**Interviews with people playing important roles in the Somodo community**

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## Government employees

### Kebele manager

The kebele manager was employed in the kebele in 2000 EC. Thus, he has been in the job for 5 years. He plans to stay in this job until he would get another better job. Thus, to get another job currently he is secretly attending a degree programme in Jimma University in evening programme in civic education. He stated that he is not allowed to pursue education while he is in the job since higher officials think that he cannot perform his job well if he attends education.

Originally he is from Doyo Bikila kebele, in Mana wereda. Up to grade 6 he learned in Doyo elementary school. From grade 7 up to 12 he learned in Jimma town. Then he joined Jimma Teachers training institute (TTI) and trained as a teacher for one year. Immediately he was employed as a kebele manager in Somodo. Thus, his level of education is 12 +1.

Among the cabinet members the HEW, DA (livestock), and Director of the main school, who are paid, are available on arranged and agreed times. However, he stated that the general problem he faces is working in collaboration with other kebele officials. What makes the work a bit difficult is that as most of the kebele officials are unpaid they run to their own work and they lack interest to serve the community. Due to this sometimes the activities planned are not done at the planned time. Thus, the Cabinet and Committees established are working well except postponing some activities whenever some members are not available, mainly on market days and during harvesting seasons. The Development Team/Cell and 1-5 structure mostly works effectively as it is the best system to reach the majority of the community members in conveying messages and new updates. As farmers mostly do not come for meeting when it is called at the kebele level they are better informed at their sub village level, which is closer to their residential area. Similarly, as in most cases women do not attend meetings at kebele level they better get information and messages via the development team and 1-5 network, mainly through the special network of women 1-5s. In general, he stated that these structures encourage people to work and participate better.

The woreda provide professional support for all the kebeles. There is one wereda official assigned to every kebele, who conveys messages about the needs of the community to the woreda for possible intervention. Accordingly, the wereda has been organising and facilitating interventions so as to address the needs of the community. For instance, last year there was road construction that helped farmers residing in remote areas to take their crop to the main all-weather road. Previously they were facing difficulty to take their crop to traders, as a result of which they were selling their crop at a cheaper price on the farm. Thus, kebele-wereda linkages work well.

Once every two months the kebele Council members meet and evaluate the accomplishment of the activities planned. Based on this they solve the gaps or problems encountered in implementing the plans and they give highlight/hint for future better performance. However, sometimes when the cabinet members did not meet and discuss as planned it is difficult to raise issues for the kebele council for decision. When this happens the community is not satisfied whenever they seek urgent decision or solution on certain issues.

In general, he stated that he is overburdened as his role and responsibilities are diverse. He works as an information desk officer, record keeper, reporter, etc. Always he is the one who serves whenever visitors come from wereda and zonal level. He is the one who collects reports of accomplishment from all kebele officials. Som*e*times as he does not get reports on time he faces difficulty to push them to prepare reports, especially for unpaid kebele officials. When he does not deliver reports at the expected time the wereda officials complain against him. This is one of the challenges he faces in his job. Because of these kinds of problems sometimes he does not like his job. As a new management structure he suggested it would be nice if the kebele chair and vice chair would serve full time like in urban areas, by having some compensation so as to serve better.

### Development Agents and vet

There is a problem due to climate change which was especially reflected in absence of rainfall for a prolonged period in 2002-2003 E.C. and resulted in low production of crops. Moreover, it affected animal production as grass was unavailable. Hence, it resulted in weight loss of cattle and many parents also culled out their cattle.

The focus of agricultural extension programme is coffee production and striving on maximising coffee product through all possible ways such as using improved varieties and farming techniques.

In order to get advice and resources to farmers we use different strategies such as development team and 1-5s, work with model farmers first, provision of training first for Development teams and 1-5s then outreach to the whole community, experience-sharing through which usually model farmers share their experience and feedback to others through field visits of different farms, demonstration on FTC and farmers’ land, general meetings held by the kebele woreda officials.

Of all using development team and 1-5s is best as we can easily address each household using the team without any difficulty and also it is simple to follow up the progress. Hence, Development teams and 1-5s, working with selected successful model farmers first, training, demonstration on FTC land, demonstration on farmers land, experience-sharing, general meeting and talks by woreda officials are the method of addressing advice and resources in order of importance these days.

We do not provide advice and resources for women household heads and wives of farmers who grow their own crops separately but we do it when they request us for advice and resources as we do for other farmers as well.

There is no advice on using plough but we usually advise them to farm against slope, planting inline, use fertiliser as recommended, intercropping system etc. to increase their productivity.

The government avail improved seed of maize and fertiliser through the service cooperatives. Farmers directly buy with their cash from service cooperatives. Roughly about 35% model farmers are willing to use and buy fertiliser and improved seed, about 25% farmers (usually middle and poor farmers) buy fertilisers and improved seeds with frequent negotiation from us and about 25% of the farmers buy fertilisers and improved seeds forcefully. (The DAs insist for the farmers to use fertilisers and improved seeds and warn them that if not they will be imprisoned). This is mainly because the price of fertiliser is getting expensive and many people cannot afford it. Even some are forced to sharecrop out their land or to get credit from Oromia Saving and Credit association and others apply in small quantity (below the recommended dosage). In general more than 75% of the farmers either willingly or forcefully buy or use fertiliser and improved seeds.

There are no other inputs such as tractor and combiner provided by the government. Moreover, we do not involved in helping farmers to sell out their product and in promoting links with the market.

Production of coffee, fertiliser and improved seeds are the popular agricultural extension program. However, some farmers refuse to use fertiliser due to its high expense.

Production of chat is one of the crops which is growing fast without encouragement from DAs. I recommend this crop should be included in the extension package as it generates good income for the community.

In the area production of lentil is potential but is also not included in the package. For instance, I have seen when model farmers grow lentils and get high productivity. Hence, lentil is one of the potential crops that could be important if it was included in the extension program.

The main focus regarding livestock production is to expand modern honey production and improved cattle through AI services. For getting advice and resource to farmers we use the same mechanisms than we use for crop production i.e., development teams and 1-5s, working with selected successful model farmers first, training, demonstration on FTC land, demonstration on farmers land, experience-sharing, general meeting and talks by woreda officials (in order of importance).

We do provide advice and resources for women farmers as we do for the rest of the farmers. There is no partial treatment.

We advise farmers to enclose private grazing plots and use zero-grazing system, to use improved cattle breed or to select the best cattle from the local ones as well. Even though it is a start we also providing AI service free of charge to improve the local cattle breed and also report to the woreda to bring Borena cattle breeds upon request from farmers. The farmers who request Borena breeds should first pay for it. Moreover, we advise, encourage and facilitate for farmers to get modern beehives. The Jimma agricultural research centre also assists the farmers in providing improved chickens with their feed. For instance, last year they provided for free 30 chickens for selected model farmers of the kebele. However, no resources are provided in relation to shoat except the advice that we encourage farmers to fatten shoat.

The DAs do not get involved in helping farmers to sell their livestock, livestock products or to link them with large enterprises involved in the sale or process of the livestock products.

None of the livestock programs is popular with farmers but there is a start in using modern beehives, Borena cattle breed and AI service. To some extent the farmers are refusing AI as the programme is very new saying the local cows’ womb does not have the carrying capacity for the foetus.

There is no livestock which farmers are rearing successfully which are not included in the extension program. Moreover, there is no livestock that would have considerable potential (given important features of the local land) which are not included in the extension program.

There are no private innovative farmers in the community that uses the private sector rather than the extension services.

The extension service would be improved through provision of continued advice and training for the farmers and availing all necessary resources to them. For implementation of the extension program, awareness and education is very crucial. Hence, all concerned bodies should give priority for education and regular awareness creation about different packages and their impact on their life.

### Health Extension Workers

One of the packages most popular with people in the community is utilisation of contraceptive. This is because in the last 4 years community members have become aware of the importance of contraception. As a result the proportion of women using contraception has reached 50%. Sanitation, especially using latrine is also most popular in the community. Almost all HH (about 1062) have constructed and are using private latrine and very few HH (about 15) use latrine commonly. However, there is some limitation in how they use the latrine. Especially they forget to wash their hands after defecation and the latrine they build is not long lasting. The HEW estimated that only about half of the community members (about 675 HH) use latrine properly.

The least popular package is community conversation (CC). In 2001 EC for one year twice per week for 2 hours the CC with different sections of the community, including male, female and religious leaders, etc had been done very well. But then after people lacked interest to come for the CC. Due to this the CC has stopped.

The health extension programme in general is successful in the sense that after the introduction of the health extension system the majority of the community members became aware of the need to implement various packages and this has been enhancing their health condition.

Formerly there were problems with the regular supply of vaccines as every day the HEW were running to get drug to woreda. But recently the woreda supplied a refrigerator for vaccination and so the HEWs are not running to woreda to bring medicine every day; they store it in the refrigerator.

There are a lot of ways for giving health education and advice and providing some services like immunisation and contraception in the kebele. These include Development Teams, 1-5 HHs network, 1-5 network of women, Health Army, model family. In 2003 EC 259 model farmers have graduated. The activities done in these structures are described under M3.3. Among these structures 1-5 network of women and model family work best as once they get education they better implement health packages effectively by informing and following one another. The HEW ranked these methods in terms of importance in the following order: 1-5 networks of women, 1-5 HHs network, model family, Development Teams and Health Army. The HEW thinks that targeting women is the best way to deliver the health extension programme. In general, she stated that health extension workers are targeting with their work 15-49 years old woman, who are found at their reproductive age and 1-5 years old children, mainly for vaccination. Men in the kebele management in particular and in the community in general are supportive of the programme as in most cases the kebele officials including teachers, DAs are educating people about health packages in some meetings organised for other purposes. As the HEW has born and grown up in the community she is close to the community members and any needy client ask her anything they need or speak about the difficulty they face freely. Thus, she has good relationship with the community members.

Married women in reproductive age use contraceptive from the HP. The proportion of these women has reached 50%. This has highly contributed to reduce the local birth rate.

The government policy in the area for preventing deaths in or soon after labour is to give birth at health care institution. Currently government is supporting and encouraging women in childbirth. At the HP level there are efforts to register pregnant women, advise them to get prenatal care, and link them to Health centre or hospital for childbirth. Though people get education on the importance of institutional delivery still most women (about 50 %) give birth at home. For delivery they go to health centre or hospital in case of severe labour only. However, in general there is some improvement in giving birth at health care facilities. Thus, to increase institutional delivery it needs more continuous organised effort until the community members are convinced not to give birth at home. The HEW is not currently involved with deliveries and she has not been involved before.

Whenever woman face menstruation related problems, mainly as a side effect of taking some kinds of contraceptives such as dippo (injectable contraceptive) they use to come to the health post. When this happens, the HEW gives them pills so as to balance their menstruation cycle or flow. The HEW stated that she knew one woman who faced Fistula 10 years ago and she thinks there is no other woman facing it. Thus, she thinks that people do not know about fistula repair services.

The HEW thinks that there are few unmarried young woman who faced unwanted pregnancy. When it happens, they use to take traditional medication to abort. She thinks they do not have access safe abortion. She also thinks that the local people do not access modern service with regard to infertility.

With regards to FGM the HEW reported that although over time its prevalence has been reducing still some people, especially women continue circumcising their daughters secretly by taking them to other areas so that it is not visible for others. In most cases they use to circumcise them when the girl is about 7 years old. At that time the girls do not have information about that. They are not keen to avoid being circumcised as they become once they are grown up and aware of its effect. The issues of institutional delivery and stopping female circumcision are better accepted by younger women in the community.

The efforts done to eradicate malaria and the main problems the HEW faces in trying to do her work is stated in the last paragraph under M3.3.

### Head teacher of primary school

The school has good relationship with wereda education officials. Starting from 2001 EC wereda education bureau has established 9 **CRC (Cluster Resource Center)** for the 52 schools found in the wereda. One CRC has 6 schools. Formerly the schools used to report to wereda education bureau. In case if they needed some solution it was taking time until officials from the wereda education office would come and resolve the issue. But after the CRC was established every CRC has a supervisor. The CRC for this school, 2 other two schools found in Somodo and 2 other schools found in neighboring kebele is Belida School. Once twice a week the teachers from all these 6 schools have a regular programme whereby each of these 6 schools (under one CRC) discuss the strengths as well as weaknesses of the teaching learning process. By doing this each school gets lessons from the experience sharing discussion so as to improve their performance. As every school report to the CRC supervisor, the supervisor solves any problem encountered sooner as he used to live within the community.

Before three years there was shortage of textbooks. However, since then the supply of textbooks has improved since USAID has been supplying textbooks for schools. Thus, there is no shortage of textbooks. However, the wereda education bureau has informed that they did not get supply of teacher’s guide for English subject. Thus, they lack this. In addition, USAID has provided in service training on IQPEP (Improving Quality of Primary Education Programme) so as to upgrade teacher’s knowledge so as to provide quality education.

Since 2000 EC the school has been getting **school grant** used for **school improvement program**. Annually the grant obtained is calculated based on the enrollment. Per one student the grant is 9. 25 birr per annum. Annually as the school has been receiving the grant a lot of activities have been done thanks to it. This includes repairing 2 old classrooms by demolishing the old ones and constructing them new, repairing 90 desks, making 50 new desks, installing a water pump, repairing toilets and expanding narrower classrooms. Jimma University also supported the school by providing computer, printer and duplicating machine. Due to such improvements there is no problem with regards to classrooms and other equipment.

In general, following construction of the additional two schools most of the 7 year-old children in the community are enrolled. A very small proportion of pupils (about 5 %) in the school are not in the Grade which they should be for their age as they joined school late due to some factors, mainly lack of educational materials for children from poor households. The oldest pupil in the school is about 22 in grade 8.

As Somodo is a cash crop area students do not give due attention to their education. During the coffee harvesting reason there is very high absenteeism. As they do not give ample time for studying and doing homework their school performance is not satisfactory. Even some students prefer to involve in trading related activities. In connection to this a few students drop out from school. If they drop out for about a month it is difficult to get back school.

As stated above, since al long time the households’ demands on children’s time for them to support their family and to carry out income-generating work during coffee harvesting time are affecting students’ school participation and achievements. To solve this problem (reduce the clash between child work and schooling) the teachers were thinking to reorganise the school calendar by starting education late and to continue teaching longer, up to the month of June. But they found this impossible as some teachers attend summer upgrading education.

Due to the above mentioned factors students are not getting good results in grade 10 exam. As a result there are many jobless youth who have completed grade 10 in the community. In turn, as a result expectations about what education can deliver have declined; parents’ as well as students’ interest to pursue education has declined. Some female students after completing grade 8 aspire to migrate to Sudan and other Arab countries. Male students wish the same or to involve in trading. To improve literacy throughout the education process the head suggested to aware parents as well as students of the value of education so that they give due attention to improve their performance.

The reason for very poor English among college students is that the medium of instruction up to grade 8 is the local langue, which is Oromiffa in Oromia region. But when they learn after grade 8 in English they face problem as their English language skills are very low. English as a subject is provided since grade 1. But students do not give due emphasis to improve their English langue skills; rather they fear it. Due to that when they join College they face difficulty to understand lessons provided in English.

## Government volunteers

### Youth leaders

(There are no women youth leaders)

There is land distribution for youngsters. In 1998 E.C up to 100 youngsters of NMB village (school vicinity) got land individually but in the last two years due to government instruction not to distribute land for individuals we started to give for organised youths from grazing land.

Accordingly, in general 467 youths got access to some land for farming and non-farming activities (putting kiosk for barber, teashop and shop on the land) (source from the kebele manager). Apart from these activities other youth engages in attending education and unloading when fertiliser comes to the kebele. There are also women who engage on female hair styling activities. I do not have a figure for un(der)employed. However, the number is not big. There is no economic problem facing women. The kebele makes special treatment for women. For example we encourage them to engage in tea shop, hair styling etc. There are a large number of youths migrating to Sudan. Some of them migrate after selling the land they have received from the kebele to use of it for transportation.

There are also many women who migrate to Sudan and Arab countries. However, some of them returned back from Sudan due to deflation of the Sudanese money. Most of the youth wants to stay and grow within their community. They usually involve on voluntary work such as construction of roads, cleaning of springs for drinking water, cleaning and decorating religions institutions and place.

When not working the youth spend time chewing chat in group and individually. They usually marry late due to difficulty to establish their independent household particularly those who come from a poor family as they cannot get assistance from their family. This brings no effect on young women. The relationship between youth and adult generation is good. The majority of the youth respects the adult generation except a few deviant ones. The good thing is that many youth assist their parents in different regards including economically as well. The problem is that there are also some who do not assist and respect their parents.

The youth Association is to organise youths to make them to engage in economic activity. It has five leaders i.e., chair, vice chair, secretary, accountant and cashier. On the other hand youth league works on party issues including recruitment of party members, conducting propaganda about the party. Moreover, the youth federation is also engaged in party work. The youth federation is mainly concerned with youth sports and related issues. There are three associations engaged in stone crushing and production and one association which recently took land to engage in vegetable production. The four associations were founded with a total of 48 members although the number is declining over time. There are also 50 active members of the youth league who are involved in increasing party membership and engage to work on issues that are important for youths such as organising etc. There is not as such difference between youth league and youth federation. The difference is that the youth federation focuses on youth sport activities. However, due to budget constraints nothing has been done in this regard. Moreover, the youth league and federation are not active in the kebele.

The advantage is that some youngsters who organised are able to improve their livelihood as they engaged in different economic activities after they joined the politic membership and got awareness through it.

Youths have a say about the issues that concern youths and the community. They attend different meeting regarding youths and community problems in general.

Education brings a great change in the way the young people think and their aspiration. For instance, the way they dress, sanitation issues, house arrangement. Youths start to dress in neat clothes and protect the sanitation and arrange their house. They usually like to follow the modern life style. The youngsters usually want to work in modern way following recommended ways (e.g. related to farming technique, fertiliser application, planting in row etc), live better and modern life style and produce following the market demand and need. However, the parents’ generation are conservative which sometimes lead to disagreement over ideas. Moreover, the youngsters want to take rest after lunch having chat to chew while the parents’ generation restrict them from doing so. This also sometimes leads to disagreement.

The youngsters have good respect for the older generation except a few deviant individuals. They also strictly follow their religion which is expressed though regular attendance at church and mosque. They regularly salat (the ritual prayer of Muslims) on time. It is also true for women. The relation between young people active in the different religions in the community is smooth and good. However, youngsters are not as such interested in their cultural heritages though there is no unique culture or heritage.

### Development team leader

There is no woman Development team leader[[1]](#footnote-1)

I do not have other official position but I am a leader of development team, model farmer and party member. Moreover, I am also the leader of 1-5 team. We have a discussion and meeting with the 1-5 team every three days and when there is a need we can also meet every night. Weekly 1-5 leaders of 6 teams come together and have discussion and every 14 days we have a meeting with the members of development teams (30 households) to discuss the development issues and what is going on in our villages.

Usually I pass development messages to 1-5 teams then to the households and report back to the kebele zone leaders any feedback and if there are any other problems. The development team leaders, 1-5 team leaders, model farmers are first taken for training and then they go down to the zone and provide the training with the help of DAs. They also follow up how it is implemented, the problems, discuss on it after the training.

The obstacle is that due to lack of awareness the community usually do not accept the messages passed through the same person. Rather they need to see new faces always to accept. They usually get frustrated and lack interest with one person, and fail to accept and implement it. Hence, there is a need to follow up from the woreda officials. Due to lack of regular follow up some members try to resist accepting (example using fertiliser as recommended amount).

### Male 1-5 cell leader

I am party member and 1-5 leader. I go through the village and inform about development issues, held discussion on burning issues in our village. We have a meeting weekly and discuss about the development. And once every 14 days we have a discussion at Gare level (which consists of six 1-5 team i.e., 30 hhs). We had training in 2003 E.C about the structure (1-5s) and it became popular since then.

I am a model farmers and share my experience during the discussion how I use fertiliser, improved seed and extension services. As a result, my households under my team are able to use proper fertiliser application. Moreover, others who refused to use fertilisers are also able to use it though regular discussion. We also engaged on social and water conservation and are able to do our best for our kebele. There is no obstacle I face so far.

### Female 1-5 cell leader

I am a leader of 1-5 HH network. Sometimes I go through the village and inform people under my group about development activities, especially about urgent issues I was informed about by the Development team leader. Within the group we discuss and encourage each other on how to implement what we have been informed to do. I am an example by producing vegetable in the garden by fetching underground water. I use to tell them to perform better by producing vegetables. As a result, one of our group members started to produce vegetable and others are also thinking to start. In general, when we meet biweekly or on a weekly basis I use to tell my experience how I am implementing health extension packages based on what the HEW has been teaching us; we discuss what each of us has started with regard to health extension packages and how to proceed. Due to such discussion and experience-sharing the HHs under my group are able to properly implement heath extension packages. One, who did not use contraceptive, has started to use it. Till now there is no obstacle I face as the group members are neighbours; we are close and even use to have informal discussion irrespective of the normal meeting.

### Woman leader

I am women affairs representative, one of the cabinet members and 1-5 HH network leader. To empower women economically with officials from wereda women affairs officer I use to advice women to form groups and start to save money so that they would use the money for income generating activities. Accordingly, on a neighbourhood basis some women have started to save. Wereda women affairs office has a plan to provide training on savings and income generating activities women may engage in, which includes rearing chicken and sheep. Over time the number of women involving in trading has been increasing. The woreda women affairs office has a plan to give these traders business skills so as to be more profitable.

Since the last three years land certificates that confirm their ownership status have been provided for farmers. But the process of certification is not yet completed; it is still under process. On the certificate there is the name and photo of the head. The name of the wife is also written, which shows wife as land owner as well and wife are the first inheritor in case the husband dies.

With regard to marriage unlike the past there is no parental arranged marriage and forced abduction. Thus, girls’ rights to marry the man they want is protected. However, still there are some cases of early marriage since some people do not give attention and value for the lesson we have been giving them. Similarly, secretly there is female circumcision as people are accustomed to do it.

Mostly I use to provide education for women so as to stand for their rights to protect themselves from violence. Sometimes I go through the village and inform women about development activities. I support women who face male violence and are affected by polygamous marriage when their husband marry another wife without their (the wives) consent. I link them to wereda women affairs office.

Being one of the cabinet members I use to support DAs, teachers, HEWs in their day to day activities. With regard to reproductive health services I support the HEW in advising women to use contraceptive, get prenatal test, give birth at health care institutions, get postnatal care and implement other packages well. Accordingly, over time the number of women using contraceptive and getting prenatal as well as postnatal care has been increasing. Similarly, overtime the implementation of health extension packages has been improving. However, still the largest proportion of women give birth at home as they have already adopted to give birth at home and they do not go to health facility unless otherwise they face severe labour pain.

### Service co-operative leader

There is one farmers’ service cooperative in the kebele called ‘Multipurpose cooperative of Somodo’. It was launched in 1967 E.C during the Dergue period and then in 1977 E.C it got legal recognition. Again it reorganised and registered legally in 1995 E.C. Since then it has an objective of providing any service which is difficult for individual farmers to get. Currently, the cooperative has 580 (30 female and 550 male) members out of 1300 total farmers in the community. There was no dividend paid yet. Both members and non-members have access to inputs through the cooperative. As a result all the farmers use it for fertiliser and improved seed. The members get priority in taking the inputs but there is no price difference between members and non-members. The number of members and users of the cooperative is increasing over time. For instance a year ago there were 480 members and this has now reached 580. There are still 20 individuals in the process to join membership. The cooperative is member of a Union. As a result we bring all inputs from union. There was a problem of making inputs available in time however in the last two year the inputs were available timely on April 1. The farmers access the inputs directly by buying with their own cash and the cooperative does not provide any type of credit.

Three years ago the cooperative sold quality machetes and sickles at low price for only members but now this has stopped due to lack of provision from the Union.

During the year 2000-2001 E.C the cooperative bought dry coffee from farmers and stored it to sell for individuals when the price would rise. Both members and non-members can sell their product to the cooperative. As a result many farmers sold to the cooperative. However, the profit became low and sometimes it was non-profitable. As a result, collection of output has stopped. However, the cooperative did not buy livestock and livestock products.

The cooperative is not successful and does not provide service for members except fertiliser and improved seeds. This is mainly due to lack of money. For this reason even the consumable shop products (such as sugar, cooking oil and other) that should be distributed by the service cooperative are not and the mandate was given to one businessman of the kebele, who is delegated to distribute these products to our kebele with a lower price but making a profit.

At this pace the cooperative will never manage to develop financial capacity to bring all inputs needed and distribute it to the community.

### Credit organiser

I couldn’t find since the credit organiser comes monthly from the woreda. See wereda module.

## Elites

### Leading farmer

There is increased production due to improved varieties and diversification. For instance, five years ago I did not grow avocado and vegetables such as tomato, onion etc. There was no proper application of fertiliser and farming technique of improved crop varieties. Now I cultivate vegetable in my home garden and am able to use fertiliser and improved varieties properly. Hence, my productivity both in terms of variety and quantity has increased over time. Last year I did not face any problem.

Last season I grew maize on 0.5 hectare, teff on 0.25 hectare and on 1.25 hectare I planted eucalyptus, coffee, grevillia and chat using rainfed agriculture. However, I did not have irrigation due to lack of land. I totally owned about 2 hectare of land. This year I started sharecropping in 0.25 hectare of irrigated land with Birr 2000 per year. I am preparing the land to grow different vegetable crops. I also already started to grow head cabbage on part of the land. My wife also independently grows pepper and other vegetable in our home garden. I never sharecrop out my land and there have been no change in land size and access since five years.

Last year I got fertiliser and improved maize variety (BH660) from the service cooperative and got pesticides from the DA office and from the market. However, I did not get livestock input (AI, shoat, improved breeds etc.) last year except vaccination and vet service from the vet office in the kebele. I do not use mechanised technology and there is no access for it in the area.

There is seasonal agriculture work for men during land preparation (digging holes) for coffee, coffee picking and slashing of coffee farm. Mainly during coffee picking period, many in-migrant labourers come from other areas and stay till harvesting over. Women also engage usually for coffee cherry picking and planting of seedlings. Moreover, they are busy during summer season when they engage on preparation of enset.

Irrigation is not common in the area. It is a new start and no labour is usually hired as it is done in one’s home garden. I work on my irrigated land with my family labour and using ‘Dado’ (labour exchange mechanism). Other farm activities including looking after livestock, milking and cleaning livestock are done by family labour.

Last year I sold coffee to Bilida, Somodo, Jimma and Yebu markets following the market price. Moreover I sold some maize on Somodo market. For dry coffee I store in my own storage and sell it when the market price gets high. However, I did not sell livestock but there is a market centre in Billida, Yabu and Jimma where the community sell.

I use fertiliser, improved seeds and other services such as vaccination and vet services. The service is good and would be even better if the government brought new technology (e.g. tractor). It should also try to check on the quality and productivity of the improved seeds that is distributed currently as the improved maize varieties decline in productivity over time.

From my household there is no one who is involved in non-farm trading or other business or is employed by someone or migrated away elsewhere for work.

I am a leader of a development team and iddir leader but do not hold any kebele official position. Since I am leader of iddir I also serve as elder to solve dispute in the kebele particularly among the members of the iddir.

### Woman model farmer

It has been four years since my husband passed away. As my sons are involved in trading I have been sharing-cropping out my farm land (about 2 hectare). On the rain-fed land I grow maize, teff, and sorghum. In addition, I produce coffee (this is not on sharecropping basis). There has been some improvement in farming production compared with that of 2008 due to use of improved seed and fertiliser. I also started to produce maize via ‘row planting’, which takes lesser amounts of seed as compared with sowing normally. In addition, the production is nice: as the seed is not much every plant gets adequate space to grow well. Furthermore, as I have water well in my garden I started to produce different kinds of vegetables such as cabbage, onion, tomato by using underground water. In the last farming year I did not face any problems but before 2003 EC a plant disease’ Wag’ was affecting teff. Last year I planted wheat in row so as to try and I found the technique nice. Thus, I will continue row planting wheat like maize too for the future. Last year I got inputs (improved seeds and fertiliser) from the Service Co-operative. I get some advice from DAs.

I have 2 cows and 3 oxen. The milk I get is used for family consumption. I have also 2 hybrid chicken I received from Jimma University last year. Last year I sold fresh coffee to investors through trader (my son). In front of my home I have ‘gotere’, whereby I store maize to sell when prices increases.

Regarding non-farm activities two of my sons are involved in trade. One is working as a broker selling chat from farmers to traders in Limugenet area on a commission basis. He is also one of the traders selling fresh coffee to investors. One of my sons also involves in trading wood for house construction. He uses to buy trees and sell in Jimma. My daughter is employed as a teacher in Ambo area and two of my sons also are employed as policemen in Harar area. They use to visit me and the rest of the family members for annual holidays.

She does not hold any voluntary kebele position but she was a leader of one female iddir. But this iddir was demolished around 2003 EC when the new religious division of Muslim tried to influence the community that there is no need to stay in mourning house for more than 3 days and it is not needed to prepare meals. But there is still a female iddir where all members are followers of the Christian religion.

### Leading male trader

Leading traders for farm products are male; there is no female leading trader for farm products - their involvement in trading of farm products is minimal.

The male RO tried to interview leading trader of farm product. However, he refused.

### Leading female trader

The female RO interviewed a women who is involved in trading commodities in her shop, and also grains (maize, sorghum and teff) next to her shop as well as in the Friday mini local market. She explains as follows.

In addition to the shop and small-scale grain trade I also prepare biscuit and boil tea and give service for consumers next to my shop. In the last 12 months there is no problem I faced in involving in these activities. However, the service of preparing biscuit and boil tea there was affected by some shortage of cooking oil and sugar. Similarly, as sometimes these items are not available I was not able to sell them among the commodities she sells in her shop. She buys commodities from Jimma wholesalers. The local people are the main buyers. In addition, the people living in the neighbouring area sometimes buy whenever they come to grind grain. She stated that during the coffee harvest season there is good demand as many local people have money on hand they use to buy more. Generally, the ever increasing trend of inflation is highly affecting the purchasing power of our customers. As the price of coffee in these two years has decreased but price of other commodities has increased, farmers are facing difficulties to afford to buy what they need. While handling these activities she did not employ any one; family members assist her.

She does not need to access credit to run her trading activities. This is because rather than paying interest for the credit she prefers to use only the money she has. In the last 12 months to renew her business license she paid 220 birr and a tax of 2000 birr. There is no competition that she faces in her business. She cooperates with other business persons to fix the price of items she trade. Thus, the price that most the local traders use to sell is the same.

### Leading businessman

The male RO interviewed a man who can be considered as a leading businessman. He explained as follows.

I am engaged in trading consumable shop products and fresh coffee cherries and I also plant coffee on my own land. There is a problem in getting some products sold to the farmers such as cooking oil and sugar. However, the government request us to pay tax without availing some products that we can sell for consumers. I sell all types of consumable shop products including soap, cooking oil, salt, lentil etc. I bring the products for wholesalers found in Jimma. The local farmers buy commodities however, during the coffee harvest period the demand is very high and we have many customers.

The market inflation is high and affected our customers. The customers always nag me to decrease the price of a given product and many people are failing to afford. For instance, if we get sugar for Birr 2000 per quintal through brokers and sell it to customers with birr 21 per kg, this is very costly and customers do not buy it. They prefer to buy it from the wholesalers and the service cooperative with birr 16 birr per kg. Hence, we couldn’t find who would buy sugar with this price.

I do not employee staff on either regular basis or casual basis. I do it by myself and with the assistance of my family members. I do not need access to credit at the moment but I need it during coffee harvest season to buy coffee from farmers. I do not face problem in relation with land access. To renew my business license I pay Birr 220 and pay profit tax 2500 birr. There is no competition and cooperation regarding to trading. Our price is more or less the same as almost all of the traders in the kebele bring from Jimma and sometimes from the same wholesalers. Hence, there is no price difference.

My business is better when the demand is high however, due to market inflation customers do not buy as they used to.

There is a problem in the taxation system. Tax is commonly collected in the month of June but there are many teashops which are opened several months of the year and closed in June as the number of customers decline. Hence, those who close during the tax collection period and open in other months of the year do not pay tax. As a result all business owners do not equally pay government tax. The burden of tax is put on the shop owners.

## Knowledgeable people

### Best local economist

This is information given by the ‘best local economist’. The respondent stated that over the last ten years there has been good economic growth of the local economy and in people’s life as well. Improvement of housing conditions- shifting from house with a grass roof (98%) to house with a corrugated iron sheet roof is an indicator of change of the local economy. The reason for this change is that formerly 100 % of the local people were leading their life by farming only. But over time in addition to farming the number of people involved in trading to support their life has been increasing. They estimate that about 10 % of the local people also involve in trading now, especially during the coffee harvesting season.

To improve the rate of economic growth participants suggested it would be nice if more farmers would irrigate their farmland.

Participants roughly guessed the % of the community’s **work** that comes from and the % of the community’s **income** that comes from the following sources:

* Smallholder farming- 70% (mainly from coffee)
* Specialised farming – e.g. investment (0 % as none of the local farmer has involved in specialised farming)
* Agricultural labour- 5 % (during coffee harvesting season)
* Trading- 10 %
* Other non-farm business -3%
* Non-farm employment- 2%
* Commuting for work- 2%
* Migration- 8 %

Roughly compared to ten years ago the community’s work and income from trading and migration and smallholder farming has been increasing while work and income from the other sources remained the same.

Participants roughly guessed the % of households falling into the following categories in 2003:

* + Very rich- 1%
  + Rich- 1%
  + Middle-wealth- 30%
  + Poor- 60 %
  + Very poor 5%
  + Destitute 3%

Since ten years as the local economy has grown the status of all households has improved and now these proportions are changed, which participants estimated as follows:

* + Very rich-10%
  + Rich- 30 %
  + Middle-wealth- 50%
  + Poor -5%
  + Very poor-3%
  + Destitute-2%

The very rich category has become richer than they were 10 years ago since they started to involve in agricultural activities better than earlier and support their livelihood by trading too. The very poor/ destitute category are not poorer than they were 10 years ago since they improved their livelihood a bit by involving in farming by sharecropping in land and in paid work during coffee harvesting season.

*N.B. Generally it was very difficult for the participant to guess roughly the number/% of households that fall into the above categories.*

### Opinion leader with urban links

As the local people have some connection with urban areas there are some changes in the community culture. Especially by looking at how urban people are making a living more local people have started to involve in trading. In terms of life-style also there is great change as external and internal housing condition is looking like urban houses. They have started to buy modern household tools and equipment such as TV and dish. Like in the urban areas also, a very few households have started to use modern baking equipment. As youngsters want to involve in other activities than agriculture like urban people, migrating out for searching work has been increasing.

In general, as youth have frequent opportunities to see how urban people are leading their life the younger generation think and aspire to follow urban living conditions. Accordingly, their dressing practice and the way they keep their house both inside and its external condition follow the urban style. Similarly, people specially youth keep their environmental as well as personal hygiene well. Youngsters think to involve in some other activities so as to get constant income. Even they are trying to change the way of farming by trying modern system of planting.

Unlike the past giving a new name for individuals upon marriage is not that much practised now. After the new division of Muslim religion introduced in the area the community does not stay long days in the mourning house.

### Irrigation expert

Irrigation is not popular in the area. The community is on the way to use irrigation for production of vegetables. In the area there are three incoming individuals who rented 3 ha of land from an ex- investor for five years for birr 10,000 per year and they started to produce vegetable such as onion, head cabbage, tomato etc as of last year. They use water from the river using a motor pump and produce two time a year.

### Experienced migrants

Seasonal migrant

There are no seasonal migrants in the area. However, some daily labourers commute between Jimma to Somodo every day to work on construction sites in Jimma town.

There are no women migrating seasonally.

Urban migrant

First I migrated due to disagreement with my family while I was in grade 8. They were careless for my education and did not support me properly. As a result I migrated for first time to Jimma in 1994 E.C and got employed on daily labour on road construction to help myself. As soon as I reached Jimma I met the Road Construction Company and decided to join them as their salary was attractive i.e., birr 500. After I worked for three years the project ended and I decided to go to Addis Ababa. I did not know anyone. Fortunately I got a job on the same day and I didn’t face a problem in looking for a job. If the project in Jimma had not phased out I would have liked to stay there because the relation I had with the employers was nice and I had a good communication with them and the job was easy (assisting in surveying the road). During my stay on the construction site I did not have any expense as I was eating together with the manager of the site preparing for them. As a result I was able to send some money for my family and saved money that I used to migrate to Addis Ababa.

I went/migrate to Addis Ababa in 1998 E.C. and worked in a plastic factory as daily labourer. I returned back after a year because the payment was very low. It was birr 300 per month. During my first day arriving in Addis I found someone from Jimma (whom I did not know before) and stayed with him for three days. In the fourth day he found a job and made me to be employed in plastic factory. The working condition was good but I couldn’t like to stay there because the expenses in Addis are very high and I was unable to send any money for the family. As a result, within a year I returned back to Somodo without looking for another job in Addis Ababa. Then I planned to migrate to abroad (Sudan).

Urban migration is good and a number of people are migrating. This is because it has advantages as the individual is free to engage in any type of activities which is usually shameful to work within one’s own community. Moreover, you also get better payment that you could not get within your community. Moreover, urban migration has benefit for the betterment of the family economic status and the community at large as the remittances from the migrants serve for the family and the society at large. Urban migration does not have problem.

There are no women migrating to urban areas.

International migrant

For the first time I crossed the border/migrated to South Sudan in 1999 and returned back after five years in September 2005 E.C. I was working in poultry production farm but I returned back due to health problem I faced there. Before I started the job I received one year training about the poultry production by the farm owner. I went alone to Sudan to have better job opportunity and decided to migrate to Sudan because the travelling cost is relatively low compared to Arab countries. I travelled on bus though Metema and I did not face any problem on the journey.

When I travelled, first I gathered information in Metama about how I could get a job and I was informed where to find Ethiopians in Sudan with people who would assist me in finding a job. With the information I found Tigreans in Sudan and stayed with them for a week and started to visit different agencies for job. After a month I got employed in an Indian-owned poultry farm. The farm owners assisted me to have a driving license and then I started to collect poultry feed from different places. Moreover, I was responsible to control about 24 labourers of the farm.

I was paid 600 Girush per month which is about Birr 4200 in the then exchange rate. Moreover, I had per diem of 100 Girush per day during field.

I did not know anyone there. The job was good and I worked for three years on the same farm and left having three years full salary and compensation (severance payment) for that. Then I changed job to work for a soft drink factory with a payment of 1000 Girush per month. Moreover, on a part-time basis I started to work as broker in connecting housemaids for hotel owners.

I was happy for being there because I was well paid. I sent remittances for my family with which they constructed a new house with corrugated iron sheet roof and also I was able to save money in my account in Ethiopia to plant coffee and chat and construct a house. I have a plan to plant coffee, chat and trees such as grevillia, conifers and eucalyptus in the coming season and migrate to Qatar after that in order to collect some money so as to marry and live my life here.

Generally international migration is good because it creates job opportunity for unemployed migrants and creates better income for the family and later it serves for the development of the community. However, there is a problem in international migration including language barrier, unfair treatment and disagreement which may lead to conflict between the migrants and the employers. Moreover, there are different ups and down challenges during journey.

Woman international migrant

First she migrated to Kuwait. She was working as a housemaid for 2 years with a monthly salary of 2, 300 birr. Once upon a time when she tried to find the check she got from her employee for a salary for 1 year and 7 months, which she had put in her room, she did not found it. When she asked her employer about the check her employer became angry and she beat her. She explained that she was not able to accuse her employer as her employer was from that country’s nationality. As a result she quarrelled with her employer and she went to the Embassy. Then she was taken to the police station until her employer brought her passport and then she came back to Ethiopia. Due to these challenges she came back with empty hands. After staying for two months she planned to migrate to Qatar. However, migrating to Qatar was not allowed as travellers died while travelling to this destination, so she shifted her interest to go to Dubai. Accordingly, in June 2003 EC she migrated to Dubai. In Dubai also she was working as a housemaid, mainly washing clothes via machine, taking children to and from school with the driver, and cleaning the house. While she was working there she was sending money to her mother. She sent about 30,000 birr. After working about 1 and half year she decided to come back as her mother was seriously sick. From the money she sent she got only 11,000 birr but she was telling her mother to keep her money at bank and she thinks that whenever her mother told her brother to withdraw some money he might withdraw more. Due to this she perceives that her brother is the one who wasted her money.

After staying for about three months as her mother got cured she processed her visa to migrate to Qatar. Accordingly, she has got her visa but she postponed the travel so as to wait until her mother cured well. She has booked when she will travel. Accordingly, she hopes that she will migrate in the coming June (2005 EC).

*Story of first migration*: She attended up to grade 3 only. As her father died she was not able to pursue her education. As her mother sometimes was sick and she did not have a reliable source of income in 2001 EC she decided to migrate. Accordingly she migrated with one of her neighbours. Before she migrated she knows about 20 woman and 5 men who migrated out for work from the wereda as a whole. As she travelled by air transport she did not face problems. When she first arrived individuals from the agency waited for her and her friend, and took them to the house they worked in. Thus, she did not stay somewhere else and did not face problem to find work; rather directly she started working as a house maid.

While she is working as a housemaid the working condition was nice as she used to clean the house and wash clothes. But she stated that her employer’s behaviour was very difficult. Thus, it is by having much tolerance that she was able to work. Due to such behavioural imposition she did not enjoy being there; mostly she was stressed. The payment was good at 2,300 birr per month. However, as she was paid for several months through one check she did not sent remittances. Furthermore, as stated above as she lost her check she did not bring cash back.

*Story of most recent migration*: After she returned back from her first migration and stayed for two months she planned and intended to migrate to Qatar. However, at that time migrating to Qatar was not allowed as travellers had died while travelling. As a result she shifted to go to Dubai where she migrated in June 2003 EC. As she travelled by air transport like her first migration she did not face problems. In addition, as she went there through an agent he had already arranged a job for her. So when she first arrived the agency linked her with her employer. Thus, like for her first migration she did not stay somewhere else and did not face problem to find work; directly she started working as a house maid.

Accordingly, mainly she was washing clothes via machine, taking children to and from school with the driver, and cleaning the house. The working condition was nice as she was somewhat free in doing her job. Except being stressed when annual holidays were approaching by thinking about her family she had been enjoying there. The payment was good. Frequently she was sending money to her mother. Totally she sent about 30,000 birr. After working about 1 and half year she decided to come back as her mother was seriously sick of kidney problems and cough. Accordingly, she came back around December 2005 EC. She also brought some household utensils and about 5,000 birr cash back. From the money she sent she got only 11,000 birr but she was telling her mother to keep her money at bank and she thinks that whenever her mother told her brother to withdraw some money he might have withdrawn more. Due to this she perceives that her brother is the one who wasted her money. She worried if she asks her brother the money, they may quarreller and her mother may be disappointed. Thus, she did not ask him; rather she left the case to keep the psychological state of her mother well.

After she came back she has been taking care of her mother. As her mother is getting cured she processed her visa to migrate to Qatar. She has got her visa but she postponed the travel so as to wait until her mother cured well. She has booked when she will travel. Accordingly, she hopes that she will migrate in the coming June (2005 EC).

*General thought on migration*: She stated that generally international migration is the option which mostly young women like her chose because they may be able to earn more money when they lack better income generating opportunities. But it has risks. As they are female she thinks if the employer has not a good personality they may face sexual violence. She worries what problem they may encounter. As an example she shared me the experience of a few young women who came back being pregnant.

The benefit for the migrant is getting income. The migrant's household also benefit from the remittances. In most cases they use the remittance for their felt needs. But indirectly this has negative influence for youngsters in the sense that rather than attending school properly and for out of school youth, rather than trying some means of income generating activity they prefer to migrate. Even after migration it is rare that the money earned is used to start another income generating activity. Due to this she thinks and worries for how long to stay there.

## Customary leaders

### Elders

I am Oromo Muslim and serve as vice-chair of iddir and work with Abajars (elders) of the iddir. Always there is a meeting of elders every week on Saturday from 2:00-5:00pm. All 11 iddirs that exist in the kebele have their own respective elders who regularly meet and solve any problem among iddir members. However, there are no elders based on ethnic difference.

I served as elder for the last eleven years. We solve different kinds of conflict that arise for different reasons including disagreement due to cattle walking in crop fields, the father-chid disagreement over owning of coffee for sale, disagreement due to border issues etc. Sometimes the kebele send cases of disagreement between individuals first to be treated by elders. We do not have any relation with NGOs but we have good relation with the government. We first try to negotiate the disagreement between individuals and if it is serious/we can’t we send it to kebele to be treated there. The kebele officials also send cases to be treated by the elders in the first instance. We act as elders formally. We have direct interaction with the kebele social court in dealing with cases. However we do not have direct interaction with woreda court but indirectly there are time where woreda courts send cases to be first treated at kebele levels by elders and during divorce issues the woreda court send the cases to us to equally share property between the divorced parties. Moreover, the woreda police and court provide training on peace and security once a year usually during harvesting of coffee in order to make us minimise and deal with any issue that might happen in relation with coffee selling and sharing of the money.

We also involved in solving conflicts with other kebeles. For instance last year there was a border disagreement between individuals from Bilida and Somodo. Hence, we called up elders from the two kebeles, the kebele chairs of the two kebeles and the DAs of the two kebeles. Then we traced the border and solved the disagreement between the people. However, there are areas where elders cannot get involved. This includes divorcing married couples and issues of inheritance are dealt by the court. There is a good relation and cooperation between elders and religious leaders as both are members of the community and may have overlapping roles i.e. one may serve as elder and religious leader.

There is no main source of tension in the community and big recent incidents.

### Iddir leader

I am a leader of iddir (for one Jiga) which has 100 members who contribute 20 birr per year. It is organised to assist each other in events of death. My role is to make members pay their contribution on time, ensure that members are assisted upon loss of his relatives, family members or himself.

Within the iddir organisation there are 5 Abajarsa (5 elders) who engage in solving conflict among the members and other problems with the iddir.

The iddir is also in good relation with religion as many members are members and also leaders of different religious institutions. The religious institutions also has good role especially in solving the problem that might occurred within the iddir.

The iddir also has good relation with the government officials at kebele level. Development messages passed from the government is addressed through iddir and also the members are mobilised for development work for instance, soil conservation practice.

My major worries are that the religious difference within the community especially different sects within the same religion. Even though it’s not explicitly, there is implicit disagreement due to religion difference. People are fearful to speak about religion which roughens the social interaction of the community.

## Religious leaders

### Orthodox Christian leader

Through estimating, about 10% of the community members are followers of Orthodox Christianity. Most of them reside in Gardi village where the Orthodox Christian church found. The leader stated that a few in the younger generations are converting to Protestantism.

The youngsters are participating in religious education provided every Sunday, which they call Sunday school. Adults mostly participate in the main praying programme (‘Kidassie’). There are no new ideas introduced by religious missionaries and returning migrants. However, in the past (before 10 years) upon the introduction of Protestantism there was some kind of imposition from the followers of Protestant religion so as to give direction/impose on the followers of Orthodox Christian religion. But then after we have been peaceful as anyone can change religion as to his/her interest.

We involve in some developmental activities undertaken at the kebele level. For instance, recently we participate in the road construction that connects Somodo with the nearby kebeles. During annual holidays we assist the poor in cash by contributing money during the church program.

We advise people to develop good behaviour so as to behave properly by avoiding bad habits such as chewing chat and smoking cigarette. The church also advises members, especially the younger generations, to be strong in their religion so as to lead a good life as over time some marriages do not last long, especially couples in which one married by changing religion.

Generally the leader stated that as the majority of the local people are followers of Muslim religion he said there is some kind of “hidden negligence”. The majority think that Christian religion followers are incomers to the area, and therefore want the local resource to be used by Muslim followers. For instance, formerly the church had some land which was cultivated. But once upon a time one individual (Muslim) cultivated the land by justifying as if the land belonged to him. The church took the case to the kebele court but the kebele court did not give the necessary solution as most of the kebele administrative bodies comprise only Muslim religion followers. Due to this the individual is still using the land. So, in relation to this he stated that the majority of the local people have a hidden interest to dominate followers of Christian religion. The kebele administrative bodies act as if they are serving the local people equally/fairly but usually they favour people who follow Muslim religion. Let alone for other major services when for instance the man who was given the mandate to sell cooking oil and sugar to residents with a fair price get these items most of people from Gerdi village do not know this on time. As a result of this we are not able to get such items. (**He told me to keep this information confidential).**

### Muslim leader

In general about 90% of the community are Muslim. However, in our mosque there are about 2000 members. There is a change in number of followers. There are two sects within the Muslim religion (Sofia and Alasuna or Wahhabi). The Alasuna represent more than 80% of the Muslim followers. Over the last five years many Sofia sect followers changed to Alasuna. Many youth and women changed their sect to Alasuna. A larger number of youngsters started to participate in religious activities than before and able to be saved from addiction. If they do not follow religious education they may be addicted with drinking of alcohol and other bad behaviour.

There are no new ideas introduced by religious missionaries and returning migrants. However, in other kebele we heard that there were new religious ideas coming (new sects within Muslim religion). As a result the Woreda collected us and told us to be aware about it. But the community suspect as if the government purposely support the new ideas to become widespread in the community. There is no change in religious teaching. We regularly teach the members especially on Juma (Friday) and the number of participants increase overtime.

We also teach and encourage the members to participate in development activities. Moreover, we also deliver different development messages coming from the kebele officials. We also assist poor and vulnerable individuals though collecting money from the attendants, assist in labour (construction of houses) when individuals request for assistance for mosque attendants during praying and other gathering at mosque.

Moreover, apart from teaching Quran, we also advice youth to have good behaviour, respect elders, limit their marriage ceremony. However, the marriage ceremony and bride payment is still high and exaggerated due to retuning migrants who usually have accumulated money.

Our doctrine prohibits theft, conflict with others and recommends followers to live peacefully with others. Moreover, we also involve in conflict resolution if it happens.

Our followers have good and smooth relation with others and government in all aspects. The religious leaders also make different discussion on the development issues.

### Protestant leader

There are 56 individuals who are members of protestant religion. They all reside in Gardi village. The number of members has increased over time. Five years ago the members were 40 in number.

The youngsters are participating. Of the total members 20 of them are youngsters. Some of them attend education in Jimma commuting forth and back. There are no new ideas introduced by religious missionaries and returning migrants.

Eleven years ago we were neglected by Orthodox Christian religion followers. However, since the last 11 years due to government intervention in declaring equality in religion we better run our religion and peace is settled between the two religions (orthodox and protestant followers). We are also able to arrange annual conference to preach our members in addition to weekly program.

We participate in development activity of the kebele through community works. For instance we participate in cleaning the environment and encourage our members to participate on different development activity. Moreover, the church has 0.75 hectare of land on which we grow crops to generate income for the church and to assist the poor. Moreover, we assist the poor and destitute both in cash and labour. We have constructed houses for widows and weak individuals. We also collect money from church attendants to help poor.

The church also advice members not to engaged in bad habits like chewing chat, smoking cigarette, drinking alcohol etc. Moreover, we encourage members to marry and live according to their economic capacity. We usually give a gift (such as a bible with which they guide their life) for married couples at their marriage.

When a message passes from the government we inform our followers and usually advise them to live in peace with all people regardless of religious difference. We also engage in conflict resolution when it happens both among the protestant followers and with other.

There is no disagreement and conflict within the protestant community and other religion followers. We have good and smooth relation with other religion followers and the government in all regards.

## NGO worker - none

1. The development team leaders are only men though in each development team there are male as well as female heads member. There are 1-5 networks of HH as well as 1-5 networks of women. In case of the 1-5 network of HH there are men as well as women leaders. But for the 1-5 network of women the leaders are also women. [↑](#footnote-ref-1)