# Interviews with key development actors in Do’oma kebele, Dera Malo wereda, Gamo Gofa, SNNP

[Community public goods 1](#_Toc439761185)

[Guard – National Park, community forest….. 1](#_Toc439761186)

[Electricity organiser/leader (not government) 2](#_Toc439761187)

[Livelihoods 2](#_Toc439761188)

[Champion Model Farmer 2](#_Toc439761189)

[Most successful male youth farmer 3](#_Toc439761190)

[Leading cash-crop trader 3](#_Toc439761191)

[Leading woman trader 4](#_Toc439761192)

[Delala/fixer 5](#_Toc439761193)

[Leading businessman - none 6](#_Toc439761194)

[Leading businesswoman - none 6](#_Toc439761195)

[Leading young male businessman - none 6](#_Toc439761196)

[Leading young female businessman - none 6](#_Toc439761197)

[Skilled worker 6](#_Toc439761198)

[Returned international migrant male - none 7](#_Toc439761199)

[Returned longer-term migrant male (inside Ethiopia) - NA 7](#_Toc439761200)

[Returned seasonal migrant male - NA 7](#_Toc439761201)

[Returned re-settler 7](#_Toc439761202)

[Returned international migrant female - none 8](#_Toc439761203)

[Divorced woman who returned to her marriage 8](#_Toc439761204)

[Ex-soldier 8](#_Toc439761205)

[Human re/pro/duction 9](#_Toc439761206)

[Head of private clinic - none 9](#_Toc439761207)

[Traditional health practitioner 9](#_Toc439761208)

[Traditional birth attendant 10](#_Toc439761209)

[Ideas 12](#_Toc439761210)

[Young male opinion leader 12](#_Toc439761211)

[Young female opinion leader 12](#_Toc439761212)

##  Community public goods

### Guard – National Park, community forest…..

The park is known as Maze national park and is located on the border of Do'oma kebele. It is protected by guards from grazing, hunting of wildlife, and deforestation. He got the opportunity with two other young men in Do'oma. The area is now rehabilitating with vegetation cover and grasses and as a result different animals are coming back to it. There is an organisation in the park named ESTA, which promised to provide improved breeds of cows to farmers in Do'oma, this is one hoped-for benefit from the park.

According to the guard there have been about 60 farmers from the sub kebele who expanded their farm land into the park territory for irrigation around the Maze river banks. These people were evicted by the park administration after they had grown bananas, avocados, sugar cane etc. Therefore these people got back to their own land and were confined there.

He is hired by the park and is provided with gun, uniform, shoes, sleeping bag, raincoat, water container, and bag. He works eight hours in a shift, and Sunday is day off. He is paid around 800 birr. He said that there was no problem in the work and he has no suggestion for improvement.

TL is a 23 year old man who was hired in 2009; he is educated up to grade 6 and dropped out because of family economic problems. He applied when the park announced a vacancy with requirement of age 20 and 5th grade education level, and a letter about his good behaviour from the kebele.

He has no other roles in the community, or his family. He is now studying by distance in grade 7 from Selamber school, and his aspiration is to keep furthering his education and shift to an office job in the park, because there is a possibility of promotion for workers who achieve 10th grade.

If any issue arises in his work, he is expected to contact the leader of guards assigned to the eight guards working in the park, if the case is beyond his capacity the next step is contacting the park administration. But actually there were no issues which were even taken to the guards’ leader.

###  Electricity organiser/leader (not government)

There is no electricity in the kebele. However, the installations including poles and wires are installed in the kebele and the sub kebele. The respondent on the electricity issue is the kebele manager who has been working with the professional in the installations of poles and wires.

He explained the whole story associated with electricity in the community.

He explained, “In the first place, the wereda plan was to provide electricity for the sub kebele for political consumption purposes. The people in Womala were anti EPRDF in the 2005 national election. Most of the electors in the sub kebele vote for EUP (Ethiopian Union Party). In 2007, the professionals who came from the region made the map of the sub kebele jumping the kebele, Do’oma. The then kebele chairperson asked the professionals why they preferred to make a map of the sub kebele. The professional responded that the line should pass through Do’oma so that kebele could get the service. Then, they started the installations of poles in the sub kebele, Womala. In 2009, when they came back to the community to work on more installations in the sub kebele, the people of the kebele stopped the car with all professionals from passing through the kebele, Do’oma. Following that, there was a peace and security problem in the community. To handle the situation the wereda sent wereda police to the kebele. The young men in the community lifted off the poles from the car. As the situation become more stressed and harder, the wereda cabinet people discussed with the kebele people and ask them to apologise. The elders elected two individuals and sent them to the regional office to appeal. Then, the regional office ordered the wereda to facilitate the making of a map for the main kebele. Accordingly, the professional made the map of the kebele and start the installation after 2010. People in the community were cooperating with them in digging holes and carrying poles without any payment. Besides this, the community members were contributing money to prepare food for the professionals, hoping the kebele could access electricity. However, although the wereda promised to provide electricity to the kebele by the 2010 national election, there is nothing done other than installation until now.”

The kebele manager says that this delay has challenged the kebele officials to talk about government success and consideration for the kebele people. Following the installation, the people in the sub kebele had voted EPRDF in the 2010 national election. However, the people are waiting for the coming national election to vote for opposition parties because they feel that the government is lying to them.

The kebele manager says that recently, the kebele officials had reported the situation and the future threat to the wereda manager. However, as he said, everything is as it was.

## Livelihoods

### Champion Model Farmer

There are only two model farmers selected and rewarded as champions in the kebele. He stood 1st in the competition. The criteria are adoption of modern techniques, and having higher assets and wealth in the community. This was in 2008, there were 10 milking cows, 14 oxen, 15 bulls, 7 heifers, land in town purchased for 34,000 birr in 2008 on which a house was built in 2011, corrugated iron sheet covered house in village which is cement plastered and well done, 2 hectares irrigated land, 1 non-irrigated, and 100,00 birr cash at home. But he invested 37,000 birr in the house construction in town. He thinks that he is way advanced and no one will come and take his position in few years. He was rewarded with medals made of gold, but he doesn’t know the weight, and was also given a certificate.

The advantage of being champion is it encourages working and progressing more, and it has no disadvantage so far. The system initiated many farmers who used to resist modern farming techniques.

BB is a 41 year old male, who described the market change and its contribution as positive to farmers, as output prices increased to more than double. He said that the agricultural extension programme was helpful like the fertiliser which helps for increasing production, technical advice from DAs like planting in lines, and having appropriate spacing etc. are all helpful, but the price of fertiliser is getting more expensive from year to year and it seems unfair to him. The informant didn’t access credit from any source. He is in the PTA/Parent Teacher Association, he is religious organiser for Orthodox Christians in the main kebele Do'oma, he is speaker of the kebele council, and mehaber organiser for his religious group members. No one in the family takes any other role in the community.

The DAs are said to be his network, whom he consults when he faces any issue in regard to his farming activities. For example; in 2010 his farm was affected by pests that he never had before, and he called on the Crop DA and consulted him about the problem, then the DA went to the wereda Agriculture office and brought him pesticides which protected his farm at the moment.

### Most successful male youth farmer

He planted maize, Teff, onions, tomato, red-pepper, mango and oranges, but the vegetables are more valuable to earn big money. Doing the above crops with improved technology and ways of farming helped for high productivity. Increases of prices of agricultural products are found to be an advantage for progress. The livestock are all non high breeds/local; their breeding helped him to gain assets and wealth. There is enough grazing and water which allowed him to have easy access for bull fattening and livestock care.

Utilising modern farming systems and fertilisers with improved seeds will help the area. People should focus on vegetables which are more valuable, rather than sticking to maize. But there should be support with pesticides as it is the main problems discouraging some new attempts by some farmers.

### Leading cash-crop trader

The area has cash crops like banana and maize as major ones. The informant trades these items by buying from farmers and transporting to Welayta Sodo. But mainly bananas are transported up to Addis Ababa and Nazret. He contacts traders in Addis Ababa and Nazret and if there is a demand he transports them there. He also buys livestock from Maze market in Kemba wereda, and sells them in Deramalo wereda where there is a higher price. He is assessing markets elsewhere for onions, red pepper, and sesame as farmers are now shifting gradually to these high value items. The informant said that DAs taught the community about these items, but practical experimentation is done by Amhara migrants who are pioneers with these items. Since last year, these three items have been available for market with enough amounts and he is planning to engage in trading these items up to Addis Ababa and Nazret. The rent for car/truck is 6000 birr for one trip to Addis Ababa and 5000 birr to Nazret.

He brings produced shop consumption items on his way back from Addis Ababa and Nazret which are given to Wacha town traders, but before he used to sell some of it in the village but sudden a price rise confused villagers and they were unable to buy from him, therefore he stopped working this in the villages last year.

There are only three young men engaged in trading. There is not enough capital to store bought items so far, but amounts of items with faster turnover are circulated. The items are sold to traders in towns. The transport owners are contacted from Welayta Sodo, and they charge traders high because the road is not a good one, and there is no tariff for trucks. The transport cost is mentioned to be the main problem that hinders their faster growth, crisis sometimes. The other problem is transport owners cancelling the arranged contract and remaining there in town after fruits have been collected which causes perishing of the fruits, and crisis to the trader, since there is no local transport alternative.

The relation with the three traders who are friends is more of cooperation than being in competition. They take loans among themselves whenever they need for urgent needs/shortages, they exchange information on getting markets in town, and they also cooperate in finding crops in the villages.

The main problems mentioned are; they don’t have enough capital, and micro finance has a very small amount of credit, up to 2000 birr which the clients refuse to take as it doesn’t help them. The other problem is the road which makes the transportation cost costly. There is a high tax by the wereda which is incomparable with the profit, about which they complained to the officials; it was about 900 birr for 50 quintals, but after the complained, it was reduced to 200 birr.

He is working full time on trading, though he owns irrigated farm land half of it given out for sharecropping and half is being cultivated by hired farmers.

He earns 10000 birr profit per annum, this is small because there are many costs including transport, the summer season is muddy and doesn’t allow easy transportation, and there are some seasons when crops are not available (April-July).

The work can be improved if, the community could produce more and be able to produce the whole year, if the road is completed including inside the kebele, if there is enough credit access with enough amount etc.

EE is 28 year old man who began trading in 2008. He said that he completed 12th grade in 2000 and was unable to join college, and his family couldn’t afford to send him to private colleges elsewhere. He personally developed interest in trade though he had no capital. Then he approached traders in Wacha, and became an agent to collect products from villages for the traders and get an equal share, but the capital was there and he contributed his labour and his knowledge of the kebele. They allowed him to go with them to towns and that created opportunity for him to see roots of trading and get some capital through time. After he worked for two years in this way, he started working on his own by telling the partners the idea and they approved it and even provided him with credit of about 10000 birr. His total capital in trade is about 35,000 birr.

 He is a member of the political party, cell leader, and member of the youth association; he is a religious leader in the Orthodox Church as secretary of the preaching service.

He was married in 2005 and now he has four children. There is no one in the family having a role in the community. None of his children are engaged in the business, because they are not old enough to assist.

His aspiration in the future is to construct a store to keep grain when it is cheap and sell when price has improved. His wish is to expand this same business rather than engaging in any other one.

His network is with other traders in the kebele, traders in different towns like Wacha, Morka, Sodo, Addis Ababa, and Nazret. The wereda finance office is the other network whenever there is a tax issue.

For example, in 2010 the traders in Do'oma and Wacha arranged discussion meetings, and wrote an appeal letter to the wereda finance that made the office cut the tax rate by more than half. The informant also mentioned that he uses the service of fixers/Delala from Wacha or Sodo town to access Isuzu trucks.

### Leading woman trader

There is no successful women trader in the community. However, there is one woman who had opened a shop in the community. Although, she closed the shop, she is trading commodities for those who already know she is a trader.

As she says, she closed the shop that was located at the front of her house because of rats. She explained that rats damaged the commodities and she could not get rid of them. She brought the commodities from the retailers working in the wereda town. As she says, if the amount is large she will use motor cycles otherwise she carries it on her back. At the beginning, the trading was relatively profitable but it declined as time went by for two reasons. Firstly, her children had developed bad behaviour and started to steal money from the shop. Secondly, rats had damaged the commodities which pressurised her to leave the shop building and shift the commodities to the room found in the household’s living room.

The respondent says that there is no one in the community who opened a shop in the community.

The respondent explained that the problem with the shop is the lack of demand in the community. As she elaborated, community members prefer to purchase consumables and other goods from the wereda town because the price is lower there.

The respondent says that she did not face a problem because she is a woman. She has many relatives, including her husband, to help in time of difficulty.

The respondent says that she has been trading goods in the community and being involved in domestic work and trading in the wereda on market days side by side. She explained, that except in the afternoon of market days and on Sunday mornings, the goods are available for anyone who wants to buy.

The respondent says that she could not know exactly the profitability of the trade as she mixes money from other sources with the money that she got from trading.

As she elaborated, the problem she faced with the trading is her children's bad behaviour of stealing, rats and default of credits. She says that she would like to strengthen the shop in new form by reconstructing the former shop room.

The respondent is 40 years old. She opened a shop in the community in 2009. The respondent has been a member of the women's association from the beginning. The respondent says that her husband is member of the kebele cabinet. As she elaborated, he has been working in different committees for the last many years. The respondent mentioned that he is also a respected dispute settler in the community.

The respondent says that before she understood her children’s stealing behaviour, she had been allowing them to keep the shop. However, as she become clear of the facts, she has become the only person in the household to keep the shop.

In the future, as she explains, she aspires to become a successful trader in the community.

The respondent says that if she wants any advice, she talks with her husband. As she says, she did not go to kebele and wereda officials looking for advice. She says, “In this year, I talk with my husband about the insecurity of the shop room to store commodities and he suggested shifting the goods to another more secure room. Accepting his advice, I shifted the store to inside the household home which protects the goods from rat damage until now.”

### Delala/fixer

There is only one Delala/fixer in the community who is also an ex-soldier. His service is required by farmers who get a good amount of products, traders who want to transport agricultural products to different towns like Wacha, Morka, Wolayita Sodo, Addis Ababa and Nazret, and also Isuzu truck owners who want his service when there is a transport need to take out the product. His profit depends on the transactions and deals between the farmers and traders and between traders and car owners. He receives 5% from all parties. Problems faced while doing the fixing are mainly appointment punctuality from the traders’ side, as they may have problems in transportation (vehicle breaking or delay), or changing ideas over night with price fluctuations. When this happens the farmers get in conflict with him, the last option will be trying to get other local markets even with discounts, but some perishables might be spoiled, deteriorating his relationship with farmers.

He phones traders every day if they need products, or traders phone to check product availability, and move in the village to check anyone having products ready for sale, and also farmers contact him whenever they have large volumes of products. He said that all in his networks and his households benefit from his fixing activity.

The agricultural products coming out from the kebele for sale are mango, banana, sugar cane (fruits), onions, red peppers, tomatoes (since 2008), maize (from crops).

As he is working on it alone, there are no competitors in the sector. There are different seasons for various products, for example, in the months from April-July it is time for vegetables like onions, tomatoes, and red peppers, from October-March fruits like orange and mango will ripen and banana and maize are there throughout the year. But in the summer season when vegetables are ready for market, the road into the kebele doesn’t allow trucks to go in and carry out goods, this is a challenge to have easy transportation. Sometimes the mobile network fails for hours and it was not working at night to have an easy flow of communication. A telephone line was provided to Wacha town just recently in 2011, which is the second option though it is not easily accessible to the fixer living in the village.

The informant is a 32 year old male, having a wife and four children, who started doing fixing in 2004. First he started working as assistant to the Isuzu truck that began transporting people from Wacha to Welayta Sodo town in 2003 for the first time only in the dry season. But on the way he was connecting traders and farmers sometimes which gave him experience in how to do it. Then he shifted to the fixing job in 2003.

The informant never had any role in the kebele administration or within the community. None of his children are old enough to assist him, the oldest being 7 years old. His future aspiration is to keep on doing the fixing job better by extending his contacts to more traders.

His network is with the farmers/producers in the village, and traders and transport service providers/truck owners living elsewhere. Any issue related to the above group goes to the concerned body. But when conflict arises with farmers due to some disagreement or offence, local elders intervene. For example last week, the fixer agreed with a farmer to connect a trader to sell huge orange product for 2000 birr, then the fixer misunderstood the date that the trader was coming from Welayta, and made the farmer harvest it after paying 1000 birr pre-payment on behalf of the trader, but the trader said that he didn’t fix that day. Then the farmer accused him to the elders, and then they decided the farmer should keep the pre-payment, and the fixer apologised to the farmer. This farmer is mentioned to be the only producer of large quantities of orange and mango at this level.

### Leading businessman - none

### Leading businesswoman - none

### Leading young male businessman - none

### Leading young female businessman - none

### Skilled worker

EF is a skilled carpenter who works furniture, doors and windows and farm tools. There are about 6 carpenters in the community. He gets the wood from riverside and community forest. The products are sold in his home, people order from him and take whatever item is produced for them. He never produces many items at a time for sale. He said that there is no access for credit in the kebele, and he never had access to it from any source. He doesn’t need any transport for his work, he himself cuts the wood and brings it home to shape the required furniture or tool. He mentioned that he earns about 130 birr per month in addition to his farm work as part time earning. There is no competition as such, people go to the nearby carpenter and give their order, and the relationship among craft workers is a good one. The problem that is common for all carpenters is drained access to woods/trees as the area is becoming populated, and the park doesn’t allow cutting of trees on the other side.

Day to day he is engaged in his farm, but in some of the day whenever people order any wooden tool or furniture from him he spends time on it. On average he might spend a week in a month on the craft work, though there are months with fewer or more days. If he starts working on it, he spends a full day if this is not a very important farming season.

He never hired or has been employed by anyone so far, the problem while doing the work is shortage of wood and restriction on access to it. He suggests the park could allow access to older trees since the new ones are growing well.

He works as part time carpenter in the kebele, he mentioned that he was interested in craft work and began to make farm tools for himself in his 20s then he kept on making furniture for himself, gradually neighbours and villagers asked him to make some tools and furniture for them, which finally became a business. He has never had any training so far. No one in the family holds roles in the community. His two children are not living with him and there is no one engaged in the business he is doing at home.

His aspiration in the future is to make an improved sofa with hides and wood and also to work hard on his farm to enhance his earnings.

He mentioned that his network is with farmers in the village, as customers, he doesn’t need any contact with officials at all levels for the work he is doing. The problem that recently occurred is conflict with one farmer who claimed that the tree he cut was from his territory, and finally it was resolved by paying 30 birr fine as decided by community elders, the punishment was easier because he was convinced that he didn’t do it intentionally.

### Returned international migrant male - none

### Returned longer-term migrant male (inside Ethiopia) - NA

### Returned seasonal migrant male - NA

### Returned re-settler

UU is 56 years old and resettled to Tadele/around Gurage zone near to Oromia region, in a settlement site named Hudad Arat/ Section four during the Derg regime in 1983. The man first resettled from Arbaminch area called Chano kebele to Do'oma kebele in 1978 with his older brother. After they stayed five years here in Do'oma the government decided to move them to Tadele in 1983 because it was a hard drought time, at least four children dying each day. The resettlement authority named Gizachew from Ambo area/Oromia came and saw the conditions in 1981 and decided to move people to the new site. All the settlers from Do'oma to Tadele were Gamo, Welayta and a few Amhara.

When they arrive they were given blankets, kitchen items, food for 13 months, and tents till they constructed houses. The land distribution was not private; they were organised in farmers’ cooperatives with 25 group members and given a large area of land, the work to be done together, and the product to be shared equally. The travel was all funded by the government, and there was no food problem as they could reach there in one day. The area was good, no disease, no death, fertile land, and good productivity.

He had no private land there, but his share from his farmers group was big enough to feed him and change his economic status. His son and wife resettled together with him, and there was no health problem for his family there. The relationship with the indigenous people was very good, there were many different settlers, from Kembata, Amhara, and Welayta, and Oromo were the local people who had a very good welcoming spirit.

The main reason for his return was forceful military recruitment to the *Tolay* military camp, where he trained as a solder for six months and escaped from the camp to his resettlement place, but he was caught there by officials and imprisoned for 15 days, and released after signing to go back to the camp, but he took his son and wife and left the area at night and came back to Do'oma.

He was resettled by the ex-government willingly as the time was drought in Do'oma. He resettled in Tedele in 1983; there were some families who remained in Do'oma refusing the resettlement, and these people were contacts of this informant, though the only communication means was letter sent via people who might go back to visit relatives.

The life was better there in Tadele when he compares it with the life he lived here after his return, because those who stayed in the resettlement site/Tadele are now owning Isuzu cars, and have constructed houses in towns like Wolkite and Walga.

When he return the wereda administration provided new land to him up on his return, and he is farming on the land given. He has no intention of going back there because now there is no land and he is becoming old. His brother has remained there in Tadele and he has constructed a good house, has big farming land, many cattle, motorbike, horse carts, donkey carts, etc, and he is trading red pepper from there to Addis Ababa. This informant visited him in 2010, and saw his progress.

He has good connections with the kebele administration as he remained in 1987, he has well established relationships with the whole community.

### Returned international migrant female - none

### Divorced woman who returned to her marriage

There is no returned divorced woman who had been living in another community; the respondent is a divorced woman who returned to her marriage.

BB is a young 19 year old. She got married 4 years ago and gave birth to two children. She had left her husband and migrated to Arbaminch town in September 2011. She explained, “I left the household because of food insecurity. We are destitute without a land. I have nothing to feed my children. Taking all these problems into consideration, I decided to leave the community secretly.”

The respondent elaborated that she started working in Arbaminch as a daily labourer. However, after 2 months, she got malaria and stayed in her aunt’s home for 2 months.

She says, “ I could not stay there for long because I started missing my children within a short period of time.”

However, when she returned to the community things were different. She says, “I found a woman in my house with my children. I asked my neighbours who she was. They told me that she was my husband’s new wife. I felt guilty for the time being but I decided to accept everything as a sacrifice for my children.”

The respondent says that she initiated the divorce hoping that she would change her life migrating to another community. As she says, she did not take anything when she left the household.

This time, as she explains she started to live with her husband, children and the new wife of her husband in the same house. As she elaborated, “my husband's wife does not have good behaviour. She does not involve herself in domestic work. She consider herself as a bride. I told her to leave my household but she did not respond to my demand.”

However, the respondent explains that she is hoping that the woman would leave the household because there is shortage of food.

In the future, as she elaborated, she is aspiring to live with her husband and children peacefully. As she says, she wants to start trading maize in the wereda market.

The respondent explained that her network is becoming loose after she returned. As she said, her neighbours are advising her to leave the household again but as she said she could not do that because she loves her husband and does not want to marry another man in her life.

###

### Ex-soldier

H was born in Hoyadegeza kebele in the highland of Gamo in 1977. He grew up there until he was 11 years old. He resettled with his parents to Do'oma Kebele in 1988 where he attended up to 4th grade, and up to 8th in Wacha town Mena primary school, but he dropped out of school in 1996 because his father used to add burdens like farm work, animal rearing, firewood and grass collecting, fetching water from the river, etc. His father also used to hit him frequently when he missed any of these chores, hence he was angry about the life with his parents; he joined the military when an announcement for recruitment came up at wereda level in 1989. He was also motivated by the salary rate which was about 201 birr per month.

First he went to Hurso Military Camp, in Somali region, where he was trained for 3 months, and was based in Tigray region in Egzertela Terara, a mountain called God-hated mountain, in Adiwala kebele. He was involved in the war with Eritrea in 1999 on the Badme front on the mission called *Zemecha Tsehay Gibat.* He stayed three years only on this front but in 2002 he left the army after the Ethio-Eritrean war was over, voluntarily, and got back to his place of origin Do'oma/Gamo. He mentioned that after the war was completed, some of the Tigrinya solders began to discriminate and insult other soldiers from minorities, which made him offended and he requested to quit though was not allowed to right away, but that time after he was denied there came a policy to cut the size of the army which created a chance for him to be one of the deducted solders.

During his stay he had no major injury except a minor one on his leg when he was hit by bomb flickers which didn’t cause any disability. He was not married by then.

He was 32 years old, when got back he got one hectare of land, he was married in 2004 and now he has 4 children, 3 girls and 1 boy. He has no official position in the kebele or the wereda and never had any other roles either. The benefit is 4000 birr compensation but no pension. He will rejoin the army if he is given a better post in army as colonel or a bit lower, otherwise his aspiration is to stay as fixer in the community.

There is no network of ex-soldiers in the community and he has nothing to do with any other officials or bodies in this regard.

## Human re/pro/duction

### Head of private clinic - none

### Traditional health practitioner

There is only one traditional healer, but there are three other TBAs and who also act as WEGESHA.

The traditional healer provides services, like for those who are poisoned by snakes, and liver disease, what he calls bird disease: ‘symptoms are yellow eye colour, yellow urine, and it makes people weak, unable to talk, or eat’. There is also powerful eye of some people only when the victim eats something, after that the person may not be able to eat that same food, he hates the smell of the food, then this healer gives medicine to make him vomit and then he is able to have an appetite for that specific food once again; gonorrhoea is one other disease treated here but now the incidence is becoming rare, because people have got awareness about its case and there is modern medication for it; another illness which he describes as it swells up glands on the throat and on the head and on the fallopian tube of a woman, and he treats this as well, babies up to six months of age, may face abdominal problems that cause illness with symptoms like diarrhoea, vomiting, losing weight, their eyes will be shut down etc, he also treats this. When he finds this illness severe he refers to modern medication.

When ladies face high bleeding what he calls because of the eggs broken inside and shifted to a wrong place, then he gives syrup made locally, from leaves.

These are the main problems villagers suffer from and come to this traditional healer for. He mentioned that he has huge pressure; even in the middle of the night people come with a victim shouting. What he gives is two medication types one by smoking the person with a special wood root, and making them drink juice of leaves. If the smoke doesn’t make him cured, the drink will be effective, and then this is done depending on the severity of the case.

He also treats livestock when they are ill, bleeding from the nose, tears fill their eyes, never eat, and sleep, this time he gives them juice of leaves to drink and also smokes roots of plants he knows well. They immediately get relief and begin to eat.

The informant mentioned that he doesn’t receive money for any of the services. He said that people want to pay but he feels that he is healthy and able to earn from his farm, and if he receives money, people may make him responsible for any risk attached like death, and it doesn’t feel good to take money at all. But if anyone comes from another kebele mainly with constipation, he charges them 15 birr. So far he has never had someone die after he has given them medicine.

The informant mentioned that he has no relationship with the health post, or any government agency. There is no regulation, training or upgrading etc.

Whenever the sick person or animal comes, he go to the forest and riverside and bring the leaves or roots relevant to the respective sickness, and gives them to the sick. The job has no regular working hours, but some of the days might have many clients, but other times there might not be people requiring the service even for a whole week. But he mentioned that people from other kebeles and weredas come to get his services, these people however are charged various amounts from 5-50 birr depending on their ability and the kinds of services provided. The informant said that he provides patients and their family who bring the sick person with food and coffee, because they might stay two or three days in his house; therefore he mentioned that the money is not that important to his family. The informant mentioned that he usually refers patients when he feels they need modern medication. But there was no problem related so far. The informant said that he has wide farming land and livestock which is more helpful to him, therefore he doesn’t need much improvement in the healing, and also he doesn’t want to make it a business. There are two opinions from the community, some say, he got big land, oxen and is producing well, in addition he is earning from the healing practice, others appreciate his free service.

BB is a 51 year old man, who was born and grew up in Welayta zone in a place called Humbo Tebla, where traditional medicine is popular. He was taken to the military in 1986 to Harar, then to Ambo, but he escaped from there and came back to Arbaminch because if he moved back to his village, officials could have imprisoned him. He moved to Do'oma on his own in 1988.

His motivation to traditional healing is that his step father made him assistant in his traditional healing, he collected different roots and leaves for him, he gave them to patients with him. Then he got the skill on the way. When he came back to this village he came with the seeds of most of the trees and bushes that are used for healing. He planted them here and adds to them by collecting from the forest and riverside.

His other role in the community is Iddir organiser, party cell leader, and irrigation organiser and he was social court judge before the court stopped working four years back. No one in the family holds a position or role in the community.

His aspiration is to work hard in farming and be more productive, and educate his children up to college level. He has a girl in 11th grade in Wolayita supported by her father. There are also others attending high school in Wacha town.

There is no network for the traditional healer, but he refers patients to hospital or health centre when he feels it is beyond his capacity. But there is no formal connection or referral system with the modern medication.

### Traditional birth attendant

FC is a 50 year old traditional birth attendant. As she explained, there are more than 40 traditional birth attendants in the community. Most of them are migrants from the neighbouring kebele and wereda to the community. All birth attendants, as she says, have supported pregnant women in times of delivery to give birth without any problem. The cost of the services varies among the birth attendants. As she elaborated, sometimes they deliver the service free and the family who took the service, mostly husbands, decide the cost.

The respondent says that the health extension workers give advice to birth attendants to protect themselves from blood contact. Beyond this, as she explained, they did not receive any organised training or equipment from the government.

The respondent argues that the government is not interested in supporting us. As she says, no birth attendant in the community has a relationship with the health post and health centre. She explained, “The health extension workers talk with each of us separately if they get us on their way to other activities. They have never organised training for the birth attendants.”

The respondent says that the government has never regulated the traditional birth attendants’ activities in the community. As she says, they are free to attend births in the community without informing what they plan to do or what they already did.

She elaborated that she is involved in supporting the pregnant women in times of delivery. As she explained, she may take care of the infant in times of delivery. After birth, as she explained, the traditional health attendants do not have a role in taking care for the mother as well as the child. She says that the demand for the service is high in the sub kebele, 9 to 10 pregnant women give birth per month as well as in Do’oma 7 to 8 pregnant women give birth in a month. However, as she elaborated, this is the maximum demand in peak season, particularly in drier season. The respondent says that there is a period when the demand for the service get down to 2 to 3 birth attendances.

She says that she will receive whatever amount of money the service takers give for her. As she says, there are households who pay 10 to 20 birr. However, as she explained, she has never received more than 20 birr since she started giving the service.

The respondent says that she has faced problems in giving the service to the community. She explains, “sometimes people become reluctant to call me to attend a birth. After things get worse, they invite me to attend. If there is a delay, the infant may die in the womb or immediately after birth. Until now, I faced one infancy death but not among the women. In attending birth, I focus on saving the life of the mother rather than the infant. I am well experienced so that I have not faced any major problem except the death of one infant since I have started to give the service.”

The respondent explained that she has even been helping pregnant women to give birth who were referred to hospitals by the health centre. She says, “The health centre told a pregnant woman that her pregnancy was too complicated to be handled by the centre. They told her to go to hospital to get an operation. However, she was too poor to cover the medication cost at hospital. She returned to the community waiting for her death. Her family called me to look for her. When I arrived at her home, she was very powerless and frustrated. I immediately started to treat her. I put a hotter metal dish on her head and then I put butter on the dish. Then, the hot melted butter helped her to relax and I started massaging all her body. Then, within two hours, she gave birth to a beautiful baby boy.”

The respondent says that recently she has begun to fear blood transmitted diseases, mainly HIV/AIDS.

She suggested that the government has to give training and equipment to traditional birth attendants. As she says, the government interventions may help them in giving a better quality of service and protecting themselves from blood transmitted diseases. In addition to this, she says that the kebele administration should employ the birth attendants with a monthly salary.

The respondent is 50 years old and a widow. She has started to attend births 34 years ago. As she explained, she took the experience of attending birth from her mother. She says that she learned how to do in when her mother helped her to give her first birth.

The respondent says that she works in pottery and she has no farmland. She has no role in the community beyond attending births and no one in her household has a role. In the future, she would like continue in her pottery work and attending births. She has two children and they have already set up their independent households. As she explained, she aspires for them all the best they could do.

The respondent says that if she has a problem with her work, she will pray to God. As she says, she has never consulted with other traditional attendants. However, she had asked the health extension workers for the provision of equipment and training in the last year.

## Ideas

### Young male opinion leader

There is one opinion leader for the youth in the community who is very much respected by most of the youth because of his good behaviour, and strong efforts in his education while being an orphan grown with his brother, but this young man joined college in 2011. He comes every summer and semester break, and still remains as opinion leader to the youth in the community, this guy was one of our guide translators in the first round. I tried to find any other second person as opinion leader, but they said that he was the only one. Hence I couldn’t do this interview.

### Young female opinion leader

The kebele officials say that there is no young female in the community strong enough to be considered as an opinion leader. However, there is a young female who is relatively active and sociable in the community.

The respondent says that there is a young female in the community who is considered as a role model by many young males and females in the community. She says, “This young female is 16 years old with no relatives. She is a grade 10 student. She is one of the outstanding students in the school. In addition to attending classes, she trades maize on market days. She aspires to be a nurse in the future. She wants to leave the community to Wolayita Sodo. Although many young males propose to her, she does not want to get married. She is very close and a friend to the young women in the community. She is very sociable and a person enjoyable to be with. She aspires to have a political role in the kebele administration. She did not want to spend her time on leisure; she is tight with education and trading. She is well dressed as compared to the other young females in the community. She wears bodices and shirts of good quality.”

 The respondent is 18 years old. She was born in the community. Her family wealth status is medium. She has 1 brother and 4 sisters. She is of Gamo ethnicity. As she explained, her parents are follower of the Mekane Eyesus church and her brother and sisters are followers of the Kalihiwot church.

She is a grade 6 student. As she says, she is one of the clever students in the community. The respondent explained that she has been involved in trading maize and other teff for the last three consecutive years.

As she explained, the community considered her as a strong female after she start trading with her education side by side. She says that she did not face any problem because she is a woman. The respondent's future plain is completing her education with a good score. As she says, if God says, I want to be a medical doctor in the future.