and the biggest) and serving the people around the mosque, and the other three are at different places. | Turufe sefera mender and the surrounding. |
| 2007-8 | New school was opened  A health post was built and health extension workers were assigned.  Electricity supply has reached here and a grinding mill is established | Turufe /usually known as *sefer*a mender  on the road to Jegesa.  Turufe .  Turufe adjacent to the kebele office |
| 2008-9 | 2 New Mosques have been constructed  A farmers Training Centre was constructed | Zone 1-Kechema and Turufe *mender 2*  Turufe near the communal grazing land |
| Late 2009 | People prefer to reside because of its proximity to the referral hospital; to Kuyera and Shashemene towns and have got electric service | Turufe sefera mender |

## Community event history

### Crises 2002/3 – late 2009

|  |  |
| --- | --- |
|  | *Crises history* |
| Later 2002-3 | No change |
| 2006-7 | Drought because of erratic rain. There was an Acute Watery Diarrhoea (AWD) which some people said was Cholera. |
| 2007-8 | AWD and food aid. The food aid was not given to all community members that were registered to get the aid. People say that those close to the kebele were selected and got the food aid. |
| 2008-9 | Pest (*temch)* and AWD. Those farmers whose crop was harmed by pests were given seed of different grains to try to plough again. |
| Later 2009 - early 2010 | Untimely rain destroyed a small per cent of the community crop. |

### Economic events history 2002/3-9

|  | *Economic events history* |
| --- | --- |
| Later 2002-3 | No change |
| 2005-6 | Fertiliser’s price increased and the community was forced to pay more. On the other hand food consumption of the household increased as household members number increased because many youngsters married and began to have their own children. This condition has increased the number of the community members. The household expenditure also began to increase drastically. |
| 2006-7 | The community was forced to buy inputs such as fertilisers in higher price and in cash only. Because of this the community increased the price of the output. Those landless youth began to make short term migration to Shashemene as daily labourers in large numbers. |
| 2007-8 | Inflation began to create unpleasant condition on the price of factory products which forced the farm products to sour in price. Model farmers showed their willingness to buy and test new selected seeds & became beneficiary. Because of the AWD problems food aid was distributed to the community. |
| 2008-9 | Output decreased because of the pest (*Temch*) and the community was in need of seed to sow and it was distribute to the needy ones. |
| Later 2009 - early 2010 | Untimely rain destroyed a certain part of the crop, but there was no need of food aid among the community. |

### Social events history 2002/3-9

|  |  |
| --- | --- |
|  | *Social events history* |
| Later 2002-3 | No change |
| 2003-4 | Oromiya family law that was ratified in last year began to be applicable in the kebele. Inheritance of wife was outlawed among the community of Turufe. |
| 2007-8 | Health post was opened and health extension workers were assigned in Turufe. |
| 2008-9 | The community started to get electric light  Grinding mill was established at Turufe adjacent to the kebele office. |
| Later 2009 - early 2010 | No change |

### Cultural events history 2002/3-9

|  |  |
| --- | --- |
|  | *Cultural events history* |
| Later 2002-3 | Community members especially the young ones have started to dress in western styles long ago and those who can afford to buy have started to cover the roof of their houses with corrugated sheet. The trend continued. |
| 2003-4 | Covering ones’ houses by corrugated sheet have increased with scarcity of thatch grass. |
| 2005-6 | In 1998 extension work was adopted in the community and this changed the culture of the community farming system. The wereda cooperatives organising office began to send its experts to the community to create awareness on Saving and credit activities. |
| 2006-7 | New seeds and farming techniques were introduced  Model farmers from Turufe bought the seeds and used it. The yield is about double of their former product  A credit and saving association by the name “*eddo Lencha*” was established. |
| 2007-8 | Training farmers on how to increase their products began to be given. Selected farmers from Turufe also got the training. Intolerance between the Muslims and the young Protestants, especially the newly converted ones, accelerated and the Muslim officials asked for discussion. But the Protestants refused. The referral hospital was to be moved to Shashemene had it not been for the kebele elderly men who applied to the regional state and the hospital remained where it was – Kuyera. |
| 2008-9 | A Farmers Training Centre was constructed in the kebele. Theft began to accelerate in the kebele. An attempt was made to decrease the landholding of the oldest Mosque which is found at the back of the referral hospital as the area was included to Kuyera 01 kebele (town) administration. The Mosque’s land is still under the Mosque administration. |
| Later 2009 - early 2010 | Preparation for the May 2010 national and regional elections. About 3 polling stations are opened in the kebele and members of the community are registering to vote. |

### Political events history 2002/3-9

|  |  |
| --- | --- |
|  | *Political events history* |
| Later 2002-3 | No change |
| 2004-5 | The election campaign. Different party representatives began to agitate the people. Election became the main issue among the community of Turufe. |
| 2005-6 | Land ownership right for women was made practical. Women got the right to inherit land after the death of their husbands. Land sharing at divorce was also respected for them |
| 2006-7 | Structural change in the kebele leadership. A manager was assigned in Turufe and the kebele office began to be open throughout the week. |
| 2008-9 | Women and youth league were organised. This is the highest stage of women’s and youth associations. The members of the league are thought to be potentially reliable for development endeavours. An attempt to move the Shashemene referral hospital from Kuyera to Shashemene town was stopped as a result of the application of the elderly men from Turufe. The Iddirs in Turufe have supported the messengers in finance. |
| Later 2009 - early 2010 | Preparations for the May 2002 election. Polling stations are opened and people are registering and taking cards. No opposition party is around except the EPRDF front member party OPDO. |

## Trajectories 2003 – 10

### Environment history

|  |  |
| --- | --- |
|  | *Environment history* |
| Later 2002-3 | No change |
| 2005-6 | Because the top soil is washed away and the land is ploughed for many years the productivity of the soil decreased and using factory made fertilisers has become necessary. |
| 2006-7 | 6150 different types of trees were planted for the Ethiopian millennium.  Drought because of erratic rainfall |
| 2008-9 | Pest (*Temch*) attacked the grain and because of that food aid was provided to the people. |
| Later 2009 - early 2010 | Untimely rain destroyed the grain but the community was not exposed for food aid |

### Infrastructure

|  |  |
| --- | --- |
|  | *Infrastructure history* |
| Later 2002-3 | There was an all-weather road that was maintained as early as 2002 |
| 2004-5 | It is possible to make mobile communication as Turufe is near Kuyera and Shashemene towns. |
| 2007-8 | The community of Turufe got electric light and power. The community as well as the person who established the grain mill has paid. |
| Later 2009 - early 2010 | No change |

### Population

|  |  |
| --- | --- |
|  | *Population history* |
| Later 2002-3 | No change |
| Later 2009 - early 2010 | The number of the population has increased a lot over the last seven years. The middle aged men and women have the highest number of community dwellers. The proportion of the women is higher than the men. The number of the girls is bigger than the boys. The family size in each household has decreased relatively than there were in 2002 but on the other hand many youngsters have created their own households and because of this the total population of the kebele have increased |

### Migration and remittances

|  |  |
| --- | --- |
|  | *Migration and remittances history* |
| Later 2002-3 | No change |
| 2005-6 | Seasonal migration began to expand. |
| 2006-7 | Temporary migration/ short period migration has increased.. |
| 2007-8 | More male and few female began seasonal migration to the nearby towns for daily works. |
| 2008-9 | Male and female seasonal migration has increased. |
| Later 2009 - early 2010 | Male seasonal migration for work has increased to more than it was in 2002. The male seasonal migration is mostly to Shashemene town where construction works are taking place. They are hired as daily labourers. Women’s seasonal migration for work is mostly to Zeway flower farming. There is no local long -term migration among the community. There are a few youngsters who have gone to the Middle East for jobs and a very few boys who have gone to the USA through the DV and via Kenya. Those in the Middle East and in the USA send remittances to their families. |

### Land

|  |  |
| --- | --- |
|  | *Land history* |
| Later 2002-3 | No change |
| 2004-5 | Land measurement and Registration started and continued through 2004-5. |
| 2005-6 | Land registration completed and land holding certification was issued.  Each land holder is given a landholding certificate which guaranteed each community member to use the land as he/she wish. In the land measurement the exact amount of each land holder was clearly identified. After this process there arose no boundary dispute among the community. |
| 2008-9 | Communal tree land was given to landless and jobless youth who were organised.  About 13 hectares of communal land was given in lease for an investor who came from Shashemene wereda.  As there is no land redistribution the younger generation they share land from their parents as they marry and form their own households.  If a person wants to lease or rent his/her land for about three years the agreement could be concluded at the kebele level. If the leasing is for more than three years the agreement must be concluded at wereda level. This being as it is there are people who lease their land without the knowledge of the kebele or the wereda and sometimes this agreement may last in conflict.  Concerning inheritance both boys and girls have equal rights as children to inherit their parents land as opposed to the former ‘traditional’ inheritance system which allowed only the first son to inherit.  De-mobilised soldiers don’t have access to land except those who already had land before they joined the army. In Turufe four de-mobilised solders were given land to build houses when they returned to the kebele in 2001 E.C.  There are no long-term migrants from Turufe and those who have land return on time to plough it. There are no re-settlers in the kebele. |
| Later 2009 - early 2010 | No change |

### Smallholder agriculture

|  | *Smallholder agriculture history* |
| --- | --- |
| Later 2002-3 | There are a few households who have coffee plantations in their compounds. Still there are others who planted *Chat* in their compounds and who benefited from it. |
| 2007-8 | A new type of selected wheat seed was introduced through the DA office. Those who wanted the new wheat seed were obliged to pay the full price on time. Those who took the seed were the ones who paid on the spot. Inflation began to sour and because of this the farmers equally increased the price of their output. The smallholder farmers got about double of their previous yield after they started to apply the new seed. The market has offered a better price for the grain from which the farmers benefited. |
| 2008-9 | New Manual *Mewqia* is introduced to the kebele and model farmers use them by renting on hourly bases.  Output decreased and because of this food aid is distributed. |
| Later 2009 - early 2010 | Because of untimely rain the output of the community decreased. |

### Livestock

|  |  |
| --- | --- |
|  | *Livestock history* |
| Later 2002-3 | No change |
| 2005-6 | Production began to decrease while consumption increased in the community. The community began to sell more of its products to pay land tax and other regular contributions like school contribution, Regional development contribution, sport contribution etc.  The community gets veterinary service in Shashemene town and at home by appointment. Those who want artificial insemination for their cows have either take the cows to Shashemene or take an appointment from veterinary expert and wait at home; by the time of the appointment the cow may not be in the ovulation period. |
| 2007-8 | A new breed of milk cow was introduced to the community this year. This intervention was encouraged by the DA in the kebele with help of the wereda ARD experts. Cows were bought on a down payment basis.  Bull fattening was exercised by few farmers. |
| 2008-9 | Certain farmers continued to benefit from the sale of milk. They sell the milk in contract to Kuyera town and get a lot of money that helps them to support their households. The cows are kept in the house and fed there. |
| Later 2009 - early 2010 | The trend continued but new farmers didn’t enter in the business as the cows are sold in cash and people have to be registered through the DAs to get the cows. The cows are expensive for the ordinary community member to buy paying the price on the spot. |

### Agricultural labour

|  |  |
| --- | --- |
|  | *Agricultural labour history* |
| Later 2002-3 | There were some smallholder farmers who used to hire seasonal migrant labourers from the Amhara region. As there was communal grazing land there were herders paid by those who had cattle. |
| 2006-7 | Small holder farming began to decline in size as land was shared by family member more and more. |
| 2007-8 | The situation continued as it was. |
| 2008-9 | The situation began to get worse. |
| Later 2009 - early 2010 | Small holder farming totally depends on family for labour. Household children and wives take the leading share. There are no smallholders who use servants. There are certain smallholders who hire community daily labour at the time of crop trenching. There are no incoming seasonal migrant labourers. There is share-cropping, but not as strong as it was years ago. There is no farm in the kebele and there are no labourers working on them. *Dobo* and  *Wonfel* are not exercised nowadays as small landholdings are getting smaller in size because people cut land for their children when they form their own households. |

### Non-farm own-account enterprise

|  |  |
| --- | --- |
|  | *Non-farm own-account enterprise history* |
| Later 2002-3 | There were a very few people who were engaged in off-farm seasonal work such as trade, carpentry and, shop keeping.  There were also women who were involved in petty trade, preparing drinks and the like. |
| 2008-9 | There are more people who are engaged in off-farm seasonal work such as trade, carpentry and, shop keeping.  There are also women who are involved in petty trade, preparing drinks and the like. |

### Non-farm employment

|  |  |
| --- | --- |
|  | *Non-farm employment history* |
| Later 2002-3 | No change |
| 2007-8 | Since this year non-farm employment has increased among the youth of the kebele. There are youth who work as daily labourers on buildings in Shashemene and in Kuyera. There are also those who are engaged in loading business in Turufe when potatoes are ready for sale and there are a few who are engaged in transport facilitating (*tera askebari)* activities. There are a few youth who are government employees like office workers, teachers, and development agents. Many of the youth who are engaged in non-farm activities work in the towns. The proportion of those who are engaged in non-farm employment are very few when we see the proportion to the community dwellers. |
| 2008-9 | Non-farm employment has increased. |
| Later 2009 - early 2010 | Non-farm employment has increased more. |

### Livelihood innovation

|  |  |
| --- | --- |
|  | *Livelihood innovation history* |
| Later 2002-3 | No change |
| 2006-7 | New activities to sustain themselves and their families are observed by the girls of the kebele. They are buying and selling of grain sitting on the road with tin container/jog /and selling in 100 kgms. They also sell sugar cane and tea in small cottages (*gojjo*). |
| 2007-8 | New technologies like stoves began to be part of the household utensils among few households. |
| 2008-9 | With the electric power available in the area people began to use television and radio.  Female –headed households are working to their level best to support their family and there is a woman who is selected as one of the model farmers in the kebele.  Male youth go to the nearest town of Shashemene and Kuyera for daily labour and they support themselves and their families. |
| Later 2009 - early 2010 | The trend of the previous year continued in an expanded form. |

### Access to credit

|  | *Access to credit history* |
| --- | --- |
| Later 2002-3 | Equb, Iddirs that lend money with interest,  There are no rich people who lend money without interest. Churches and Mosques don’t intervene in accessing credit for their followers.  The community has access to banks.  No any key changes |
| 2005-6 | *Iddirs* were initially organised to help each other in case of death. In this year two *iddirs (Yebalewold* and *Yewotat iddir)* has started to provide credit for members. The credit it both in cash and in-kind (grain). The borrower repays back what he/she taken during harvesting time on interest. The loan helped the needy members get whenever they need the money or grain (mainly to buy seed to plant on time) and the interest is also useful to increase the capital of the iddir. |
| 2006-7 | An NGO known by the name Kerara Children and Community Aid Project organised about 72 parents whose children were supported by the project and gave them seed money to establish a cooperative. The members contribute money every month and the organisation lends money to its members twice a year. Access to credit depends on having collateral. The terms and conditions is to pay the money borrowed within six months. If there are defaulters the collateral is liable.  Christian Children Fund Canada (CCFC) had been helping children via buying exercise books, fulfilling other educational materials like pens, bags etc, uniform, covering school fees. To prevent the beneficiaries from depending on their support they gave them credit of 12,000 birr. So, the beneficiary’s had been taking loan via interest and use for the activities they think would support their life, mainly improve their livelihood. The interest also will become part of the revolving fund, which increase the amount of money used to take as a loan. |
| 2007-8 | Busa Gonofa Micro credit Institution started to provide credit for women on a group basis. One group consists of between 20 and 25 members. The objective is to enable women get money so as to use it for activities that enhance their living condition and learn the habit of saving money. As a result, about 70 women get the access and use the credit to prepare local drinks for sale and buy grains at harvesting time and resell when its price increases during the summer season. |
| 2008-9 | Jobless and landless youth were organised into a cooperative.  No key changes |
| Later 2009 - early 2010 | Equb is no more exercised in the community.  Iddirs that lend money to their members and get interest are getting stronger and stronger from time to time.  No any key changes |

### Access to markets

|  |  |
| --- | --- |
|  | *Access to markets history* |
| Later 2002-3 | The volume of output marketed was smaller. |
| 2003-4 | No change |
| 2004-5 | No change |
| 2005-6 | Increase in the volume of the output that was marketed. Access to new output markets has increased .  No change in transport type. |
| 2006-7 | Access to new output markets has increased. The access to new input markets has also increased.  No change in transport type. |
| 2007-8 | Access to new output markets has increased. The access to new input markets has also increased.  No change in transport type. |
| 2008-9 | Access to new output markets has increased. The access to new input markets has also increased.  No change in transport type. |
| Later 2009 - early 2010 | Access to new output markets has increased. The access to new input markets has also increased.  No change in transport type.  With regard to market there is no significant change. As in past times there is no market in the village. The community members are using markets centre available in the surrounding areas such as Kuyera, Hamus Gebeya, Shashemene and Arssi - Negele.  Nowadays since some households have TV and radio (since electricity is available) they hear the price of grain. This information access helps them to know when the price of grain is increased so that they sell their crop at a better price. |

### Prices of inputs and outputs

|  |  |
| --- | --- |
|  | *Prices of inputs and outputs history* |
| Later 2002-3 | Price of grain output was average. The price of input was average.  Price of pesticides was average. Price of vegetable output was low.  Price of coffee was average, price of chat was low.  Price of other crops was average. The price of oxen, bulls, cows and heifers was average. |
| 2003-4 | No change |
| 2004-5 | No change |
| 2005-6 | Price began to hike. |
| 2006-7 | Price of input like fertiliser went up drastically. It went very high. Price of grain out puts also increased in an alarming situation. Price of pesticide also got high. Price of vegetable increased. Price of Coffee and chat got high. Price of oxen, bulls, cows and heifers went very high. |
| 2007-8 | Inflation continued |
| 2008-9 | Inflation continued |
| Later 2009 - early 2010 | Inflation continued |

### Local commercial investment

|  |  |
| --- | --- |
|  | *Local commercial investment history* |
| Later 2002-3 | No change |
| 2006-7 | The volume of outputs market has increased as the farmers has to sell more outputs to pay taxes and to buy fertilisers. Wheat, maize and potatoes are most marketed types of outputs. There are no new output markets. Farm outputs are mostly sold by household heads.  Communal land is given for an investor to build a grinding mill house. He is from the locality. For some years he was abroad. Upon taking the land he promised to cover 32, 000 birr and met his promise. The total amount expected to be paid in order to get electrification was 57,000.00 birr. The Catholic mission also covered a certain amount (about 5, 000.00). The rest, a total of 20, 000.00 birr, is covered by the community. Since then the community has been serving by the grinding mill. It prevents them from going to Kuyera town as before. |
| 2007-8 | The volume of outputs market has increased as the farmers has to sell more outputs for different purposes. The price of outputs has equally increased that the farmers has got to gain more from sell of grains.  Unemployed landless youth was grouped in to 3 and got land from communal land. One group got forest land to care the forest to use when it grows up. The other group got the land for seedling and tree plantation purpose. While the third group got the land for vegetable and fruit seedling. |
| 2008-9 | The volume of output marketing decreased because of the pest that destroyed the grains. The community was exposed for food aid. But all who were registered for the food aid didn’t get it.  An investor who used to live in Canada (for the last five years) has asked for land and 13 Hectares was given from communal land. He used to use the land to produce vegetables and fruit. In this year 6 chairs and 2 tables were stolen from the kebele office. As a result, the officials lacked sitting. To solve this difficulty the investor gave them 3, 000.00 birr. The kebele officials bought chairs and table. With the remaining money they bought blue and white paint and painted the wall of the kebele office accordingly.  The investor also promised to improve the water supply of the community. If he could not he promised to be punished by 2, 000.00 birr.  Now the land is in process for approval at other govt structures like wereda and Zone. |
| Later 2009 - early 2010 | Kerara children and community support had organised about 72 household heads giving seed money. The members save money every month. They borrow money for income generating activities and return the loan in six months’ time. This co-operative established by the household heads of the children that were supported by the local NGO has reached a stage where they joined the Shashemene Farmers union by paying 5 thousand birr. Now they have access to buy fertiliser on credit bases and sell to the community adding their own profit. |

### Other non-Government acts affecting livelihoods

|  | *Other non-Government acts affecting livelihoods history* |
| --- | --- |
| Later 2002-3 | Kale Hiwot protestant church built its own chapel. |
| 2005-6 | The two best iddirs (*iddirs Yebalewold* and *Yewotat iddir)* has started to provide credit (both in cash and in-kind/grain) for members. By considering the status of the member credit is given. But priority for credit service is given for members in difficult situations like health problem. This credit service is still available. |
| 2006-7 | A non-governmental organisation that was supporting children in the community when it was to end the support because of the programme phase out organised the parents of the children at the time of the intervention and gave them seed money and initiated them to contribute money monthly and they formed a committee and began to lend money to members to do income generating activities.  Christian Children Fund Canada (CCFC) had been supporting the community by fulfilling the basic necessities of some children. To avoid dependency syndrome for the beneficiaries (parents of the children) credit of 12,000 birr was provided. Accordingly the beneficiaries had been taking the credit via interest and use for the activities they think would support their life, mainly to improve their livelihood. Over time still currently this programme has been expanding. |
| 2007-8 | Electricity was supplied to Turufe by the help of a young man called Heluf Adane. He established a grinding mill. He is the one who entered contract agreement to pay 57,000 birr with the district Electric power Authority. The community supported him by contributing 20,000 birr.  *Busa Gonoofa* micro finance institute started to provide credit for people, mainly for women on a group basis. Even though the credit is given on a group basis the group members share (based on their capacity) individually to involve in any activities, that improve their livelihood, separately, mainly in production and sale of local drink (*areqe*) and buying grain during harvesting time or when the price is low to sell when its price rises up or in the summer season. The credit is provided once annually and the beneficiaries are paying a certain amount including the interest and saving on a monthly basis. The group members are guarantees to each other. In short, the beneficiaries have been engaging in various activities and learn the habit of saving so as to improve their livelihoods. Overtime still currently this programme has been expanding. |
| Later 2009 - early 2010 | No change |

### Domestic work

|  |  |
| --- | --- |
|  | *Domestic work history* |
| Later 2002-3 | With more and more girls going to schools house cleaning and washing of clothes have improved. The types of food eaten have not changed much. The stable foods among the community are wheat, maize and potatoes. Maize production is decreasing much because of theft problems. Plastic made means of carrying are used . |
| 2004-5 | In the wereda there are 32 kebeles. 7 kebeles are organised together. From each kebele community leaders including kebele officials and elders from each clan were selected. From each of the 7 kebeles persons attended the campaign. The major objective of this programme was to promote gender equality (gender equality was *tawege*/promoted) and fight against HTPS. Upon this the male’s attitude towards domestic work has changed. As a result, males started do engage in fetching water, making beds and taking grain to the mill house. Even to save the labour of women some hh buy cart (of donkey) to use for carrying and fetching water. |
| 2006-7 | Many households have started to fetch water from the water points in the kebele. When the water is short they go to the river nearby. Those who are far from the rivers use donkey –pulled carts and bring the water by Jeri can. They wash their clothes at the rivers and at home as well. The community has changed in the types of utensils used in the households from metal to plastic. Child care has improved with the establishment of health posts and the lesson offered by the health extension workers. Care of sick and old is improving as the health service centre (referral hospital) is nearby.  The availability of mill house in the locality saves the time women were wasting by moving to the nearest town to grind mills. As a result, women able to use these time for HH chores. |
| 2007-8 | An effect of electric supply on students is that they are able to study their lessons and do their homework during the night time. The households who have electricity are able to listen to radios with the electric current. Some households have bought televisions. The electricity supply has saved the women from using wood for lighting the house using *kuraz* for light in the house. Women do not grind grain at home and rather go to the new grinding mill. Inflation has increased the households to pay more price for the farm inputs and household utensils, and other materials.  After the HEWs started working in the locality women started to get their advice and start to be careful of carrying heavy things when they are pregnant.  The government planned and changed the half day school programme to a full day. Accordingly, for one week the teaching-learning process was rendered for a full day. However, a meeting was conducted with the wereda educational officials, PTAs and teachers. Upon the meeting the community complained for that. The reason for the planned programme for full time education was that over time the educational result of students becomes less attractive when they complete 2ry education and it will be good if they learned for a full day to devote on their education. However, if students are learning for a full day parents will not afford to send their children for full day since they need their labour and some learn by engaging in paid activities after School. Through the meeting the half day programme becomes successful. So, since then students are learning for half day and helping their parent after school they are not absent from school as such. |
| 2008-9 | Making dung cakes has decreased as households began to make compost as fertiliser price has increased a lot. The girls’ attendance of school didn’t increase women’s domestic work because the girls assist the households when they are at home and come back from schools. |
| Later 2009 - early 2010 | The above mentioned domestic work history are repeated in a stronger form.  Except baking *injera* (tinny bread) and bread, and cooking male started to engage in some domestic works like making bed, fetching water, taking fire wood from farm areas. Regardless of these, women are still over burdened by HH chores. In general, still women are playing the major role in household management. Male children are playing football and recreate with their friends while female children are always at home by engaging in HH chores. |

### Housing, household assets and consumption

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|  | *Housing, household assets and consumption history* |
| Later 2002-3 | Very few houses were built and covered by corrugated iron sheet. People were not using electric light except those near the Shashemene referral hospital who were staff of the hospital and supplied by the institution. |
| 2005-6 | Over time people changed the home of persons and cattle. Most of them built a house made from corrugated iron. But this is not a sign of improvement of HHs living condition rather they prefer corrugated iron for its durability since if they cover the roof with grass the grass has to be replaced/changed by new grass after some period of time. In addition, due to lack of land there is no grass. |
| 2006-7 | Building new houses and covering it with corrugated iron sheet increased among the community.  As some husbands built a house made from corrugated iron wives started to fulfil HH furniture like table and chair by engaging in preparing local drink for sale, and buying and selling grain and becoming a member of the local saving- Equb. Nowadays people have become aware of the basic necessities for one’s life.  Due to the availability of electric service most HHs bought radio, tape and TV and are able to get various information.  There are about three modern threshing machines. First the owners use it to thresh their crop lastly. Then they thresh others crop on money (on contract basis). Especially when the weather condition seems to be rainy they use this machine to prevent the effect of rain on crop threshing. |
| 2007-8 | More and more new houses covered with corrugated iron sheet were built by the community. Those who were able to pay for the electric supply began to use electric light at home.  Due to lack of grazing land the livestock accumulation of most HH has diminishing. Overtime grazing land has also been decreasing since for investors and unemployed landless youth land is provided from the communal land, where the community use for grazing purpose. Mostly what is available is a pair of oxen for agricultural works, one or two cows for milk, and a donkey for carrying purposes. However, some model farmers have started ox fattening and cow-rearing to sell milk so as to improve their living condition. |
| 2008-9 | Many community members have built their houses with corrugated sheet as covering it with hatched grass became expensive and its unavailability. Electricity became the top priority demand among the community. With electric supply reaching individual households many bought electronics information utensils like radio and television. |
| Later 2009 - early 2010 | Many community members have built their houses with corrugated sheet. With the electricity supply reaching in the kebele many households have begun to use electric light during the night time. Radios which work with electric current and in some houses television is used as a means of information. The houses built have different rooms for the parents and children. Some people have fenced their compound with *kosihem* planted in a row and the gates are covered by corrugated iron sheet. Some people have bought wooden cupboards and chest drawers. Men and women spend cash on household utensils and buy plastic products. The youth spend their money on fashion clothes and sneaker shoes. Children spend cash on sweet foods, candy and powdered soft drinks.  Over time, mainly since 2000, the number of persons who have mobile phone have been increasing. |

### Child-related practices

|  | *Child-related practices history* |
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| Later 2002-3 | Breast feeding was mostly practised though there were parents who use bottle feeding. Those who have cows give cow milk to their children in addition to the breast feeding. Those in the most rural areas carry their babies using cloth as slings. Children used to support their parents as deemed necessary. They were disciplined. All parents care for their children and take them to hospital when they feel sick. Children aged 7-12 eat what is available in the household. Those parents who are well –to-do send their children to schools to Kerara Edo school as there was no school in Turufe at the time. Children don’t have toys to play with. Their leisure time is spent in their vicinity. Many households have started to send their adolescent children to nearby school. Those who can afford send them to Shashemene . Those who cannot afford could not send their children to school and use them in their farm activities. |
| 2003-4 | There is no much change. |
| 2004-5 | Those who able to pay school fee has been sending their children to private preschool in Kuyera town  Establishment of legal advisors committee (of five persons) that advice people about child and women right, who receive report of right violation, and other issue related to children and women. These committee members have an office at kebele and serve needy people twice a week. In addition, if they hear or observe any child right violation they follow up to protect the child from any violation or negligence and take measure on perpetuators. |
| 2005-6 | Parents started to rent milk for infants if they do not have milk at home. |
| 2006-7 | It is the same with slight improvement.  Vitamins were provided twice a year (every six month) by HEWs |
| 2007-8 | The improvement continued. More and more parents began to think about their children’s future.  When the children hear about child right he/she resists herding cattle. So, now most children refuse cattle herding rather sometimes it is parent who herds cattle.  Vitamins were provided twice a year (every six month) by HEWs  Government took over the primary school constructed by KADO (in Turufe) and CIDA (In Watera). In addition, grade zero educational service for under 7 years old children had been provided. This prepares them to start grade one. It also reminds parents to send their children to school on time. |
| 2008-9 | Vitamins were provided twice a year (every six month) by HEWs |
| Later 2009 - early 2010 | Both breast and bottle feeding is carried among the community. But majority of mothers use breast feeding. They don’t carry much their babies and when they carry they don’t use slings. Parents feed their pre-school age children with what they can afford. If they have cows that give milk they give them milk. When they are ill they take them to hospital. Nowadays there is no parent that doesn’t send their children to school. Children are obliged to work at home according to their ages. The discipline of the babies is good. Children aged 7-12 also eat what the household can afford. They go to schools and work at home. Responsibilities depend upon their age. They don’t have toys to play with mostly. Their leisure time is spent playing among peer groups. Adolescent and older youth go to schools and there are few who drop out of school. Many of them have smooth relations with their parents. But when we see the younger generation we can observe some of them being undisciplined and engaged in crimes like theft and fighting in groups. Both boys and girls look towards having their own property and they strive to engage in petty trade.  Nowadays children join school on time without being as such late (in age?) as in former times. |

### Illnesses

|  | *Illnesses history* |
| --- | --- |
| Later 2002-3 | No epidemics |
| 2003-4 | No epidemics |
| 2004-5 | No epidemics |
| 2005-6 | The community suffered from ADD (AWD?)  A woman died when she delivered at home with TBAs. When she was sick they took her to hospital but she died immediately. Still now women deliver at home through the help of TBAs (both trained and untrained). They are taken to the healthcare centre for delivery only when the labour is severe. |
| 2006-7 | Since a health post was established and health extension workers were assigned and awareness is given to the community epidemics have decreased a lot. Especially pregnancy and childbirth complication have decreased as pregnant mothers go to health post when they feel ill.  During the excessive sunny season some people fell sick with what the people locally call *mogn bagegn*. Its symptoms are headache and fever (just like the symptom of malaria). Awareness education has been provided to get medical treatment for this illness. But the community still now recover from this illness by traditional treatment. Still now the community believes it is not cured by modern medical treatment. |
| 2007-8 | Acute watery Diarrhoea (some call it cholera). It was not as serious as expected.  No malaria. TB cases may occur among the community but it is not mentioned by the health experts when awareness is given to the people. People with HIV/ AIDS are believed to exist among the community. But no one has come forward to expose himself/herself.  One pregnant woman was seriously ill with malaria in the kebele. Since the illness was severe she aborted her unborn child first. Finally she died. Since the kebele is a high land area it is believed to be not malaria risky area. As a result, the HP do not get anti-malaria drugs. But the HEWs believe that malaria is affecting certain community members. Whenever patients who fall sick with malaria the HEWs refer them to the nearest health facility since there is not any drug in the HP. The HEW stated that she tried to convince the wereda health bureau to get anti-malaria drugs but the major focus of the bureau is for lowland.  People of all groups and all ages and both sexes were falling sick on their skin. The illness looks like a small box (*kufugn*). It is a transmittable illness. As a result, about three or four hh members were sick at the same time. A teacher was also reddened because of this illness. One of its symptoms is high fever. The HEWs have been referring this illness to hospital and after getting treatment patients were cured. |
| 2008-9 | Like 2005-6 the community suffered from Acute watery Diarrhoea. A few people were affected and were admitted to hospital. No death occurred.  Last year the community encountered drought due to lack of rain. As a result, they faced food shortage. As a consequence the community members suffered from hunger; especially children, mainly from poor families were severely affected since the bodies of some children were swollen. The HEW explained that the illness thatswells the body (face and legs) is *Kwashiorkor* that is caused by inadequate food.  Some people fell sick with *Giardia*. The HEW stated that this arose since the quality of the water is not good. She also mentioned she took the water to laboratory and worms had been found in it.  Following the AWD the community was provided with *water agar* without any charge. As a result, they were benefiting in making the water clean. But after the provision had stopped the community were still advised to use the water agar but they do not use it since they do not want to spend money to buy it. |
| Later 2009 - early 2010 | NO EPIDEMICS. Voluntary HIV testing and counselling was carried on September 2009 in Turufe. Many people were tested.  The kebele leader was severely sick with malaria.  The HEW stated that TB patients began to increase. Since TB is transferred from person to person when one HH member gets TB other hh members are not protected from the transmission. Over time the number of TB patients who take anti-TB drug s in the HP is increasing.  A few community members have been sick from Typhoid repeatedly. The researcher came across two women that fell sick with Typhoid in 2004-5 and still they have been sick and now they are getting treatment and are taking drugs. Both the women are from rich households. As explained by the HEW Typhoid is caused by drinking unclean water and sanitation-related problems. To prevent this and other water borne diseases like *giardia* awareness education on environmental sanitation and personal hygiene have been provided. Almost all hh has also started to use toilets. |

### Health-seeking behaviour

|  | *Health-seeking behaviour history* |
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| Later 2002-3 | A few traditional medical practitioners were there in the kebele. Still because the referral hospital is nearby people go there. Bonesetters are preferred than going to hospital for bone cases. Holy water was used as a means of healing among the Orthodox. There are no *debteras*, *qalicha* or *tenqway* in the kebele. |
| 2003-4 | The number of traditional medical practitioners has decreased. More and more people go to the hospital when they feel ill. The use of holy water did not decrease. |
| 2005-6 | Upon the AWD the community become more aware of the need of visiting health facilities immediately since those who became sick had been cured when they got health care treatment. Since one suspected cause for AWD is unclean water water agar has been provided for the community. But after the provision had stopped though the community was still advised to use the water agar they did not since they did not want to spend money to buy it. |
| 2006-7 | A health post was opened in the kebele and health extension workers were assigned. Public awareness has increased. The importance of traditional medical practitioners has decreased a lot. Bonesetters have continued to give their services. More people tend to go to the hospital for medical care.  There was a dispute over plans to move Shashemene General Hospital from Kuyera (adjacent to the site) to Shashemene town and use the buildings of the hospital to expand the available Nursing College found inside the hospital to a university. A HC was built inside the hospital to enable patients to get health care service from that when the hospital moved to Shashemene town. The community mobilised and complained to the zonal health office. But they did not get a prompt response. As a result, eventually representatives of the community of different kebeles adjacent to the hospital organised and took their case to the Oromia Regional president in Addis Ababa. They become successful. As a result, the hospital is still providing service at Kuyera and will now become a referral hospital.  The local HP began serving the community. The HP is located in Jegesa, which is one of the most important neighbouring areas with which Turufe has contact. In the six three years at *Kebele* level Jegesa was incorporated with Turufe as of Wetera. Turufe is the centre for Jegessa for administrative issues. But most community members continued to seek health care service form the hospital since the service provided at the HP is not adequate.  Provision of vitamins twice a year (every six month) has been started. The vitamins are provided for children above 6 month and below 5 years old on Campaign every 6 month. The vitamins save the children from many germs and parasites. It also nourishes children’s bodies. It also opens their appetite. Mothers also acknowledge the value of vitamins. Since then mothers seeking behaviour of the vitamins highly increased. This in turn facilitates the vitamins provision in the subsequent years. |
| 2007-8 | The health extension workers began to integrate more with the people. Sanitation awareness got a deep root among the community.  Parents give high value for child’s vaccination. However, whenever women come to HP child’s vaccination they also use FP service. Some, husbands do not like to use FP since they perceive having more children is good for them. Despite the interest of the husbands most wives have better understood the value of FP and continue to use FP secretly (to that of their respective husband) so as to save their lives and their children’s lives too. In relation to this most husbands consider that HP is built for women only since all the HEWs are female. |
| 2008-9 | There are a few people who use traditional medical practitioners. Most of the community members go to the hospital when they feel ill. There are no particular healers whose reputation has increased. There are bone setters. A few Christians who live in the community use holy water when they feel ill. The health post in the kebele is not well organised and people prefer to go to the government hospital. There are no NGO supported or private clinics in the kebele. There are no pharmacies. The costs of the hospital are fair and affordable even to the poor.  Digging of latrines was carried on among each household. Seeking medical care in the hospital has become common.  AWD again had affected the community. Due to this problem *water agar* by HEWs has been provided for the community without any charge to enable them get clean drinking water. However, after the epidemic had controlled the free distribution of the *water agar* has stopped and the community also stopped using it since they do not want to spend to buy it.  There was a well-known traditional herbalist (his name was Adem). Still last year (the number of visitors has declining over time) he was providing traditional herbs for any needy people, esp. on evil eyes. Last year he had died.  In relation to unwanted pregnancy adolescent girls are advised to take HIV testing before starting sexual relationship. Once they are tested they perceive that they are HIV negative and enter into a sexual relation. They do not request a test after three months. They are not aware of the window period. In the locality there are two girls who became HIV positive due to such a misunderstanding. |
| Later 2009 - early 2010 | Traditional medical practitioners lost ground. Most of the community members go to the hospital when they fill ill. There are no particular healers whose reputation has increased. There are bone settlers. Few Christians who leave in the community use wholly water when they fill ill. The health post in the kebele is not well organised and people prefer to go to the government hospital. There are no NGO supported or private clinics in the kebele. There are no pharmacies. The costs of the hospital are fair and affordable even to the poor.  The data at wereda level shows through time the number of PLWHAs has increased. But those who disclosed their status from this kebele are only 6. Even though they know their status they refrain from disclosing their status and getting proper health care service due to fear of stigma and discrimination.  From the communal grazing land land was given for the proposed HC to build in the locality. The community is interested in the construction of the HC. The kebele officials said they are asking the wereda health bureau to start construction soon since the health seeking behaviour of the community is highly increasing overtime.  Since the kebele is vast there is also a plan to construct an additional HP at Watera Sub- kebele |

### Harmful traditional practices

|  | *Harmful Traditional Practices history* |
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| Later 2002-3 | Existence of female circumcision, abduction, early marriage and not working on Saints days and conspicuous consumption for feasts and lavish funeral practices like staying for a week.  No change, except providing awareness raising education about HTPs |
| 2003-4 | Existence of female circumcision, abduction, early marriage and not working on Saints days and conspicuous consumption for feasts and lavish funeral practices like staying for a week.  At mosque awareness education related to conspicuous feast for the funeral was highly provided by justifying the assets of the deceased family will be deteriorated up on using for the funeral. Rather it is necessary for the support of the deceased’s family. However, this is not effective due to cultural reasons |
| 2004-5 | Existence of female circumcision, abduction, early marriage and not working on Saints days and conspicuous consumption for feasts and lavish funeral practices like staying for a week.  In the wereda there are 32 kebeles. 7 kebeles organised together. From each kebele community leaders including kebele officials and elders from each clan were selected. From each kebele 7 persons attended the campaign. The major objective of this campaign was to promote gender equality (gender equality was *tawege/promoted)* and fight against HTPS. Two woman from the community who got married and had not been circumcised attended the programme and shared their life experience for the attendees. Meaning they explained the advantage of being uncircumcised upon delivery. Virgin girls selected from the community explained how they prefer abstinence and they are able to enhance their education and to protect themselves HIV/AIDS. These girls and women got a prize to encourage others to follow their experience by considering them as models. After this campaign the communities attitude towards HTPs changed and the prevalence of HTPs have been highly reducing overtime. |
| 2005-6 | An improvement is observed.  No change, except strengthening awareness education provided for the community. |
| 2006-7 | Female circumcision has been denounced by the government and the community. Traditional circumcision practitioners were outlawed. Medical practices involving cutting decreased a lot. Abduction was condemned and outlawed. The wereda women’s affairs office began to create awareness among rural population on the matter.  The legal advisers’ committee established in 1997 who have been providing advice for needy persons, especially on child and women rights became the HTPs prevention committee. As a result, they have been engaging in raising the awareness of the community members and controlling HTPs in the community.  One of the HTPS prevention committee members, who is also the women representative of the village described that nowadays health professionals (who are pensioned/retired) are circumcising girls secretly at their homes. As an example she stated that one health professionals (who used to work in Shashemene hospital and who is pensioned now) circumcised a girl. When the HTPs committee heard this fact they accused him to the wereda and they believed what he did. As a result, he was punished (He was in prison for 3 months and paid some amount of money; she does not know the amount he paid). |
| 2007-8 | Conspicuous consumption for feasts decreased. Though there are few people who still don’t work on saints’ days some have started to work. Funeral practices are carried on by iddir members and the serve of individual member is limited to 3 days. Early marriage is not practised except in a secret way in rare cases. No caste groups and segregation. Strengthening awareness education provided for the community. |
| 2008-9 | Female circumcision is no more an agenda in the community. Traditional practitioners are fined and imprisoned. Abduction is no more a threat to the girls. Working on Saints days still respected by few. Having iddir is becoming an obligation as facilitating and providing non-financial funeral service could be carried on only by iddirs.  With regard to FGM efforts were made to avoid circumcision. In the kebele there are different nations & nationalities Amhara, Kembata, Hadiyya, Tigre, and Oromo. Each has different age limits for female circumcision. Still the Kembatas and Wolaytas circumcise girls secretly. They do not really accept the education provided to avoid FGM. For instance, Amharas circumcise when the girls are 7 day old. So, it is not possible to follow whether they circumcise their daughters or not. But Oromos circumcise girls when they are ready to get married. Hence, in this case it could be possible to follow. In general, even though practising HTPs is declining it is not possible to conclude all HTPs are not being practised. |
| Later 2009 - early 2010 | Things are in a better position than in 2001 in all aspects.  Currently there is no early marriage, abduction, and widow inheritance. However, still there is polygamy (marrying more than one wife at a time). The law says if a woman lives for more than 3 months she is confirmed as a wife. In a case when a wife knew her husband had married a second wife she did not report this to concerned body soon. Rather she reported later, after he stayed more than 3 months with his 2nd wife, when it is not possible to accuse that man. Due to this and other reasons stopping polygamous relationship became an uneasy task. |

### Community education levels

|  | *Community education levels history* |
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| Later 2002-3 | Male students are more in number in the primary schools as well as the secondary schools. There were no TVET and University students from the community. No alternative basic education. No religious education. |
| 2004-5 | Alphabetisation (*fidel*) education for small children was provided at *kebele* office. |
| 2006-7 | A religious school(Medresa) was opened in *Mustshifa* Mosque by the support of Oromia Muslim Development Association.  A few kebele officials and teachers have started to upgrade their educational level by learning (by self-sponsoring themselves) in private colleges on weekends. A few rich parents also since now have been teaching their children at private college in Shashemene town. |
| 2007-8 | The medresa was closed when the support was stopped.  Alphabetisation education (grade zero) is rendered to less than 7 years old in the new primary school that become operational recently. The newly built local school provides education up to grade 3. There are two different informations with regard to grade 2 and 3 education. Two teachers mentioned that in this new school there is no grade 2 and 3; rather level 2 and 3 of alternative basic education is found. The other senior teacher mentioned that there is no alternative basic education in Turufe. The available grades are grade 2 and 3 since they learn in normal school time. He mentioned some teachers consider it is alternative basic education since they use the book prepared for alternative basic education. I also saw the books which say that the book is proposed by Rift Valley women and Children Development Association and produced by USAID, Pact Ethiopia and Building Capacity World Wide. When they reach grade 4 they join Kara school (at Kuyera town) or the oldest school (in Watera area). |
| 2008-9 | The number of females is more than the males in primary school. This is because parents began to send their female children to school as opposed to the earlier years where girls were forced to stay at home. In secondary school the number of girls is less because where parents couldn’t afford to teach both the male and the female they prefer the male to pursue his education. In some cases the household work burden rests on the shoulder of the girl and she doesn’t have time to study. There are a few boys who are learning in TVET. There are 2/3 university students all of which are boys.  In general as the grade level increases the number of students enrolled is reduced. |
| Later 2009 - early 2010 | Alphabetisation provided at the new school constructed is good for children since it enables them to cope with learning when they start the formal grades. It also reminds parents to send their children school on time. Over time parents who can afford are sending their children to private Kindergarten (in the nearest town).  Unwanted adolescent pregnancy starts to prevent a few girls from accessing post-secondary education. The other reason is that when students complete grade 10 they become adults (since they join school late) who want to engage in Income Generating Activities. As a result when they get a low educational result they immediately start to involve in certain money generating activities rather than joining TVT or other training opportunities. Migration to flower faming in Ziway town can be an example for a few women. The other cause that prevents girls from further post-secondary education is marriage.  There are very few who have joined govt universities |

### Education-seeking behaviour

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|  | *Education-seeking behaviour history* |
| Later 2002-3 | No change |
| 2004-5 | As the community awareness of the importance of education has been improved school absenteeism has reduced. But there is school dropout due to various reasons. That is the major reason for the less enrolment in post-secondary education. |
| 2005-6 | As the number of private colleges in Shashemene town increased the local kebele officials and teachers have been upgrading their education by learning on weekends. Students from rich family have been also learning there. After they graduated they stay for some time to get job since they do not get job immediately. |
| 2006-7 | Even if the Watera primary school started to teach grade 7 and 8 the community still prefer to send their children to Kuyera School, where they are supposed to pay school fee. But if the children learn in Watera school there is no educational fee since school contribution is always payable with land tax. This is as mentioned by the respondents the quality of education in Kuyera is better. The same holds true for the primary school which started service recently in in Turufe.  Kuyera School was expanded to preparatory level (Starting grade 11 and 12), which increased the access of students form the village to join preparatory education in the nearby area. |
| 2007-8 | Alphabetisation-teaching of less than 7 years old children in the local new school is good for children since it is a preparation to join the formal grade. Parents are now become aware of its importance. Few parents who can afford the educational fee are sending their children to private Kindergarten (to the nearest town). These entails the community’s education seeking behaviour is increasing overtime. |
| Later 2009 - early 2010 | Most students drop out school when they reach grade 10. The respondents associate this with two facts. First when they reach grade 10 they feel they become adult to lean further and try to engage in paid works. The other is for some girls’ marriage and for few unwanted pregnancy. The Parents become aware of such facts and start to send their children to school on right time. In general, the enrolment of students to TVE, college and university is very low.  Moreover, parents become aware that girls are facing a lot of life challenges as compared with males (since males can migrate out for paid jobs without any consequence) they start to give due value for girls education. |

### Social networks

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|  | *Social networks history* |
| Later 2002-3 | The internal network which is kept intact is the clans’ network. Ethnicity-based networks are also strong though from outside they seem non-existent. The rich-poor network also exists in that the poor rent their land to those rich individuals in the community. There is no community overseas network. |
| 2006-7 | No changes since 2003.The rural urban network based still on clan exists. The community overseas network is also alive between those families who have relatives abroad. The networks are the means of supporting each other in thick and thin. |

### Social institutions

|  | *Social institutions history* |
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| 2003-4 | Oromiya family law was ratified and began to be applicable in the wereda. Accordingly one to one marriage is encouraged. Though there are Muslim men who are still trying to have more than one wife many agree in having one wife. Bride wealth is given but it has decreased. Elopement has become common. Abduction has decreased. There is no religious marriage. |
| 2004-5 | The family law is strengthened and began to be applied among the community. |
| 2005-6 | One to one marriage is highly practical among the community. Equal inheritance rights for boys and girls are respected. If divorce is inevitable the law allows formal division of property and this is decided by the wereda court. Usually children remain with their mother is separation occurs. Length of commemoration has decreased because of financial constraints. Both boys and girls inherit family property equally. |
| 2008-9 | If divorced the wife share property and children stay with their mother. The wife can ask additional land for her children if they remain with her and this is supported by the law and the courts apply it. |
| Later 2009 - early 2010 | Bride wealth is given during marriage. But it has decreased a lot. It has become a matter of formality and family of the girl accept what is given initially and don’t ask for the promised/ set amount in the agreement at the presence of elders. Because of the fear of the bride wealth elopement has increased. Abduction is becoming history. No religious marriage is exercised. If divorce occurs formal division of property takes place. At time of separation usually children stay with their mother. Among the Muslims the length of death commemoration goes up to seven days while the orthodox Christians extend it to only three days. The protestants also extend it up to three days. Contribution at time death varies from iddir to iddir. Some iddir ask for on the spot contribution of additional money (2/3 birr) in addition to the monthly payment. Others pay the money fixed according to the by-law and give 100kg. of wheat to the family from what is contributed during the harvesting time and stored in the house of the iddir casher. Girls and boys have equal rights concerning inheritance. |

### Social protection

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|  | *Social protection history* |
| Later 2002-3 | The social protection among the kin is becoming less and less from time to time. Individualism is replacing the social protection institutions in many ways. People began to depend on their family and money at time of illness. It is only the family that support the aged ones. Iddir has started to become the way out from any social problem like illness and death. Unemployment is the burden of the family. Supporting the destitute is becoming unthinkable as each household members number has increased drastically. |
| 2007-8 | Food aid because erratic rain that destroyed the product by the government. |
| 2008-9 | There was seed support to those whose farm land was affected by pests by the government. |
| Later 2009 - early 2010 | Much social protection is observed in its real sense. Kin may stand together at time of conflict. Neighbours can assist each other at time illness in taking the sick person to hospital. Iddir is the basic social protection means. If a member is sick the iddir can lend him/ her money for treatment. Mahber is the other form of social protection institution among the orthodox Christians. Religious organisations don’t involve much in social protection activities. The orthodox Christians contribute cash / food during the Christmas, Easter and new year and feed the disabled and aged people around the church. The Muslims also do the same during Ide Alfeter. No support is given to the destitute and unemployed youth. There is no Productive Safety Net Programme. |

### Community-initiated organisations

|  | *Community-initiated organisations history* |
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| Later 2002-3 | There were iddirs whose roles were burial function. There were both men’s and women’s iddirs. Equb were many at this time. Most iddirs were taking cash as well as crops in the form of contribution. There was lending of money for members to be paid back with interest. There was a mosque and no church. There were men and women mahibers.  No senbete as there is no church in the kebele. |
| 2007-8 | The numbers of iddirs have increased. They focus on burial function and a few lend money when members are in need and ask interest for the money borrowed. Any person who accept the by-law of the iddir and who can participate in the burial activity can be a member. There are also women’s iddir along the men iddirs. Rules are revised as need be. Though there are female members in the iddirs it is mostly the male who are elected for the leadership. There are mahebers. Iddirs don’t participate in non-burial activities. |
| Later 2009 - early 2010 | The roles of iddir are basically to facilitate the burial ceremony as they are a voluntary and indigenous association which are formed to promote this purpose. Iddirs roles are not changed but some have gone to the extent of supporting members when they get sick and when they have financial problems. The loan is paid back with interest. Some of them are getting stronger and some are getting weak. New ones are also organised. Equb are getting fewer. Membership to iddir needs the acceptance of the by-law and paying monthly contribution and participating in burial activities. They are revising their by-laws and some have raised the amount of the contribution. There are iddirs that contribute in cash and crops while others contribute in cash only. There are still those who meet on saints day and prepare food and drink in their turn. There are iddirs in which people from different religion participate. Balewold iddir serve the orthodox Christians only. Diversification of leadership position is not observed much. Male are the leaders in most iddirs. There are women’s iddirs also. There was a split based on religion about 12 years ago because of the problem in using the utensils. No iddir is involved in non-burial functions and services. There are mahibers but their mehbers are getting smaller in number. There are Mosques in the kebele but no Orthodox church. The orthodox go to Filicha kebele to worship. Both male and female have their own mahbers. |

### NGOs – none working permanently in the area

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|  | *NGOs history* |
| Later 2002-3 | No change |
| 2006-7 | A regional NGO used to support the children at first and later when the project was to terminate gave seed money for those parents of the children who were supported to form an association. The members also contribute monthly and can take loan if they want to generate income. The money is returned within six months with an interest of 10%. |
| Later 2009 - early 2010 | The members are strengthening their association and those who were not participating in the association are forced to be members of the association if they want their children to get more support. I have been there when the association called a meeting and many non-members registered accepting the call of the association. There is no international NGO who is intervening in the kebele. Organisations like Catholic mission are said to support certain development schemes when asked. There are no national NGOs also intervening in the area. There are no CBOs set up by NGOs. There are no religious organisations providing development and/or social protection. |

### Government-linked organisations

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|  | *Government-linked organisations history* |
| Later 2002-3 | The farmers’ association was there. There is a women’s association. The youth association was strong. There was no credit and saving association. No milk or butter; building materials; irrigation ; producers’ potato ; seedlings; agriculture producers; Co-operative; Service associations in the kebele. There is no Education and training board in the kebele. There is a parent-teacher association and a Neighbourhood watch which is locally known as *Gere*. It used to hold 12 households. There were no Elders’ committee. There was no sports committee and no Anti-AIDS committee. |
| 2004-5 | Establishment of peace committee. The committee comprised 8 members: kebele chair, 2 militia men, 1 person from the youth association, 1 person from the women’s association, 1 from the social court, 2 elders. The committee has been dealing with peace -related issues in the locality. They work with community policing. |
| 2005-6 | A water users’ committee was organised by the wereda ARD water section |
| 2006-7 | The kebele dissolved the committee and began to collect the money on its own.  From the youth association the kebele grouped unemployed landless youth in to 3 and gave them land from communal land. One group got forest land to care for the forest to use when it grows up. The other group got the land for seedling and tree plantation purpose. While the third group got the land for vegetable and fruit seedling.  Through the cooperation of wereda water bureau the kebele officials mobilised the community and a water user committee was established. For the detail of what the committee did look at drinking water under Module 2 |
| 2007-8 | In addition to the usual money contribution that the women’s association pays (25 *birr* per annum) to the wereda the association also pays for contributions assigned by wereda (for various developmental activities) for the kebele. |
| Later 2009 - early 2010 | There is a farmers’ association. There is a women’s association. The youth association is not active but there is structure. There is a women’s credit and saving association organised by a non-governmental enterprise known as *busa gonefa* which literally means Saving and Credit. NO milk or butter ; Building materials; irrigation ; producers’ Potato ; Seedlings; Agriculture producers; Co-operative; Service associations in the kebele. There is no Education and training board in the kebele. There is a parent-teacher association. There is a Neighbourhood watch which is locally known as *Gere*. It holds 25-30 households. There is a peace committee. There is no Elders committee but there are renowned men who are members of the wereda *Geda* system. There is no sports committee. There is an anti-AIDS committee and not a club. There is EPRDF party structure and representative in the kebele. |

### Mobilisation of the community

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|  | *Mobilisation of the community history* |
| Later 2002-3 | The community has been mobilised for health education provided by concerned organisations. |
| 2003-4 | Various NGOs such as AHA, HADRA, CCFC, Catholic mission, Compassion have been mobilising the community and providing awareness education on HTPS, reproductive health, HIV and health related issues for the community. Over time since 2000 (when some NGOs programmes had phased out) health promoters were working by mobilising the community to access the available service and enhance the health of vulnerable groups of the society such women, children, and the society at large. |
| 2004-5 | The community were mobilised to get registered and take election card so that they elect the party they prefer. When the election approaches the concerned kebele officials were announcing that those who got the election card have to select the party they preferred. Accordingly, the election process was done properly. |
| 2005-6 | A medium bridge made of cement and stone was built on the River *Tuttu* to enable the people of Turufe to have access to Filitcha kebele which is nearby. The Orthodox Christians from Turufe go for church ceremonies to Filitcha and this bridge makes the road very short.  The community suffered from acute watery diarrhoea. In order to prevent further harm the community was mobilised to keep their environment clean, use toilets, and control personal hygiene. |
| 2006-7 | Upon the idea of taking the Shashemene hospital from Kuyera to Shashemene town the community was mobilised and complained to the wereda, and zonal health office, including contacting the Oromia region president in Addis Ababa. For this action the community was organised and resourced from different sections of the community like local organisations, individuals, model farmers etc who contributed money. In total 5,000 birr were contributed. Accordingly, selected iddir leaders and elders were processing. Finally, their effort becomes successful and the hospital still remains there and rather changed from General to Referral hospital. |
| 2007-8 | An individual who has been in the Middle East wanted to plant an electric grinding mill in Turufe. Because he couldn’t afford all the money to pay for the EELPA branch he went to some elders and kebele officials with the idea of contributing more than half of the required money and asked them to mobilise the community to cover the rest of the money. A committee was established and the man contributed about 32,000 birr and the community contributed about 20,000 birr. The man established the grinding mill on 1000 sq. metres of land that he was granted by the kebele. The Turufe community also got electric supply and they don’t have to go to Kuyera town for mill service.  The kebele officials in coordination with the community were mobilised and a water user committee was established. For detail of what the committee did refer module 2 drinking water (number 13). |
| 2008-9 | There was an administrative decision to move Shashemene Referral Hospital from Kuyera to Shashemene town. There was a community-initiated mobilisation in which community elders were selected to go to the concerned body in Addis Ababa and try to convince that the hospital is historically attached with the people and it remain where it is now. The main actors in this mobilisation were the iddirs in Turufe Kechema. They contributed money for transport and accommodation of the community elders while they stayed in Addis Ababa. The elders went as high as the Minister of Health and finally the Zonal decision to move the hospital to Shashemene was cancelled. There was no counter-mobilisation.  As of 1998 the community suffered from acute watery diarrhoea. Since it is affecting the community for the second time the community was highly mobilised to keep their environment clean, use toilets, and control personal hygiene. People were helping each other in digging holes for latrines. |
| Later 2009 - early 2010 | The government has mobilised the community for the upcoming May election. The people were mobilised to register and take cards. EPRDF-OPDO members were instructed to agitate the community to register and elect the front “that brought change in their livelihood” in the past years since the front took power. No opposition party is counter-mobilising in the area.  Wereda administrators assigned 11,000 for the kebele for the construction of a cultural centre in Shashemene. To get this amount of money the kebele officials were mobilising different section of the community. Accordingly, as to their capacity people contributed. For instance, model farmers contributed 500, 200 or 300, iddirs also contributed 100 or 200, and others also contributed as to their capacity. Finally the money was sent to the wereda.  The community were mobilised to get registered and take election cards so that they will elect the party they prefer. Even when someone is passing by the kebele office they ask whether that person has already registered and taken an election card. If the person did not take they tell him to come, register and get the election card. |

### Elites and community leaders

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|  | *Elites and community leaders history* |
| Later 2002-3 | No change |
| 2006-7 | One elite person (health professional) died. |
| 2007-8 | One elite died in 2000. He had a great role in conflict resolution in the locality. |
| 2008-9 | One elite, a most important person (traditional healer) for the community died. *Mogn bagegn* is a disease with symptoms similar to malaria. To cure this illness Ato A used to bleed the joints of the arm of the sick person by slightly pricking the blood vessel with a blade. He also did the same for cattle. He cut under their *milas*. The respondents mentioned that in treating cows he was very knowledgeable even more than veterinarians. He does not request money for such services. He was also dispute settler. |

### Understanding of government policies

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|  | *Understanding of government policies history* |
| Later 2002-3 | No change |
| 2004-5 | The construction of a health post in the kebele and the health awareness creation which came along with the assigning of the health extension workers have continued till 2002. |
| 2006-7 | The Arssi Development Programme Kerara Family Helper and Community Development Projects (ADP) which sighted as Kerara Children and community Aid project in the other modules began its intervention in the kebele. Because of that the community knows the NGO-funded programmes. |
| 2007-8 | A new elementary school was opened to the already existing ones. People understand the government policies. |

### Political mobilisation

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|  | *Political mobilisation history* |
| Later 2002-3 | No change |
| 2004-5 | Those who are 18 and above are registered and they have taken cards. The community is mobilised to register for the voting .Recruitment for political party membership is not done much. The OPDO-EPRDF ideology is explained through the political cadres from wereda as well as from kebele. The ideology is explained to the general community.  There were no opposition parties who came to the area and agitated the community. But the community voted for the opposition. There is no change in policies. |
| Later 2009 - early 2010 | Those who are 18 and above are registered and they have taken cards. The community is mobilised to register for the voting. Recruitment for political party membership is a non-stopping process. The OPDO-EPRDF ideology is explained through the political cadres from the wereda as well as from the kebele. The ideology is not explained only to members but to the community in general. Manifesto is made during post- election meetings how EPRDF has presented its development agendas acceptable among the rural community. There is no change in policies. There are no opposition parties who are competing in the area. The ruling party wants to control the vote in the area and is working hard. EPRDF does not want to lose any vote as much as possible since it has drawn lessons from the 2005 vote. |

### Conscription and de-mobilisation

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|  | *Conscription and de-mobilisation history* |
| Later 2002-3 | No change |
| 2007-8 | 4 De-mobilised solders from war with Eritrea were rehabilitated by giving them land for building houses. Conscription during the Ethio-Eritrean war was based on a voluntary basis. 2 of the de-mobilised solders have got a pension. Health care is not given to de-mobilised solders. Labour for wives was not given when the soldiers were away. |

### Ideas about development and well-being

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|  | *Ideas about development and well-being history* |
| Later 2002-3 | Development was thought to be the burden of the government and we used to give little thought about the contribution of the community. People think about wellbeing as improvement of income, being self-sufficient in food and having enough money at time of illness. Having a clean house covered with corrugated iron is also another criterion for wellbeing. Old and young as well as poor and rich, unmarried and married or divorced have the same opinion on wellbeing. There is not much change in this respect. |
| 2005-6 | The key government actors like the agricultural development workers, HEWs, and other key community members have been taking training on development issues. They in turn provide awareness to the community to bring development by working hard and sharing the experience of model farmers. |
| 2006-7 | Over time people give due emphasis for basic necessities. That is why as to their capacity most people are improving their living homes, and started to separate the animals’ house from the persons’ house. In general people know that food, shelter and clothes are basic necessities for one’s life. The community idea is if a person gets these three things and if s/he is healthy s/he is living a good life.  The community’s idea about development is to the process of becoming successful in their life, to bring improvement in their livelihood, to involve in activities that directly or indirectly bring change in the community, in the wereda and the country in general. That is why they convince themselves and are paying different contribution for activities initiated by the government from various levels with the land tax. |
| 2007-8 | The key government actors like the agricultural development workers, HEWs, and other key community members have been taking training on development issues. They in turn provide awareness to the community to bring development by working hard, sharing the experience of model farmers so as to produce good crops, change the way they used to plant and care for crops. The community understand this objective of this effort and had been trying their best to get good harvests to bring development in the way they are living. Through the available credit (from Iddir, private microfinance institution and NGO that are described in other section) people are trying to involve in various activities so as to bring development in their livelihood.  On the other hand improving housing condition, controlling environment, seeking healthcare service, using various health related (17) packages have been also practised to enhance their wellbeing. 148 model families graduated who practised the 17 health pack for the wellbeing of their family. These families are also teaching their neighbours to put the health packages in practice so that they will be benefited by it in enhancing their wellbeing. For the wellbeing of children partners have been sending children to school, those who can afford also have been teaching their children in private school |
| 2008-9 | As the community suffered from acute watery diarrhoea and vomiting like in 1998 people became aware that unprotected personal hygiene, environmental sanitation, etc were affecting the wellbeing of people since they are impacted by that. Accordingly, they are now using toilets to be healthier.  Another 92 model families graduated. |
| Later 2009 - early 2010 | People think that development is a joint effort of the government as well as the community. People think that without the community taking a stake government does little or nothing. People think about wellbeing as improvement of income, being self-sufficient in food and have enough money at time of illness. Having a clean house covered with corrugated iron is also another criterion for wellbeing. This did not change much since 2002. Old and young as well as poor and rich, unmarried and married or divorced have the same opinion on wellbeing.  No change except strengthening the above mentioned efforts. |

### Community wealth and household inequality

|  | *Community wealth and household inequality history* |
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| Later 2002-3 | The community as a whole was in the middle ground. The rich did not shine out and the poor and destitute were having their daily bread by working on the farm of the rich and doing other labour work. |
| 2005-6 | The wealth of those hhs whose children went to the Middle East (specially the Tigreans) is increasing. A few have already built a house in Shashemene town.  The provision of credit by Iddir for the beneficiary iddir members also created access to money for the activities that help them improve their wealth. |
| 2006-7 | By considering the dispute over land that is raised by sharecropping and contracting in and out lands some female householders started to hire farmers on annual basis or ploughed their land by paying for labour. So, the avoidance of sharecropping and contracting-out helped them get more grain and this helped them to improve their wealth status.  The provision of credit by Christian Children Fund Canada (CCFC) for the beneficiary children’s families also created access to money for activities that helped them to improve their wealth. |
| 2007-8 | Class distinction began to be observed.  The wealth of those hhs whose daughters went to Ziway to work in flower farming is a bit increasing since there are individuals who bought oxen, built a better house and bought hh furniture through their daughters’ support.  **Busa Gonofa Micro Credit Institution** started to provide credit for women on a group basis. One group consists of 20 to 25 members. As stated elsewhere the objective is to enable women get money so as to use for activities that enhance their living condition and learn the habit of saving money. As a result, about 70 women get the access and use the credit to prepare local drink for sale and buy grains on harvesting time and resale when its price increase during the summer season. by the profit they get women started to buy hh furniture and save money. |
| 2008-9 | The class distinction to continue.  Due to lack of rain and pests the community faced crop failure. This somewhat contributed for the decline of the farmer’s income |
| Later 2009 - early 2010 | When you look at the community from outside it seems much the same as it was in 2002. Certain community members have got richer while others got poorer. Though, on one hand the price of farm products has increased on the other household landholdings have been divided between the male members which decreased the size of the land of the HHs which resulted in the decrease of the output and the income of the HHs. In addition to this the number of community members has grown while the land remained the same but divided into smaller parts. The distribution of wealth among households in the community is unequal. A few have gone upwards while the others went down. The poorest and the destitute in most cases remained the same. Yet a few in number have gone out from poverty through hard working and taking land with lease and renting. The rich ones have increased their wealth and have improved their HHs in equipment. There are a few who bought a lorry (Isuzu). Others have built houses in Shashemene or Kuyera towns.  There are some poor who remain poor. However, some hhs whose statuses were poor became better off (have bought oxen and built a better house). The reason for this is hardworking by sharecropping and contracting in others’ farm land.  The wealth status of poor hhs became decreasing since they gave part of their farm land to their children. In addition those whose children do not support them are sharecropping and contracting out their land since they are not active to plough it. As a result, what they get become small.  In general the community as a whole is about of average wealth like formerly. |

### Ethnic/religious/clan relations

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|  | *Ethnic/religious/clan relations history* |
| Later 2002-3 | No conflicts |
| 2007-8 | Conflict erupted between the Muslim and the Protestants. Those who provoked the dispute are the young converted Protestants who were earlier Muslim religion followers. This case was reported by the Muslim leaders while the Protestant leaders were not interested to discuss the issue. |
| 2008-9 | The case was reported by the Muslim leaders to the kebele and the wereda. They also asked the Protestant leaders to have a discussion to settle the dispute. But the protestants are said to refuse the discussion. |

### Women’s status and gender relations

|  | *Women’s status and gender relations history* |
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| Later 2002-3 | Women’s rights were segregated |
| 2004-5 | Implementation of the new Family law and the revised penal code.  In this year there was advocacy of gender equality (*metawege*). 7 kebeles were organised together.; from each kebele 7 kebele officials and elders from each clan were selected to attend the campaign. The major objective of this programme was to promote gender equality and fight against HTPS. Since then those who attended the advocacy taught the community and the peoples’ understanding about gender equality have been improving. In general there is attitudinal change. Establishment of the Legal Advisors Committee (of five persons) to advise people about women rights; they receive reports of rights violations, handle marital conflicts and other issues related to women. |
| 2005-6 | Improvement is seen in the implementation of the rights of women.  Women’s rights to control, own and decide on assets and properties improved. Women’s access to credit improved (thorough organising on group bases by private micro finance). They used the credit for business either to buy grain at harvesting time to sell when the price rose up like summer season or to prepare local drink for sale. Thus, they are contributing for the betterment of the household. This by itself has improved women’s status in the hh as well as in the community. |
| 2006-7 | The women’s rights’ implementation got better than the past year. |
| 2007-8 | Women’s rights implementation got good. |
| 2008-9 | Land rights for women are respected. If a marriage breaks down the wife has an equal share of the land. The rights of property inheritance of the wife when the husband is deceased are also assured. There are no real women’s development packages that are practical except training for those women elected as association leaders. They don’t get other extension services on the ground. There are no quotas set for women to take posts at kebele and wereda level. Women do not play a significant role in the kebele situation. |
| Later 2009 - early 2010 | Women do not influence decisions. The new family law and the penal code is implemented. The role of the women’s association is to participate in the meetings that concern women and propose solutions. Girls’ education is improving from time to time. Women’s work at home is being shared by husbands (fetching of water with plastic jar and fire wood has been taken over by the male). Marriage age for girls is 18 and above. Women have got the right to share the wealth at time of divorce. Widows have the right to remain single or to be inherited if she wants. There are certain men who have second wives but they are not legally supported. Female headed households have increased a bit as the new family law doesn’t support wife inheritance. Women have got every right to remain a widow if they don’t agree to the inheritance controlling the wealth of the deceased husband.  The established legal advisors had been taking training on women’s right-related issues. They got an office at the kebele office. They provide service every Monday and Thursday for needy clients. They handle marital conflict and any rights-based violation. The try their best to identify the real facts through the involvement of elders. If it is above their capacity they send the case to the Wereda women’s affairs office. Through the cooperation of the leader of sub-kebeles (Gere) they provide awareness education on women and children’s rights. There are 3 Gere in the kebele. They provide the education one week for one gere and vice versa. Due to this intervention and the advocacy on gender equality conducted in 1997 the people became aware of the right s of children as well as women. |

### Youth status and inter-generational relations

|  | *Youth status and inter-generational relations history* |
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| Later 2002-3 | Young women were not allowed to inherit land. |
| 2004-5 | The land inheritance law is being implemented.  Since 1995 Youth unemployment became the severe problem faced by youth as the educated manpower is increasing as compared to before 1995.  Youth only want to benefit from their rights. They do not know their obligation.  The youth have been changing religion. For instance, if parents are Muslim the young child becomes a Protestant or other religion follower*.* As a result, a disagreement between parents and youngsters created. Youngsters (both male & female) are not accomplishing what parents order, or advise them to fulfil. |
| 2005-6 | Implementation of the law continued. |
| 2006-7 | Implementation of the law continued.  Most youth do not get further educational opportunity after completing grade 10. This is because they do not get the good educational result that is required to join govt college or university. Some informants mentioned that the students are learning in Govt School, where the education lacks quality. Only those youth whose family is able to pay the educational fee and cover house rent and other related necessities get access to learn in private college in Shashemene town. As a consequence some youth have been exposed to antisocial act s like theft and to drug (chat and local drink) addiction. When they drink they disturb families.  *Dro liguam ale Zare Liguam Yelem (*formerly the youth do not enter simply into drinking house but now youth engage in any activities they like without any hindrance). The youth over time are becoming extravagant - wasting resources. However some started to engage in some activities so as to generate income and support their life. Men went to the nearest towns like Kuyera and Shashemene for available work whole some unmarried females have been migrating to Ziway flower farming for work and started to help their families highly. |
| 2007-8 | Implementation of the law continued.  Except the land the youth get from their family they have no access to get other land. The land they get from their family is very small, which is not enough to manage their life. By considering this and to prevent youth from engaging in antisocial acts the kebele grouped unemployed landless youth in to 3 and gave them land from communal land. One group got forest land to care for the forest to use when it grows up. The other group got the land for seedling and tree plantation purpose. While the third group got the land for vegetable and fruit seedlings. |
| 2008-9 | Implementation of the law continued.  Girls drop out of school because of unwanted pregnancy. While girls are at school they start relationships. Then unknowingly they are exposed to pregnancy. Some males deny their relationship and as a result the girls become dependent on their family. There are also some couples who got married as a result of the unplanned pregnancy. |
| Later 2009 - early 2010 | The major problem faced by young men is absence of land to be distributed. The chances of getting farm land from the government are a closed agenda. Young women do not get jobs and could not pursue their education as most parents are economically weak. Both boys and girls have the right to inherit farmland from their parents. Young women have gone to court to get their share of land and they have succeeded.  Employment opportunities are rare for the young girls unless they are hired as a daily labourer. Those families who have the capacity send their children for further education. The chance of short period training comes through for the young women through their association. Young women and men marry often without the consent of their parents. Young girls give birth while they are living with their parents. Young men and women now are migrating in large numbers to the nearby towns like Shashemene and Kuyera and Ziway.  Many young men in the kebele go from place to place without any aim and plan because of the drink/chewing of chat; during the night they steal. Sibling and generational conflicts over land and inheritance have decreased as the law recognised all children irrespective of their sex. The youth attitudes to adults have declined. Earlier the young used to pay respect to adults. Nowadays they ignore what their parents say. The degree of respect has decreased. |

### Old people’s status and inter-generational relations

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|  | *Old people’s status and inter-generational relations history* |
| Later 2002-3 | Old people do not engage in income generating activities since they are tired easily. As a result, they have been facing shortage of personal items like clothes and food, which also deteriorates their health condition. The old do not get quality food as what they were consuming in the past. Wheat and maize, which is eaten communally is not as such good since what elders used to eat in the past was quality food. For instance, in the past elders mostly ate porridge of barley. Also cattle accumulation is deteriorating over time due to shortage of grazing land so elders have not able to get milk and butter as in past times. This condition is deteriorating overtime.  The elders had been giving some parts of their land to their children. So, the land size the elders have is even small to feed them. |
| 2005-6 | The community suffered from AWD. Elders and children were the most affected. They were cured by taking medical treatment. |
| 2006-7 | Over time the elders perceive that they are not respected by the young generation since some youngsters do not accept or give due value for their suggestion or idea like following the religion of their parents and about working hard rather than wasting time. |
| 2007-8 | Old people have been affected by inflation. Also the community did not get a good crop. As a result old people were suffering. The Catholic mission has provided a support of 250 up to 400 birr twice for infants and old people. |
| 2008-9 | Like in 1998 the community suffered from AWD. Elders and children were the most affected. They were cured by taking the medical treatment that is provided without any charge. As compared to the nearest villages the problem is not severe since those who fell ill were cured. But there were deaths in neighbouring areas: in Watera 2 individuals died because of this illness and in Elemo 2 persons died.  In the 200l summer season there was crop failure due to lack of rain. As a consequence children and old people were severely affected since they are not coping as well as adults. The problem was very much concerning. By considering this problem the Disaster Prevention and Preparedness Commission provided food support for elders as to other community members. In addition, specifically for two months the Catholic mission provided a support of 250 up to 400 birr twice for infants and old people. |
| Later 2009 - early 2010 | Old people have problems of food in certain cases. The sharing of land to their sons at time of marriage make them dependent. Those old people without supporters are sometimes cheated by those who lease their land. They don’t get free health care. Old people have company among themselves and they pass their time together. Those strong ones participate in household activities like weeding and even farming. The community doesn’t take any action to look after the old people. Churches, Mosques and NGOs don’t take any measure to support the old people. |

### The status of excluded groups – there are none