# Interviews with a range of people on the Community and its History since late 2002 in Gara Godo kebele, Boloso Sore wereda, Wolayita, SNNP

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## The community and its leaders

### Mapping the community

In Boloso Sore Wereda Health centres and Posts, Schools, Roads, Churches, Kebele sub-communities and centres have shown some changes. Since 2005, in the community many changes have been recorded. The previous larger sized Gara Godo kebele is smaller sized, and the sub-communities are re-established into new kebeles.

For example, Gara Godo Kebele is linked to Areka town, Damote Gale and Shanto with recently upgraded roads. Damote Pulasa and Gara Godo are connected through two wooden and one cemented bridges. In Gara Godo Kebele, one health centre is accessed to the community. Both high school (9 - 10) and junior school (1 - 8) are offering reasonable service.

An elder training programme is not started, but the classroom is constructed. Water points in Gara Godo are numerous: Shapha river links Hadya Zone and Gara Godo Kebele; Gara stream connects Gata Godo and Gara Tokisa, Sala River links Basa Gofara and Gara Godo; spring water and borehole water access is 14 in number.

In Gara Godo Kebele, there is no idle land resource due to high population growth. Recently Churches are very many (Kale Hiwot, Orthodox, Mulu Wengel, Hiwot Kale, Hawariat, Meseret Kirstos and Catholic). The kebele office is established at the centre of the Gara Godo community.

### Community features

#### Terrain

In Gara Godo Kebele in particular and in Boloso Soro Wereda in general, the topography is flat with a few rivers. The catchment areas (Shapha river, Sale River, Gamo River) seasonally face erosion challenges. There is no lake, forests, hills, escarpments or protected areas in the kebele. Among kebeles in Boloso Sore Wereda, Gara Godo has better infrastructure: light, water, mobile networks and shops.

Nearly 75% of the area is gently sloping plain while the remaining 25% is undulating. There are two perennial rivers crossing the kebele, namely Shappa and Gamo. Patches of forest grounds, mainly composed of eucalyptus, podocarpus and grevillia cover a total area of about 15 hectares. Except a few spots of rock outcrop seen along river banks, the extent of erosion is insignificant.

#### Climate and weather

Male Research Officer: Boloso Sore Wereda mostly shares Woyna Dega weather condition. All kebeles in the Wereda have common features in geographic aspect. The community members report the recent changes in relation to climate and rain as follows. Some years ago the rain season started effective as of October but recently rain starts as of March or April. Then, wet weather conditions persist from March or April up to October. In earlier times, when weather becomes slight frosty the rain season stops, but nowadays the community faces unexpected rain which damages the harvestable farm products. In general, so far in the Kebele or the Wereda, as community members report there is no severe problem in climate change, frost, heat or window that extremely damages life or farm production.

Female Research Officer: The area fall under Weynadega agro climatic zone. However, the climate is changing since 2005 as a result of which the rain does not fall seasonally as usual; some years it comes early while in others late. Besides, the amount and distribution is not favourable to crop production. Similarly the temperature is ever increasing, making the area more and more hot.

#### Spatial patterns

Male Research Officer: The spatial feature of the community in Boloso Sore Wereda is very tight and evenly distributed. Land size shortage is aggravated by over-population density resulted from extreme growth rate. In Wolayita zone, inheritance of land and other household resources are further classified to family members (male children) in a household. In a family if there are many male children, the household head distributes some portion of land to each child when he marries.

However, in Boloso Sore Wereda or in Gara Godo community the largest land size of a household is not beyond 2 hectares. More than three or four family groups use common areas around their home grazing land. Public grazing area is not for the whole community in the kebele, but small groups of households use their neighbour land surrounding their homes for grazing. For each family, private grazing land is not above 1/4 hectares. Roads and paths linking inter-households, inter-communities or kebele to other neighbour kebeles are available.

Female Research Officer: The settlement pattern is spurs where by each HH build its house adjacent to his field. Often close relatives settle nearby. Due to high population pressure in the area average holding of a HH is about 0.5 hectare, and there is 8 hectares of total communal grazing land. The size of HH land holding and the communal grazing areas are decreasing since 2005.Two main roads link the community with Areka and Bodity towns within the zone and Sike town of the Hadiya zone. These roads were constructed before 2005.

#### Farming technology

Male Research Officer: The community members report that the forefathers’ farming instruments have been used. The changes in farming business are not as much as required. For example, there is no irrigation scheme in the wereda even though there is some water resource potential; there is no improved farming instruments rather than the previous ways of ploughing; however, there is improved seed and fertiliser utilisation in recent time. The respondents report that in the earlier periods, farmers prepare seed from their own farm product for next farming season, but at present time crop extension and packages at kebele agriculture office provide the required seed for some amount of payments. Plant diseases have some forms of curative activities. Farmers use fertilisers in regular basis. In previous periods, people use natural fertilisers prepared from household wastages. There was no attention to commercial crop production, but nowadays farmers allot a larger portion of land resources for the production of commercial crops. Traditional fruit plants are replaced by improved ones. The respondents reply that there is a demand for improved farming technologies, bee keeping, fattening of cattle, goat or sheep, poultry and a shift from rain-fed agriculture to micro irrigation.

Female Research Officer: Farmers carry out land preparation using traditional hoe and ox plough. Since the last 10 years, farmers begun to use improved seed, improved fertilisers and pesticides. Regarding to the improved farming inputs, farmers have provided training by model farmers to enhance the productivity. Consequently, the farmers use improved seeds mainly for maize and faba beans, and local seeds for the rest grain crops. Almost all farmers apply cow dung and commercial fertilisers (DAP and Urea) for homestead plot and main field, respectively. DAP was not adopted before 2005. The community rear cattle, sheep, goats, and chicken; however, the farmers need for improved farming technology including irrigation, fattening of cattle, fattening sheep or goat and poultry.

#### Irrigation

There is potential for using irrigation in farming activities, but now there is none.

#### Domestic technologies

Male Research Officer: Recently, grain mills, sources of drinking water and water to wash clothes are accessed to the community. There is no modern stove introduced to the community. Sometimes, households in the community use a stove prepared from clay soil.

Female Research Officer: There are 2 grain mills. Wood is the only source of fuel for cooking. Still people use traditional stoves, no improved stoves were introduced.

#### Drinking water

Male Research Officer: The community of Gara Godo Kebele, have access to smaller river, streams, springs, wells, boreholes, and reservoirs.

There is no piped water in the community. Commonly, the household with corrugated iron sheet house collect small amount of water for home consumption, but not for farming purpose or water harvesting activities. There is no interest to purchase bottled water even though it is available at shops in the nearer town. At present, people don't use water from streams for drinking purpose or washing household utensils. There was awareness creation not to use unsafe or untreated water for drinking purposes. Stagnant water is not in use for dirking purposes as what was happening in the earlier periods.

Female Research Officer: The community use wells and streams as a source of water for drinking purposes. Recently, the majority fetch drinking water from tap. There is no tap water just it is boreholes.

#### Balance of livelihood activities

Male Research Officer: Livelihood activities in the community are diversified into crop production, livestock and animal husbandry, FFW, retail trades and some portion of youth migrate to town areas for seasonal works.

Specifically, enset production is common and an indicator of wealth rank in rural areas. But, in the recent time enset disease is challenging the size of production and the varieties.

Crop production (maize) is now in good condition; the community uses improved seed (CG type changed to DH type). Cash crops (coffee, ginger and *boloke*) dominate other production in Gara Godo community. Poultry and bee-keeping activities are not much emphasised. Agricultural labour is very common. In FFW programme, many people participate in road improvement, wooden bridging, terracing, nursery and planting, watershed management and other communal activities. Non-farm businesses and petty trades are common; like carpentry, cereal retailing, house construction, and other small scale businesses in the community.

Young people seasonally migrate to various places for work, for example, they migrate to Algeta, Nathret, Awash, Addis Ababa, Gambela and other places for harvesting of farm products, and income generating business. Cereal and root crop productions are a means of livelihood in the community. There is no popular long-term migration practised by the community members that returns some form of remittance. Agricultural labour was very cheap in the earlier periods, but at present day it is improved. Women undertake beauty salon activities as a means of income generating business.

Female Research Officer: Currently, enset, rain-fed crops, cash crops, livestock, FFW, non- farm labour and seasonal migration contribute in the order of 0, 10, 40, 10, 5, 15 and 25 % to the livelihood of the community. The contribution of these activities in the past ten years, however, were 40, 15, 25, 5, 5 and 15 % respectively. Enset is the staple food of the peoples living in SSNP, particularly Wolayita and Gurage zone. Recently, however, the production of enset and grain food declined significantly as result of unfavourable condition for growth of the plants due to climate change and enset diseases in Gara Godo. Consequently, the community begin producing cereals and taro (*boyee*) to which their staple food shifted from enset. Regarding cash crops, coffee, chat and ginger are among the others which changed the livelihood income. Though the farmers are still sticking with unimproved livestock production, rearing cattle, sheep or goat and poultry are means of livelihood. Since the last 5 years, non-farm labour activities are becoming means of income generation to some members of the community. Mostly, the adult and the youth seasonally migrate to urban cities such as Addis Ababa, Hawassa, Shashemene and Wolayita Sodo.

#### Sources of cash from agriculture

Male Research Officer: In the community, *enset* production is not the only means of livelihood sustenance, but rural people rank wealth of the community with respect to its concentration, diversification and long-term existence around their home. However, in Gara Godo, the community production technology is traditional and market for enset product is not promoted.

Grains and crops are produced for consumption and some extra outputs are sold for buying other household consumables. Coffee and ginger production is familiar in rural community and sold in the local markets. Very recently, coffee market is highly promoted on behalf of Ethiopian Commodity Exchange Office. The price of coffee is now significantly increased and motivates farmers to plant additional coffee crops.

Female Research Officer: Coffee is the highest source cash for the majority of the community followed by grain, chat and butter. Before 2005, enset was the second important source of cash; grain, chat and butter being the third, fourth and fifth important, respectively.

#### Off-farm and non-farm work opportunities

Male Research Officer: In Gara Godo community, the proportion of male and female engaged in daily labour are roughly 40% and 25%, respectively. Most of the young male (55%) and female (75%) population in the community do their own business. Carpentry is common skill-based work for male (2%). Almost all young (40%) and women (50%) are engaged in petty trades. The proportions of population who lack their own land participate in daily manual labour: male (25%) and women (60%). The poorer men (50%) and women (60%) mostly participate in food for work activities during income shocks.

Female Research Officer: According to informants the proportion of male and female engaged in (working as) HH servant, agricultural daily labourer, own business, skilled work, regular employment, daily manual labourer and FFW is 10% and 10%, 10% and 0%, 10% and 10%, 2% and 0%, 2% and 0%, 29% and 0%, and 6% and 4%, which are sources of off-farm and non-farm work opportunities both for men and women respectively. As I have mentioned above, the household servants, agricultural daily labourer, own business, skilled work, regular employment, daily manual labourer and FFW are among the source of work opportunity in the area.

#### Migration opportunities and remittances

Male Research Officer: Migration from Wolayita zone to other parts of Ethiopian regions is the most common fashion for youth males and females. Seasonally, young men move to regional capital cities for manual work during a harvesting season of agricultural products. The wage earned is not beyond a subsistence amount of income and insufficient to bring significant changes. Mostly seasonal migrations following harvesting activities by large scale farming private limited companies absorb the labour force with low skills. Indeed, their labour wage is low, but better than landlessness. When the season of crop (maize, cotton, lemon, sugar cane, etc) harvesting ends, they return home and may continue petty trade. The wage income earned during their stay is mostly spent on their basic needs (clothes, shoes, and family support) and not sufficient to establish own productive business.

However, those who migrate to other urban areas (Addis Ababa, Hawassa, Sodo, etc) work as shoeshine boys, daily labour, or any unskilful job for low wage rates. Frequently, when living situation in the community becomes harsh due to shocks in household consumption, they migrate and earn some income to finance their life needs. However, it is not significant to support the family or relatives from their wage income, but they send some amount during festivals (Meskel, etc) or illness.

International migration is not easy and accessible to the young community in rural Wolayita, except for very few individuals winning diversity visa lottery. Very few people move to Southern Africa in illegal migration. International official migration is not practised in the area. Long-term migration in Ethiopia is a seldom opportunity for educated men/women or merchants. Both young men and women have the same feature of migration in the area, but the remittance is not beyond a maximum of 1000 Ethiopian Birr.

Female Research Officer: Young men migrate seasonally to different parts of Ethiopia usually where large scale farms operate such , as Brayle and Arbaminch in SNNPR; Asayta and Dupti in Afar region; Setit and Humera in Tigray region for weeding and tillage activities as well as harvesting crop yield. They work there from September to January for about five months. Using the wage they have earned, the young men buy cow or ox back at home.

Girls often move to towns such as Soddo, Awassa, Shashemene, Ziway and even to Addis Ababa where they serve mostly as house maid and sometimes as daily labourer at construction sites. Girls' migrate at any time of a year and may stay there two years, but come home for 'Meskel'. Since 2005, due to climate change which causes drought and lack of job opportunity the number of migrants has increased.

#### Independence of the farming economy

Male Research Officer: In Boloso Sore and hence Gara Godo community, rural people produce cereals and harvest it once a year-following the rain season. Depending on the size of farm and the volume of production in the year 2010 the community, on average, consume the stock of farm outputs for the remaining season, above 4 months. In the year 2009, the farming outputs were not sufficient and the volume of output could not cover consumption period beyond 2 - 3 months in average. People could purchase the consumables from market with inflated price due to shortage of the farm outputs. Indeed, 70% of households demanded food aid because the population size and farm output mismatched.

Female Research Officer: The land holding of a HH is too small (0.25 ha on average) to produce adequate food for the family. Even during good years, before 2006, the foods produced cover the HH consumption only for eight months, from September to April; the remaining months were often covered by buying consumption goods from the market. Whereas during bad years, 2009 and 2011 food coverage fell to four months, September to December. Often the gap is filling by income generated from different activities and food aid. Thus, about 65 % of the HH relied last year on food aid to survive.

#### Effects of inflation

Male Research Officer: In general, the community members replied when farm product increases, the price of output decreases. However, in all cases the input price increases or remains the same regardless of a decrease in output price. As informed by the respondents, direct farm products are responsive to productivity, inversely. Manufactured household consumables price never decrease. Transportation to neighbour towns also increases through time. Unskilled labour wages are less sensitive to labour market supply or demand. On average, a few model farmers have better livelihood condition. But, most of the households with larger family composition with their land size face a challenge to cope with the bad seasons and demand for food for work activities.

Female Research Officer: Since the last four years, inflation is getting high. Buying and selling price of every item including agricultural inputs i.e. fertiliser, pesticides, and improved seeds; on the other hand, coffee, butter, oil, salt, transportation and wage rate increased radically during the past few years. Nothing is sold for or bought by a monetary value as equal as a month ago. This change has affected the community at large; particularly the middle class and the poor are more affected. The inflation for the rich farmers has both advantage and disadvantage; In terms of input the farmers are disadvantageous because agricultural inputs have increased twofold in the last few years. However, when they sell the production they earn better relatively.

#### Household wealth inequalities

Male Research Officer: Approximately, 10% of the population is relatively very rich in terms of household goods (corrugated iron sheet roof, 2-3 Oxen, 2 - 3 Cow; 4 - 5 Sheep, 4 - 5 Goats, Donkey, improved bed, tables and chair, Kitchen utensils, mobile phone, wear better clothes and shoes), wealth sources (cash crops, petty trade), and they help poor people and a few joined this category as a model farmer. The rich household sends most of their children to school; they take health care and manage family size.

Both, rich and middle wealth family in the community have what the very rich category of family have, but in smaller size. Farming is the main source of wealth in the community. The poor, very poor or the destitute lack similar assets most of the rich family owns, except their very poorly made home in use when they return from daily labour work to night-time stay.

Female Research Officer: The community is composed of very rich, rich, middle class, poor, very poor and destitute in the proportion of 2, 5, 28, 15, 40 and 10%, respectively. In the last ten years the proportion of the first three categories/classes decreased while that of the last three increased. The very rich house hold has a HH goods such as Iron sheet roof house, many livestock mainly milk cow about 3 and 4 cows, metal bed, furniture i.e. table, chair and sofa, Kitchen utensils and mobile phone. The wealth source of the very rich house hold is the large land scale which is above 2 ha. Except sofa, large number of livestock and large scale land, the rich and middle household is more or less similar with the very rich HH. The poor and very poor household source of living is 0.25 ha and less than 0.25 lands respectively. The poor and very poor or the destitute have a small hut house which has a hole in every part. The destitute have bamboo carpet/selen/, water bottle and grain maker plate as household goods. In addition to water bottle and grain maker plate, the poor and very poor has mattress made up of grass.

#### Status differences

Male Research Officer: The special feature of Southern Nations and Nationalities people's state is the diversity of ethnic groups, religions, languages and cultures. In recent times, slavery and higher clan status difference is almost removed following strong government interventions on empowering citizens equally.

For instance, Wolayita is one of the ethnic categories with many groups of clans or lineage of families. In Gara Godo Kebele, the community members count more than 25 types of family groups. In each clan or family group, more than 20 households may be included. Except wealth accumulation through hard work, the community does not perceive and relate wealth with family group.

In fact, strong relations, marriage affairs, social capital and active participation in public affairs are enhanced by ethnic, religious or clan similarities. Elders are highly respected in culture and usually called for a go-between task to resolve conflicts in inter-household, intra-household or among community. Clan difference among the community members is at present neutral. Craft workers or slaves is not undermined as the earlier periods in any of the community members.

Female Research Officer: Wolayita is the only ethnicity living in the area. The community is composed of nearly 130 clans of the Wolayita. Being Christian, they follow either the Protestant (55%), Orthodox (40%) or Catholic (5%) church. There has been no conflict among ethnic groups, while followers of the three religions co-exist peacefully and in harmony. Moreover, they do not only inter-marry but also share various social organisations (Idir),involve in communal discussions and development activities, participate in cultural ceremonies (holiday, wedding), and even share meat from a single ox, called "Kircha", eat together as well. Almost 2% of the community is comprised of crafts worker, called 'Dogalla'. In the past they were not allowed to cultivate land, and to marry with members from 'Malla' clan. However, since the last 10 years, the Dogalla people have cultivated land and they are intermixed with Malla or Goqa community member particularly in marriage relationship.

#### Vulnerable people

Male Research Officer: In the community not quite exact, but nearly 4% of disabled adults and children, 3 mentally ill people and their families, 10% of old people needing support, 10% of orphans, 20% women heading households and 5% craft workers are available. However, 'Slaves' as a category of clan exists, but they do-not serve at landlord's home as what was in the earlier periods. It is seldom practiced today to send a child for massive herding of cattle, oxen or other household animals. In the community, most households use their own piece of land in front of homes for herding purpose. Nearly 30% of the community have no or some amount of personal land, but that shortage pushes almost all of them into agricultural labourers.

Some interventions by NGOs and government have brought valuable changes in form of health care and support for disabled adults and children, orphans and women headed households. Craft working is not encouraged by the community due to weak perceptions of the activities. The term 'slaves' is not significant factor to classify an individual in a community as vulnerable. Recognition of the marginalised by government and NGOs have been shown some betterment beyond the actual interventions required than their demand not met yet.

Due to increasing attention to education by government, the rural family improved perception to child education outweighed the former child labour exploitation for herding or other household activities. The problems related to vulnerable people in the community are not removed. The disabled adults and children lack special needs support; mentally ill people cannot access reliable health care; old people have no sufficient care and support; increasing number of orphans face shortage of needed accommodation; women headed household are equally treated as other women, craft workers are not well recognised in the community and social exclusion of former 'slaves' for the purpose of marriage is still available.

In general, the vulnerable people in the community have eligibility to participate in health service, food aid, education and tax exemption. It is not usual, but disabled people due to sleeping sickness are supported by 'Red Barna', child orphans involve in nutrition and other logistic supports by NGOs (Child Cross Connection and Oxfam). There is no known sex worker for income generation in the community.

Female Research Officer: Disabled adult and children, mental ill people, too old people, orphans and women headed HH comprise 5, 1, 15, 10 and 8%, respectively. The proportion of too old people and orphans increased during the last 10 years. Old people and women headed HH are supported by PSNP programme; orphans would be taken to adoption centre at Wolayita Sodo while disabled adult and children, and mentally ill people are cared by their parents and relatives. There is no development intervention to the vulnerable community members and no regular support given to them. In addition to these, since the vulnerable groups are dependent on their family and relatives the economic crises caused by climate change/ the impact of drought have affected them more than anyone.

### Households in the community

Male research officer: In the community, the total population size is 6693 with male and female population 3312 and 3381, respectively. Out of 1248 households, 974 and 274 are male and females headed (22%). The average household size in the community is not less than 6. In a household, usually male or female head is a senior family member who decides upon family budget, child education, farm production or any household affairs. Nearly 1/4 of the total household is headed by female. Tax payer farmers are 764 male and 64 female and the total of 828 (66%). The remaining household are landless and are not asked to pay tax. Among the total young population, nearly 30% and above migrates to other towns for seasonal jobs, and a few leaves the area permanently. In a household, approximately 4 - 6 children are dependent up on a household farm income for their education, health care or daily consumptions.

Female research officer: A total of 6693 people live in the community under 1248 HHs, of which 274 (22%)are female headed, 728 (58%) tax payers, and 250 (20%) landless. The average family size is about 5.36. There are 265 dependent youths in the community. The household head is a leading family member who decides up on family budget, child education, farm production or any household affairs.

### Mapping the community’s links with other communities

#### Rural linkages

Male Research Officer: As key informants from the community report, the rural community are interlinked with the neighbours, other ethnic groups, within or outside their territory for many social or economic affairs.

For instance, a person from Gara Godo can have a link within the community, across the Wereda or other Weredas or Zones. It is common to use schools or health centre of one wereda by other wereda or even nearer PAs from other residing zones. Religion is becoming a means to cooperate and help each other in a community, thus within similar religions the community create strong linkages for marriage, risk sharing, help and support in economic activities, conflict management and any other common interests. There has been no historic conflict in the community. Elder people are still a means to resolve conflicts in the community or within a household or inter-households.

In small markets 'Gullit', the community within a kebele use a market place to supply of or buy household consumables. Large markets in Areka, Sodo or Addis Ababa are used by the community members.

Smaller health services and lower grade schools are shared resources within the community. For instance, health centres, posts and primary schools are within the community. For higher health services, higher education, higher legal services that lack at neighbour kebele, it is compulsory for rural areas to use the service at Wereda level. The community key informants report that services unavailable at community level are a means enforcing the community to link with services at wereda, or zonal level.

Historically or in recent times, there is no conflict, but peace and reconciliation institutions are replaced by peace committee.

Female Research Officer: Marriage, funeral and mourning, religion, market, and secondary educations are the main reasons for linkage with other rural communities. Marriage, funeral and mourning are the social capital where the community interact with outside rural kebele. Health centre, religion, market, and secondary education are important linkage services with the community outside the rural kebele.

#### Urban linkages

Male Research Officer: Frequently the rural community uses Areka and Sodo towns and rarely the elder people go to Addis Ababa. Indeed, the youth engaged in shopping or other petty trades go to Addis Ababa Market, but the linkage is not strong.

The reasons of going to Areka or Sodo towns are most of the time for attending schools, colleges, university or broader weekly markets. The community can walk to Areka (2 hours), but it is now unusual to walk to Sodo (6 hours), because both towns have transportation access. The trip to market places is usually in a morning time, but for schooling and college or university attendance the young people go to Sodo once per week or month. For travel to Areka (6 birr), Sodo (10 birr) or to Addis Ababa (90 birr), there is no serious transportation problem in any season.

Female Research Officer: The community has link with people living in three towns: Areka, Bodity and Shanto. The main reasons for linkage with people in Areka are marketing, attending religious conferences, visiting relatives, seeking justice at wereda court and higher medical service at hospital; while the link with peoples in the other towns is for the first three reasons. Depending on the purpose the linkage is often with business men, relatives, religious fellows, policemen/lawyers and medical personnel. Regarding to transportation, there are community member who walk on foot to Areka about 2 hours, however, there is transportation means which costs 6-10 birr per trip. There is also transport access to Bodity and Shanto which takes about 30 minutes and on foot about two and half hours.

#### International linkages

The community key informants' response indicates that there is very weak or no international legal or illegal migration the community members have, but a few young migrates seasonally go to other towns within the country for daily labour. The community does not have any linkage with diasporas living abroad.

### Notable people living in the community

#### Community elders

Male research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their networks |
| Elder | Farmer/resolves conflict | Counselling | Religious people |
| Elder | Farmer | Peace work | Religious people |
| Elder | Farmer | Peace work | Religious people |
| Elder | Farmer | Peace work | Religious people |
| Elder | Farmer | Peace work | Religious people |
| Elder | Farmer | Peace work | Religious people |
| Elder | Farmer | Peace work | Religious people |

Female research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their networks |
| Reconciler | Negotiating & peace-making during dispute among marriage partners, conflict between individuals or group | none | community |
| Reconciler | None | community |

#### Religious leaders

Male research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their networks |
| Religious teacher | Teaches religious affairs and manages household or neighbour conflict | Elder and respected in the community | Kali Hiwot followers |
| Religious teacher | Elder and respected in the community | Orthodox Christians |
| Religious teacher | Elder and respected in the community | Catholics |
| Religious teacher | Elder and respected in the community | Hiwot Kali followers |
| Religious teacher | Elder and respected in the community | Hawariat followers |
| Religious teacher | Elder and respected in the community | Mulu Wongel followers |
| Religious teacher | Elder and respected in the community | Hawariat followers |
| Religious teacher | Elder and respected in the community | Kale Hiwot followers |

Female research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their networks |
| Priest | Church Leader, preacher, and also negotiator and peacemaker between quarrelled people | None | Orthodox Christian followers |
| Pastor | None | Protestant Kali Hiwot followers |
| Pastor | None | Protestant Muluwengel followers |

#### Rich successful farmers

Male research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their networks |
| Model farmer | Farming | Farmer co-operatives | Other farmers |
| Model farmer | Farmer co-operatives | Other farmers |
| Model farmer | Farmer co-operatives | Other farmers |
| Model farmer | Farmer co-operatives | Other farmers |
| Model farmer | Farmer co-operatives | Other farmers |

Female research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their network |
| Farmer | Serve as role models and teach the PA's by using improved farm production | None | community |
| Farmer | None | Community |
| Farmer | None | community |

#### Traders, businessmen, delalas

Male research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their networks |
| Businessman | Trading | Social networks | Businessmen |
| Businessman | Social networks | Businessmen |
| Businessman | Social networks | Businessmen |
| Businessman | Social networks | Businessmen |

Female research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their networks |
| Trader | Serves as role model trader to the community | None | community |

#### Educated opinion leaders

Male research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their networks |
| Teacher | Teaching | Iddir leader | Farmers |
| Kebele manager | Leader | School owner | Businessmen/farmers |

Female research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their networks |
| Public servant | Convincing members of the community adopt improved technologies. | None | Community |

#### Women’s leaders

Male research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their networks |
| Women’s Association | NA | NA | Women |
| Women’s Association | NA | Women |
| Women’s Association | NA | Women |

Female research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their network |
| Chairperson, 'Idir' | Mobilising women to help and support each other | None | Mainly ' Idir' members and community |
| Member, kebele council | Politically organising men and women | None | Mainly party members and community |
| Member, kebele council | Educating and motivating women's about their rights and the importance of saving | None | Mainly party members and community |

#### Political activists

Male research officer

|  |
| --- |
| Social position |
| Land conservation committee |
| Vice kebele leader |
| Kebele leader |
| Kebele Justice and Security |
| Security leader |

Female research officer

|  |  |  |  |
| --- | --- | --- | --- |
| Social position | Main activities in the community | Other elite statuses | Who is in their network |
| None | Convincing members of the community to struggle for their rights | None | Community |

#### Kebele Cabinet

Female research officer

| Social position | Main activities in the community | Other elite statuses | Members in their network |
| --- | --- | --- | --- |
| Chairman | Kebele administrator | Fairly accepted by the community. | Community and party members |
| Vice chairman | Kebele administrator | Fairly accepted by the community | Community and party members |
| Social organiser | Coordinating the volunteer party members | She is accepted by party members | Community and party members |
| Justice & security | Maintain kebele peace and security | Accepted by the community | Community |
| Spokesman | Directing house of council meeting and mainly involved in public issue | Accepted by the community | Community |
| Vice spokesman | Directing house of council meeting and involved in public issue on behalf of the spokesman | Fairly accepted by the community | community |
| Women affairs/ Women’s League President | Organising women to be party members; facilitate credit service to women | Accepted by women | Party members women and community |
| Health affairs | She satisfies the political mission she is assigned for regarding to the health issues | Fairly accepted | Community members, Political members and particularly cabinet members |
| Agri. Affairs | He satisfies the political mission he is assigned for regarding the agriculture activities | Highly accepted by the community | Community members, Political members and particularly cabinet members |
| Education affairs | She is a director of junior school; satisfies the political mission she is assigned for regarding to the education affairs | Highly accepted | Students, Community members, Political members and particularly cabinet members |

#### Kebele manager

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex | Place of Origin | Time in community | Appreciation level by the community |
| 29 | M | Gara Godo | 3 months as manager | Conduct A; fairly accepted |

#### Head teacher

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex | Place of Origin | Time in community | Appreciation level by the community |
| 35 | F | Damote Gale | 6 years | Conduct A; highly accepted |

#### Health Extension Worker 1

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex | Place of Origin | Time in community | Appreciation level by the community |
| 29 | F | Bombo Boloso | 7 years | Conduct A; well accepted |

#### Health Extension Worker 2

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex | Place of Origin | Time in community | Appreciation level by the community |
| 27 | F | Shore | 2 years | Conduct B; well accepted by the community |

#### Development Agent Crops

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex | Place of Origin | Time in community | Appreciation level by the community |
| 38 | M | Admancho | 9 years | Conduct A; highly accepted |

#### Development Agent Livestock

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex | Place of Origin | Time in community | Appreciation level by the community |
| 27 | M | Areka | 1 year | Conduct A; poorly accepted |

#### Development Agent NRM

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex | Place of Origin | Time in community | Appreciation level by the community |
| 30 | M | Abela | 2 years | Conduct A |

#### Vet

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Age | Sex | Place of Origin | Time in community | Appreciation level by the community |
| 27 | M | Areka | 2 years | Conduct A; well accepted |

## Important events since 2005

### Crisis events

Male research officer: In the year 2008, the community faced drought due to lack of rain to produce agricultural products. This drought resulted in severe hunger and caused some death. In the year 2008 and 2011 crop and livestock diseases and in 2005 human diseases (Malaria) are significant challenges for mankind livelihood in the community. Some solutions in the form of food aid and free health services are provided to the community. Major causes for the problem were drought and unexpected rain fall variation.

Female research officer: Drought occurred in 2008 and 2011 during which time crops failed and grass vanished due to moisture stress with the consequent loss of human animal life. Persistent crop disease has been affecting mainly tef, sweet potato and coffee since 2005. From 2006 up to 2009 there was a malaria problem which the community suffered from, however, recently the problem has solved by the health intervention activities.

### Economic events

Male research officer: New agricultural products (teff, banana) were introduced in the year 2008. Particularly, improved teff seed was adopted and the productivity of teff increased.

Emerging job opportunities demand skilful labour force around towns; therefore, it has not been easy to enter into job market with existing skills. Thus, migration opportunity has not been different from the previous period. Existing commercial crops (Coffee, etc) have been highly demanded in the market and their price has been improved. The young people rent motor bicycle for transportation purpose to and from Gara Godo and Areka towns frequently per day. This is an emerging business activity for some youth in the community. The youth engaged in this business activity also deem that some of their peers are doing the business during or after the college or school education.

Land usage in the community is becoming tight among the family members. Since 1999, micro credit programme has been functioning in the community. Recently, the credit supply is not only for groups, but the individuals can also receive in package basis.

Access to transportation in Gara Godo is improved. Bajaj motor bicycle, Bajaj 3 tyres, and car transport are very familiar since 2008. People raise funds for the kebele in the form of tax, or contributions, however, the community have not been engaged into big-fund raising events.

In general, in Gara Godo, the community have access to road, shops, mobile networks, coffee processing plant, light (not in every house), health centres, schools, private clinics, and various development programmes.

Female research officer: High yielding varieties of tef and maize were distributed to the farmers in 2011, but the production was not successful due to their incompatibility with the agro ecology. There is a micro credit programme in the community. Recently, the credit supply is not only for groups, but the individuals can also receive packages. Access to transportation is improved including to motor bicycle, Bajaj 3 tyres, and car transport are among the means to transportation that becoming important means of income which created the new job opportunity. Moreover, the community have access to road, shops, mobile networks, coffee processing plant, health centres, schools, private clinics, and various development programmes.

### Social events

Male research officer: In Wolayita nation, the most common celebration is Meskel festival. People celebrate also other national festivals. Religious festivals for the concerned members of the community are also significant in number. Religious conference is celebrated by those particular religion members in the community. During election period, the most popular political figures representing the area visit the people. There was a kill crime in the year 2007. Recently, the community have peace committee in common with neighbour kebeles, weredas of other Zone (Hadiya).

The community have been in good order in face of conflicts due to stronger peace and security system established in the recent time.

Female research officer: There was great meeting held in 2008 where the whole community gathered to discuss about and contribute their share for the construction of secondary school at Gara-Godo . In that same year secondary school was built and hydroelectric power service was provided. In 2009 a bridge was constructed across River Gamo that eased year-round travel to- and from Tokissa.

### Cultural events

Male research officer: In the community some young people have a motive to work some new businesses. The change of attitude began due to improved training opportunities in Vocational School programmes. The youth are wearing imported, but low cost jeans and coats. Recently, manufactured consumption goods are also introduced to farmer.

Household assets (bed, house, utensils and other equipment) are replaced by manufactured or processed goods.

Rural community frequently move to town areas for leisure. One important observation in the community is the change of attitude towards festivals, including Meskel. It was taking more than a month for Meskel festival celebration in earlier periods, but nowadays it was just three to four days duration. Celebration of Meskel festival was happening with large scale collection of consumables for the period, but nowadays it is not staying beyond three days. In the previous time, the community took ceremonies' duration for a Meskel festival up to solid fifteen days.

People regard religious issues independent from other businesses and make it private; otherwise, it helps the community for social cooperation and conflict management, beyond belief and faith. A very important challenge in the community is that the poorer aspire their living system lower and the lower their living system, they aspire as the poorer they will remain.

Young people have a 'Shopped' behaviour adopted from peers outside their neighbour or immediate towns when they face exposure of town areas modernisation effects during market or school visits.

Female research officer: A festival was held in 2008 to revitalise the culture and customs of the Wolayita. In this occasion traditional clothing, decorations, HH furniture and tools etc were displayed, as well as dances performed. Rural community frequently move to town areas for leisure activities; especially during the market and visiting a relative's time, people often have leisure occasions in the town. There is no significant change on the culture foods. Regarding to the house building, in the past the community persistently build hut houses made up of grass and wood, however, now houses are changing into tin-sheet roof buildings, though there are some who believes hut house are better than the tin-sheet in terms of preserving culture, best for livestock's dwelling and it is more durable.

### Political events

Male research officer: Recently, public services have been improved, for example, justice office, councils; "mobile Chilot" are rendering civic justice service at kebele office level.

The community have clear awareness about elections and the importance of the citizen's role in elections. This was reflected by the community in the last election.

However, many socio-economic factors influence political effectiveness of the community. Very recently, some decentralisation of power and leadership responsibility is observed in kebele office levels and in the community themselves.

Female research officer: In 2010 the community elected members of the House of Representatives and regional government councils.

## Livelihoods – changes in the last five years

### Marketing outputs

Male research officer: The community members reply that agricultural production and productivity (grain, potatoes, vegetables, coffee, livestock, and farm and non-farm products) are now improved due to adopting some new technologies: improved or new seeds, fertiliser, pesticides and training when compared to the earlier four to five years back. Therefore, on average, except in shocks seasons, the community sells or saves agricultural products in better size than the earlier periods.

An important observation by the community members is an improved price of agricultural products and other farm and non-farm products when compared to 5 years ago. However, there is still non-proportionality of increments in agricultural output price and input price. There is an improvement in non-farm product prices.

Female research officer: The quantity of grains/potato, vegetables and other food stuff as well as livestock and their products sold currently decrease as compared with 2005; while that of coffee, chat and eucalyptus increased.

In the past, people had been exporting the outputs to the Wereda market but now the petty trader uses the kebele market which is taking place two times per week. Regarding the capacity of selling, the outputs is decreasing than the past five years.

### Buying inputs and consumption goods

Male research officer: Farmers of the community observed that the price of agricultural production inputs (fertiliser, improved seeds, etc) increase while their output in the market is not equally responsive, otherwise, the price fluctuates ups and downs. Output price the farmer sells is most of the time lower than the input price.

Female research officer: People buy more staple food (like enset) and other food stuffs, improved seeds, fertilisers and pesticides these days than in 2005. Buying staple food, vegetation, coffee, meat, house goods, improved seeds, fertilisers, pesticides and other farm inputs and non-farm inputs are increasing. However, the capacity of buying the household goods is very limited.

### Theft and burglary

Male research officer: In the community, theft of crops, livestock, household, assets, robbery in the street, and other kinds of crimes were happening few years ago. Recently, community security is kept by the community members in cooperation with police.

Community policing is the best approach effectively preventing the criminals. Peace committee organised in the community is regularly dealing with the criminal matters within the community. One important occasion of actions to control crimes in the community was the establishment of common peace committee been Gara Godo Kebele with one kebele from Hadiya Zone, i.e. in the border. Indeed, a strong structure is established in the community with the help of kebele militia to protect robbery, theft and burglary occasionally happening. Some people from the community involved in robbery activity were punished from three to five years in prison.

Female research officer: Stealing crops while at field particularly of coffee, maize and taro is a common problem at maturity. Robbery often occurs by the time farmers sell their produce. Despite the community attempts to harvest their crops early; returning home from market before the night fall; establishing security posts (locally known as 'Centria')at road junctions where militia men keep standby as a preventive measures, theft and robbery are getting worse. Though the community follow seriously the movement of suspects pace by pace, it is hardly possible to catch the criminal once the theft or robbery or looting took place.

## Human re/pro/duction – changes in the last ten years

### Child-rearing changes

Male research officer: There have been some changes in child-rearing practice in the community. In the earlier periods, the community members preferred child labour to child education. But, this day the government and other non-governmental organisations have been intervening on education expansion and development. Both the rural family and the urban community send their child to school though there exist some gap between both regarding the attitude towards education, investment and access. The community has a better perception today of girl's education than the earlier periods. The respondents witness that the community members send their boys or girls to private college education, but this was not practical in the earlier periods. The respondents report that lack of access to college education or income to pay for college fee constrained some of the poorer community members from sending their girls or boys to college. Marginalised people in the community are not able to send their child to school due to lack of personal capacity to help them and use their child's, girl's or boy's labour force.

Female research officer: The practice of nursing infants and due care given to child-rearing has improved. Mothers follow up vaccination programmes to get their infants immunised, feed them properly and seek supplementary feed as desirable. Parents send their children to school at appropriate age, provide them with adequate food and better clothing as possible regardless of sex. The burden of children, especially those of girls, reduced significantly. Generally, infant mortality declined while the number of children (of both sex) enrolled in school increased over the last ten years as a result improved child-rearing practices.

### Traditional medicine

Male research officer: Self-treatment, use of herbs, bone setters, holy water, spiritual healers, and traditional abortions are gradually reducing in effect of use. Indeed, the poorer people prefer to go to traditional medications as an option for easier diseases. Very religious people prefer to use holy water as a medication means. Traditional abortion is not removed in rural areas. The reason is that the rural women who have illegal pregnancy do not want to get exposed to public area. Thus, they prefer to abort in secret due to perceiving it as a taboo. However, there are significant improvements of attitude towards traditional and formal health care services in the community.

Female research officer: Members of the community often treat themselves whenever they fall ill using herbs, or otherwise visit traditional healers such as herbalists, bone-setters, physiotherapists (called 'wegesha'), and spiritual healers even if the patient can afford the medical fee. Though the proportion of members of the community using traditional medication is decreasing as compared with the past, still 20% of them do so. However, when the problem gets worse they go to modern health services. Yes, there is a change compared to the last 10 years. In the past, people were mostly dependent on traditional curatives practices but now people tend to visit modern medical centres to get better services.

### Attitudes to education

Male research officer: Unless there is a household income constraint to expand child education, recently, rural people prefer child education as a means to escape from poverty, because there is no farming options in the community due to lack of land resources. The community send their child to town areas for TVET or University education in full payment basis. A few families have still weak attitude on child education foregone for child labour. The majority believe that there is no difference in attitude towards boys or girls education in the community. In fact, the community members prefer college or University education better than school education in relation to returns. A boy or girl is highly respected if he/she has completed college education.

Female research officer: The community at large has strongly positive attitude to all levels of education since long ago. The current attitude of students, particularly girls, to higher education improved considerably since 2005. This is in line with vast opportunity of joining colleges and universities. Compared to the past, numbers of students at primary, secondary, TVET and university level have been increasing significantly. Nowadays, boys and girls as well as the community at large have a better attitude towards education services.

## Social re/pro/duction – changes in the last ten years

### Marriage

Male research officer: The customary age of marriage for girls is sometimes below 18 years. It's not common for young men to marry below recommended ages for marriage. Marriage types are various: religion-oriented, wealth-oriented, clan-based, love -based, or age-respecting. These days in the community expenditure for wedding is not bigger than the earlier periods. Depending on the wealth status of the family, costs incurred for wedding ceremonies can be low, medium or high, relatively. Cultural, religious or municipality oriented approaches to wedding process is common.

Female research officer: According to the respondent the customary age of marriage for girls and boys was 16 to 22 respectively, which changed to 18 to 25. In the past marriage was arranged by parents without any consideration of the girl's interest. At present, however, the arrangement is based exclusively on the good-will of both partners. Furthermore, the cost of wedding ceremony is currently reduced to the minimum possible. Each party prepare its own feast covering the cost by itself. In the past marriage was arranged by parents, however, now it is based on the two couple's interest.

### Widowhood and divorce

Male research officer: In earlier periods, marriage to dead husband's brother or marriage to dead wife's sister was originated from resource inheritance. There was a belief that marriage to someone from outside the former marriage partner will destroy all household capitals formed by earlier wedding. But, today the perception is totally changed.

In both formal and informal rights of resource inheritance, widow or divorcee has a share of resources. Divorce is a common practice in the rural community but the problem is the partners engaged in divorce cases do not have sufficient reasons for divorcing. Indeed, there is no practice of re-marriage after formal divorce. In fact, the changes related to resource allocation for widows or divorce is strong enough.

Female research officer: Marriage to dead husband's brother and marriage to dead wife's sister declined significantly as compared with the past. The rights of widows and divorced women improved considerably since 2005. Widows own and manage belongings of the family including all properties or assets and land after the husband deceased; while divorced women share all the property of the HH equally with their ex-husband.

### Death ceremonies and inheritance

Male research officer: In earlier periods, rural people contributed money and materials ('*chinnet*') in relative deaths. In practice during elder's death, the last word by elder for resource inheritance is acceptable.

At present day those cultural funeral ceremonies taking longer time and huge resources from even relatives in blood and in marriage are inhibited by government. In the community, the elder's last word (usually the family members even the neighbours urge to hear the elder before death) on resource inheritance during his or her death can be any of the family members and left binding as bylaw.

Female research officer: Customary ceremonies following death was very serious and costly before 2005. During the funeral day, very close family member and relatives, felt to express their sorrow by scratching their face using their clothes and hard leaves. Moreover, the families in laws are expected to provide *chana*, minimum of 100 kg maize or teff for deceased family. The community were not willing to leave this traditional practice; however because of HTP activity, it is declining. Recently, anyone who is found practising this tradition will be punished by the wereda leaders. Currently all of this bad harmful practices are abolished or at least kept minimal. HH heads inherit their assets to their children through statements described in the presence of elders/purists .This practice has not changed over the time.

### Holidays

Male research officer: The rural community never work in Senbate (Sunday) and national holidays. Specifically, Meskel and Easter festival are very important holidays celebrated, but they are not lengthy as previous periods. Extravagancies during holiday's celebration have been introduced as traditional harmful practice and as a means of resource wastage. Indeed, the community members appreciate the present situation as a good progress of the people in rural areas.

Female research officer: There is no holiday prohibiting farm activities. During 'meskel', the community at large celebrate the festive for 3 days by eating and dancing as usual. The cultural food like 'bachira,' 'muchwa,' 'tela' and meat served during this holidays. There is no government intervention.

### Work and other exchanges

Male research officer: It is still common to work together for larger farming activities between neighbours during peak farming seasons if there is shortage of oxen. The community have still a practice of exchanging: between farmer utensils, share cropping or rearing and ox or other household asset exchanges.

Female research officer: There are two working parties, a small one called *zayia* and the large one *dagua*, which comprise on average 10-12 and 20-30 individuals, respectively. Moreover, labour exchange among farmers, share of crop for cultivating ones land, and sharing ox during plough are coping mechanisms of labour shortage in the community. These working parties were vastly adopted in the past, however, the level of exercising these practices diminished. The community abandoned the practice because of the current scarcity of economic potential.

### Dispute resolution

Male research officer: Both inter-household or intra-household conflict is managed by either elder people, religious people, or in legal office. It is customary to call for the aforementioned individuals as per the nature of the conflict issues.

Female research officer: Whenever dispute arise within a family, often relatives of both sides, friends and/or village elders settle the matter; whereas the dispute is among neighbours or others the case would dealt by either by influential elders or by community court as long as the conflict is not so serious that it be seen before the wereda court. Such local dispute resolution mechanisms are more functional and effective currently as compared with the ten years ago.

### Social support to vulnerable people

Male research officer: In the community, members of a neighbourhood support vulnerable people, besides charity organisations, community institutions, NGOs, or government food aid or food for work programme.

Female research officer: In the past, most vulnerable people get help from relatives, neighbours, rich HH, and rarely from government. During the last ten years, however, the relative importance of all except the government has been declining sharply.

### 

### The informal social protection system

Male research officer: Informal social protection system is persistent within the community.

Female research officer: The relative importance of husband's and wife's kin, grown-up children, neighbours and others, who used to support each other, in social protection system, has been declining sharply. Currently, the community has a limitation on livelihood sources, as a result of this; people are not able to keep the informal social protection network.

### Advantages of inclusion in community leaders’ networks

Male research officer: The community members recognise that the restructuring of the kebele administration (Kebele, Chairman, Council, Manager, Cabinet and Committee) and kebele municipality contributed much to responsibility sharing, relative decentralisation of power and budgets, and community participatory approaches in planning or budgeting activities. Community participation and development networks are an indispensable approach if one decides to live in the community. Significant changes have been observed in line with inclusive efforts for development activities. More than administrative issues, the kebele or sub-kebele leaders are interlinked with each other in the community and the shared value among the people created stronger networks.

Female research officer: The interest of community members to be included in the network of kebele leaders has been decreasing while that of wereda leadership increasing during the past ten years. These are associated with the relative importance and advantage of the two bodies. Decisions made by the wereda council has a high degree of acceptance by the community as compared with that made by the kebele council. Members of the kebele council are supposed to serve the community but do not deserve any legal benefit (salary) as for members of wereda council.

### Clan rules and roles of clan leaders

In the rural community, there is no such type of clan leadership or clans' status difference.

### Lineage rules and roles of lineage leaders

Male research officer: This day, competency of individuals play a vital role in leadership exercises, nevertheless, lineage rules and roles have been roughly eliminated through time.

Female research officer: In Wolayitta culture a man can't marry a woman from his own clan. Otherwise he is considered as a bitch.

### Religion

Male research officer: Administratively, religious affairs are totally independent from other interventions, but all have a common attitude toward social or economic issues in the community, except religious difference.

Today religion is institutionally supporting development activities, resolving community or household conflicts, or binding people in the same religion together. The numbers of followers in the religions and their type have been increasing. All categories of the religions (Orthodox, Catholic, Kalehiwot, Hiwotkale, Hawariat, Muluwongel, Meserete Kirstos) are available in the community. Indeed, there is no traditional one in the community. The observed changes in the community with respect to religions are the attitude towards their religion, numerousness of members, activities, inter-linkages and intra-linkages.

Female research officer: In the last ten years the relative proportion of Orthodox and Catholic Church followers decreased to 32 and 2% from 40 and 5 %, respectively; while that of Protestants (mainly of Kali Hiwot, Hiwot Kali and Muluwengel) increased from 55 to 66%.There is no significant symptoms resulted following the change.

### Community-initiated organisations

Male research officer: Community-initiated organisations are becoming a means for risk sharing (Iddir, Equb, Mahaber, Senbate) during droughts, death or disease. People use these institutions for wedding or other celebrations or occasions. A few, three to four, iddir groups and many Equb membership types are available. Majorly, these groups contribute specified amount of cash weekly or monthly. Member leaders collect Equb or Iddir income for further investment. Depending upon the requirements for membership, the community members share costs (5-20 Birr per week/month) of membership. Women's spinning and butter groups are available in some parts of the community. In an equb, the number of members is not more than 40 up to 50 households.

Female research officer: There are a good number of 'Idir', 'Equb' and women’s butter groups in every village of the community. 'Idir' serves as a means of social security system whereby a member gets support any time he loses his relatives at home or times of condolence. Every member of the Idir is supposed to pay monthly contribution, attend funeral ceremony, and give HH service in turn to a person who is under condolence. 'Equb' is a financial organisation whereby each member saves a predefined amount of cash money on a regular basis, often weekly or monthly, and takes turn by turn the sum of money collected from members. Women’s' butter groups function the same as 'Equb' except that the contribution or fee is not cash, rather butter. These community-initiated organisations are becoming very stronger than before.

### NGOs and CBOs

Male research officer: The interviewees have no information about NGOs or CBOs functioning in the community. However, the International Mercy Corps, USAID, World Vision Ethiopia and Inter aid France have some development and emergency aid interventions in the community. For the food aid and nutrition interventions, the poorer sections and mothers-in-breast feeding (100-150) are considered to participate.

### Social cohesion

Male research officer: Levels of peace, security and tolerance have been improved due to participatory approaches being undertaken in the kebele and the community members. A few young people who lack jobs sometimes involve in easier criminal activity. The kebele is strongly preventing theft and burglary in the community in collaboration with neighbour kebeles (PAs). At the present time, the neighbour PAs are cooperating to protect the community from crimes (e.g. Hadiya Zones cooperate with Wolayita Zone).

Female research officer: The level of peace, security and tolerance as well as levels of interaction and support across different groups in the community is very high and improving from time to time. No serious conflict has ever occurred and there is no potential threat in the area. However, a few community members particularly young people sometimes involve in easier crimes when they are drunk.

## Community management in 2011 – popularity of government interventions

Male research officer: The community members feel that there are significant interventions in infrastructure development, land use, environmental rehabilitation works, livelihood policies and agricultural and health packages, participation of poorer people in PSNP, borehole and spring water development, stronger health intervention, expansion of education and eliminating harmful traditional practices. However, the interviewees are not comfortable with some part of infrastructure status (no irrigation, no standard school, no health post, weaker health centre service).

Female research officer: Government interventions in infrastructure such as school, health centre, road and bridge, electric power supply, telecommunication service and water points; PSNP programmes in food security; credit service package for improving livelihood are highly popular among the community.

## Ideas in 2011

### Local modern repertoires

Male research officer: In the community, there is no body of artistic worker. However, the community members report that some people who support opposing political parties' programme in urban areas are not happy in all categories of development interventions. But, the interviewees reply that development programmes like education, health, infrastructure development, and peace and good governance are at present time so attractive.

### Local customary repertoires

Male research officer: There is no one who works as local repertoires in this particular community.

### Incoming ideas

Male research officer: Local religious leaders were preaching about spiritual issues, but currently they also teach the issue of community security, social and economic development, youth and women development and HIV/AIDs harms of a livelihood. Some religions (example, Hawariat church) recently removed holidays from their annual religious activities. Yet not practical, but the community has an attitude change and belief on hard working for eliminating food insecurity challenges. There is a good feeling from the interviewee regarding modernisation of rural living system with electrification, mobile network using, Television access and even ways of wearing and living features.

Harmful traditional practices (funeral ceremonies taking long time, money and materials) have been improved to 2 to 3 days only. The attitudes of the community regarding old cultures have been improved. People have information about the messages of national political figures. They could tell a story of Prime Minister Message about GTP and development projects to be undertaken in Ethiopia. Not only that but they have also information about the model farmers award from the Prime Minister. One key stand of the community members is that they expect change and development from hard works of individuals on their own farming rather than dependence on food-aid. They have a feeling that the youth need to create a job with some