# Interviews with a range of people on the Community and its History in the last 10 years in Adado, Bule wereda, Gedeo, SNNP

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## Notable people

### Elders

| **Name** | **Main activities in the community as elders** | **What other elite positions do they hold?** | **Which other elites are in their networks?** |
| --- | --- | --- | --- |
| Elder 1 | he advises people when people quarrel and solves conflict | no | religious leaders  kebele leaders  other elders |
| Elder 2 | solves disagreement among individuals  participates in marriage agreements | no | other elders in the community |
| Elder 3 | solves disagreement among individuals  he is invited when big decisions are made in the kebele | no | kebele leaders  other elders  religious leaders |

### Clan leaders - None

### Community-specific customary leaders

| **What kind of customary leader?** | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks?** |
| --- | --- | --- | --- |
| His position is named Jel-aba Shengo leader (a traditional belief system linked with Abageda) | makes prayer to the community every Saturday. There are 6 elected people who are collectively named as Roga.  solving disagreements among individuals | no | other elders in the shengo  kebele administration |

### Religious leaders

| **Religion** | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks** |
| --- | --- | --- | --- |
| Kale Hiwot | Chairperson of the church  makes house to house vest and teach the community about religion | One of the executives at the union  secretary in saving association in Adado | Church leaders  Community leaders  Kebele leaders |
| Mekaneyesus | preaching the community | Leader of Bukicha got | Kebele leader  Church leaders |
| Muslim | Leading the Muslim community | none | Muslim in leadership position of the religion |

### Successful farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Treasurer in water committee | no | Other farmers and DAs |
| Farmer | no | Business persons |

### Successful female farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Coffee sheep, enset, vegetable, maize | Women association leader | DAs |
| Coffee seedlings,  Enset, maize, vegetables | Leader of 1-5 | Kebele leaders  DAs |

### Successful traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Consumption goods at shop | No | Other traders |
| Baking bread, selling soft drinks, shop | no | Other traders in Dilla |

### Successful female traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Selling flour,  Has Tea house sells soft drinks, tea, bread | No | Other traders |
| Selling kocho  Tea, biscuit, bread, soft drinks | Iddir leader | Other traders, farmers who sell kocho |

### Women’s leaders

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Collecting membership fee from members | Water committee | Kebele leaders |
| Vice chair of union attends meetings | Vice chairperson at Yirgachefe union | Kebele leaders  Individuals at Yirgachefe coffee producers union |

### Political activists

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Manager of the kebele |  | Kebele administrators  Kebele Cabinet members |

## Kebele

### Kebele Cabinet

| **Cabinet position** | **Livelihood success farming + other activities** | **What other elite positions do they hold?** | **Who is in their networks?** |
| --- | --- | --- | --- |
| Chair | Successful in farming and livestock | in school he has the role of chair in education and training board. | Health workers, school administration, community elders |
| Vice-chair | Successful in farming, livestock and trading meat. | Leader of Toyto development team,  cell leader | Development team leaders, cell members |
| Secretary | Successful in farming and livestock. He is also involved in small scale trading. | Cell leader in political organisation, leader of kasha development team. | Development team leaders, cell members |
| Women affairs | Framing, small restaurant | vice chairperson in the union | Kebele chair  Union leaders |
| Development agent | Government employee  Has small plot of land | none | Cabinet members |
| School director | Government employee  Has no farm | none | Cabinet members |
| Health extension worker | Government employee  Her husband has farm land | Health extension worker | Cabinet members  School committee |

### Government employees

|  | **Age** | **Sex** | **Place of origin** | **Time in community** | **Appreciation by the community** |
| --- | --- | --- | --- | --- | --- |
| Kebele manager | 30 | M | Adado | All | Good appreciation |
| Head teacher | 31 | M | Bule | Monday up to Friday | Good appreciation |
| HEW 1 | 22 | F | Adado | All time | Good appreciation |
| HEW 2 | 25 | F | Adado | Now on maternity leave | Less appreciation than the other HEW |
| DA Crops | 28 | M | Adado | All his time is in Adado except training in other places | Good appreciation |
| DA Livestock | 26 | M | Adado | All his time is in Adado except training in other places | Good appreciation |
| DA NRM |  |  |  |  |  |

## Ideas

### Conservative ideas

A small group of knowledgeable people who long lived in the kebele were interviewed to understand what type of conservative ideas and practices exist in the community. The group mentioned that there is no known conservative group in the community. But, they could tell that people are, in general, happy with government practices of promoting education in the community (1-8 grade school opening). They also disclosed that people are not happy with public activities related to fertiliser distribution in the year 2004 E.C. Because, the farmers lost the maize product due to lack of rain in the right season and the fertiliser burned the maize seeds. This led to much decreased community willingness to participate in fertiliser intervention. People are still not happy with the school poorer construction, because the neighbour school with equal rank is well constructed. They report that public and government partnership is low in the area. Regarding conservative idea movers and shakers, the respondents have no information. There is no conservative idea in the community. However, traditional religious ideas are still prevailing and people following this religion are so conservative. They don’t accept any newly coming religious idea in the community. The followers are also elders in the community and nearly 10 in number.

### Modern ideas

The group could list that young people are particularly active to bring new ideas to the community. As per their report, for instance, transportation by motor bicycle was introduced to the community by young people. Clothing style and hair cut style (male) new to the community are brought by young males and females who frequently move to urban areas for trade or education purposes. There are government workers promoting and teaching about saving, development, HIV/AIDS, sanitation, election, etc… These are all new in the community. They also added that kids who watch TV are very active in introducing new things to their peer group. Regarding followers of modern idea generators, the respondents mentioned that their respective peer groups in the community follow directly and immediately, whereas the other community members take longer time before practicing the ideas. Since the community is mostly protestant, they reported, the community hate those female wearing trousers. The 1-5 groups are not well accepted by young people. Parts of the community members are also not happy with the saving approach by the government. They do not want to save at the initial stage; rather they wish to receive credit with no pre-condition. They appreciate the training through door-to-door approach by health extension workers regarding sanitation and disease. They also reported that the kebele is not lucky in road infrastructure. However, water for drinking and electricity access made the community happier, they reported. They also appreciate the coffee processing machine in the vicinity for easier marketing of farmers.

### Cultural entrepreneurs

The respondents reported that woreda agriculture office helped the community to establish their own small scale nursery site for coffee seedlings because the coffee seedlings brought from other areas were not suitable to Adado climate condition. Watershed management is a mass approach introduced by government as a campaign following the Millennium Dam project. At present, they said, AGP is also introducing new ideas such ox fattening in a group of thirteen people for 13,000.00Birr. 1-5 linkage is totally new for the community and introduced by government, recently. They appreciate these messages. Regarding religious institutions, the respondents mentioned that the religious preaches are only concerned with peaceful and life free of conflict in every movement of human life. They support people in crisis through their religious institutions. They pass over messages to the community if there are any public affairs from government. The religious commitment is more of humanitarian in nature.

Migrants from Shakiso and urban areas return in better condition and inform others in the community during their discussion. This pulls the community members to migrate to those places. Their message is that hard working in the urban areas is a better means to change one’s life. They have no information about international migrants. The respondents appreciate the TV and Radio access in the community. It is a means to get information about what is happening in other parts of Ethiopia. The coffee national market is now directly seen from ETV. Much information regarding national issues is easily heard by the community. They have no new message from ex-soldiers. Students are very active to transmit what they hear from friends. , They reported that there are some means to receive new messages such as students’ HIV/AIDS club awareness creation in school, drama ‘seulesewu’ from the TV, ETV questions and answers competition about national, historical and legal general knowledge and even foreign country events in the news from TV. Youth in the community are supporters of football clubs in Europe. They get new message about football playing skills from watching it.

## Inequality

Tables on wealth and status inequalities and on vulnerable people can be found on the next pages.

### Wealth inequalities

|  | **Very rich** | **Rich** | **Middle** | **Poor** | **Very poor** | **Destitute** |
| --- | --- | --- | --- | --- | --- | --- |
| Rough proportions in community | 5% | 10% | 44% | 35% | 5% | 1% |
| Household goods found in these houses | Larger land size,  Better housing condition, Large number of coffee tree, enset, livestock, TV/Radio in their home, better bed, consume better food, wear better clothes and shoes | Items are almost the same to very rich one, except the size and quality difference | Mostly they own enset and coffee in lesser amount when compared to richer one, poorer housing and household resources | Enset and coffee population is smaller when compared to middle one, very poorer housing and household resources | Enset and coffee population are very small, almost bad housing condition with no household resources | There is no land to plant coffee, enset or maize, lives in the poorest home-like area formed from leaves of enset and tree |
| Sources of wealth | Coffee followed by maize, livestock and enset | Coffee followed by maize, livestock and enset(smaller size) | Coffee followed by maize, enset | Coffee and enset | Coffee and enset | none |
| How do poor people get by? |  |  |  | Land shortage, increasing family size, and no means of other non-farm income activities due to lack of initial capital. They survive in earning income from agricultural labour works or migrating to other areas | Land shortage, increasing family size, and no means of other non-farm income activities due to lack of initial capital.  Agricultural labour income, begging from richer households; | No land,  No one trust them to give money for non-farm or off-farm activities. Mostly begging in the community or in churches |
| Changes in last 10 years in propns of each category (more or fewer) | Increasing due to involvement in other non-farm and off-farm activities, better coffee market | Increasing | Increasing | Very small reduction due to improving attention to work | No change | Leaving the areas for better employment in other towns |

### Status differences

|  | **Names of groups** | **% in each group 2013** | **Is this more or less than in 2003?**  **Why?** | **Wealth differences among the different groups?** | **Quality of relations between groups** | **Inter-marriage?** | **Shared organisations like iddir?** | **Extent of participation of each group in kebele management?** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Ethnic differences | Gedeo | - | same | - | same | same | same | same |
| Religious differences | Muslim and protestant | 5% and 95%, respectively | Protestant population is increasing with increasing population | No difference | smooth | applicable | applicable | applicable |
| Clan differences | Hademo, Gobeya, Himbu, Burjaje, Sadez and many others | Hademo =15%, others are lesser, but similar | No difference | No difference | smooth | applicable | applicable | applicable |
| Craft workers | Blacksmith, pottery, skin and hide workers | Small family, not more than 7 in the community | similar | similar | smooth | Within their family and rare case with other clans (for richer only) | Applicable | They do not expect themselves to the position. They undermine themselves; |
| 'Slaves' | Not applicable at present | Not applicable at present | Not applicable at present | Not applicable at present | Not applicable at present | Not applicable at present | Not applicable at present | Not applicable at present |
| Migrants | There is only outside moving migrants | Increasing outside migrants. (from the community to the outside) | More | Migrants moving to other places such as Shakiso gold mining areas earn better income | smooth | smooth | smooth | smooth |
|  | Almost  Homogenous | Almost  Homogenous | Almost  Homogenous | Almost  Homogenous | Almost  Homogenous | Almost  Homogenous | Almost  Homogenous | Almost  Homogenous |

### Vulnerable people

Also from the kebele manager

|  | **Rough numbers** | **Change in last 10 years?** | **What problems do they have** | **Who cares for them?** | **Are there NGOs that help these people?** |
| --- | --- | --- | --- | --- | --- |
| Disabled adults and children | Nearly 100 | No change | Not working | Relatives | None |
| Mentally ill people and their families | Nearly 10 | No change | Not working | relatives | None |
| Old people needing support | Nearly 200 | No change/ increasing/ | Not working | relatives | none |
| Orphans | Nearly 150 | increasing | Accessing  opportunity  Is weak | Relatives | none |
| Women heading households | Nearly 250 | increasing | Family and other  Life burdens | Relatives | none |
| PLWHAs | unknown | unknown | unknown | unknown | unknown |

## Households

It is common to have father, mother and children in a formal household. Otherwise, a few households may have one or more missing due to many reasons - divorce, death, or not forming family. In other cases, there are extra family members like grand-parents and relatives. A normal family structure is the father, mother and children and this is very usual. Family size in this community ranges from 1-20. Nearly, 250 female-headed households (10%) are found in the community as per the respondents. Households holding land size above 0.5 hectare are subject to tax paying. Their proportion is nearly 2500 (87%) in the community. Households lacking any land holding are very few – approximately 1% or 50 persons in the community.

The respondents reported that there is no discrimination between tax payers and non-tax payers in the community. Except this, there is no other category of households. The total size of population is nearly 5000 and the younger ones amount to 1200. A young population of approximately 1000 are not independent and live with their family, due to their age limit to form independent

## External relations

### Relationships with adjacent kebeles

There is no historic conflict with the neighbouring kebeles but there were some problems in Shakiso which is not neighbouring kebele with Adado but it has strong link because it is destination for many migrants from Adado. When people from Adado migrated and improved their lives those people originally from Shakiso were feeling jealous and were simple conflicts in the past but now there is no conflict now. There is no recent conflict of Adado with other rural kebeles.

### Rural linkages

The stronger link that Adado has with its neighbours is market linking that incorporates the exchange of many items. Hoticha is one of the neighbouring kebeles to Adado. People from Hoticha bring sweet potatoes to Adado market. They buy kerosene, oil, kocho, meat, peas and beans. People from Adado go to Hoticha market rarely. People from Hoticha come to Adado to get health treatment at health centre in Adado.

Kolisha is one of the neighbouring kebeles to Adado. It has strong market linkage with Adado. People from Kolisha bring cabbage, beans, peas, onion, barley and kocho to Adado. And they take meat, kerosene and oil from Adado to Kolisha. People from Adado also go to Kolisha market. People from Kolisha come to Adado to get health treatment at health centre in Adado. People from Adado go to Kolisha to get traditional healers, bone setters and to get those who treat swellings.

Sokicha is one of the neighbouring kebeles to Adado .People from Sokicha bring meat, clothes and mango fruits to Adado market. People from Adado take cattle and sheep from to Sokicha market. People from Sokicha come to Adado to get health treatment at health centre in Adado.

People go to Angasa kebele crossing the Kolisha kebele to get traditional healers and bone setters.

Students from Adado gots of Waesa and Hago go and attend schooling in the neighbouring Basura kebele. Students from Kisaha and Lejemo go and learn at neighbouring school found in Wochema. Some students from the centre of Adado also go to Wochema when they fail to pass 8th grade examination so that they will register as a new student.

### Urban linkages

| **Town** | **Why do people go there? List the main things they do** | **Time**  **to**  **walk** | **Transport**  **available** | **Time**  **of**  **travel** | **Cost** | **Cut off during rains?** | **Links with?** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Bule | -Market  -schooling, preparatory school.  -Get medical treatment | 90 minutes | Transport available | 30 minutes | 10 birr | No cut off during rain | Traders, students, people to go to market |
| Dilla | TVET schools, preparatory school, to bring consumption goods for shops | 3 hours | Transport available | 1hour | 13 birr car and  150 birr motor bikes | No cut off during rain | Traders, students |
| Shakiso | Gold mining work, daily labour work, farm activities by renting land | Not possible to walk it is far | Transport available | 6hours | 60 birr | No cut off during rain | Young men 25-45 years old |

### International linkages

There are two men who are in South Africa. They both migrated in2009-10 at the same time. The RO informally asked about the migration experience of these people but she did not get any detail, and no hint as to whether their departure was related to the 2010 GC election campaign. They were representing a political party named Gedeo People Democratic Party.

## Change since 2008

### Crises since 2008

The respondents reported no special drought problem in the community for the years mentioned. The area is known for enset and coffee production, which are the main livelihood sources. They mentioned land shortage as a serious problem of the community while population has been increasing continuously.

It is not that much serious, but there has been a fluctuation of rainfall season in the area for a decade. This led to reduced coffee production, this year. Sometimes, enset and coffee diseases are prevailing in the community. They report that the area is vulnerable to poverty if there is serious disease of coffee and enset, because the two crops are the primary livelihood sources in the community.

They reported that the community is not known livestock producer because there is shortage of land resource to allot land for grazing areas. They also reported that animal disease is not very serious problem in the kebele. The area is also not subject to serious human epidemics and no known disease season has been registered in the last five years. The respondents have perceived that there have been better seasons for the last five years. Climatic conditions for farming and business activities have been conducive in these years.

### Economic changes since 2008

There is no newly introduced crop and livestock in the community. However, there is an exchange of crop from mountain area community (Sorghum, vegetable) and lower catchment community members in Adado kebele (mainly Maize). Sorghum, vegetables and teff are produced on mountain catchments, which is sold in nearby market in Adado local market. The lower catchment of Adado community supply maize in the market.

The respondents reported that there is no new technology implemented in the kebele, except introducing the idea to launch fishery from artificial ponds.

In the community, agricultural labour, coffee harvesting work and casual works such as fencing, etc. are common and there is no new labour opportunity at present. Since the community is not using oxen for tilling the land, agricultural labour demand creates job opportunity for those lacking their own land. In the community, migration to Shakiso, Taro and nearby town areas is very common for younger people. Shakiso is a better place for gold mining therefore youth and adult frequently move during non-farming seasons. They come back when coffee production begins. In *Meher, those* having their own land are employed in full-time farming activities. The respondents reported that migration of young people in the community is increasing due to an improvement of individuals’ livelihoods when they return. In the community, the coffee processing machine owned by the farmers’ union has created a few job opportunities during the coffee harvesting season. But, the area is not attractive to outside investors due to poor road infrastructure and remoteness. Regarding land use pattern, there community is under highly tension due to exploding population growth. The community is known for agro-forestry production, with land covered by coffee and enset crops and no free space for other massive farming activities. In the last five years, watershed management activities have improved soil erosion. The agricultural extension service has created better awareness to use compost for soil fertility, because the commercial fertiliser is inconvenient for local coffee plants. There is only OMO MFI in the woreda, which provides limited credit to selected households. However, the respondents reported that there is no specific credit service focused on coffee or any specific crop production improvement. Motor bicycle is a newly introduced transportation means in the community. Individuals move from Adado to Bule woreda (50 Birr) and also to Dilla (150 Birr) as well as other nearby market areas. Since the road is muddy in rainy season, transportation by car is very difficult. Actually, there is no car transportation to Adado kebele, but there are cars sometimes transporting coffee and other items to market places. Government officials mostly visit the kebele using car transport. The respondent remarked that the Adado community is seriously affected by the poor state of roads. However, there has been some improvement of roads and bridges in the last five years due to frequent public works. The respondents also reported that price increments have harmed their purchasing power of agricultural inputs. They reported that the price for agricultural outputs is increasing, but they purchase consumption goods at expensive price. This affected the community consumption when compared to previous years.

### Social changes since 2008

The respondents reported that there is no special celebration event in the last five years. But, they recalled the late Prime Minister Melese Zenawi’s death very mourning event in the last few months. This created some social crisis all over the country, which is also shared by the Adado community. Following this event, there has been a new message from woreda office: *Continuing development initiatives missioned by late PM Meles Zenawi.* They said that road improvements, watershed management and tree planting for environmental protection are part of this initiative.

For the discussion on events like notable visitors in the community, big meetings conducted, conflicts within or outside the community, peace negotiation or notable crime in the community, the respondents replied “inapplicable” in the community for the last five to ten years.

### 

### Cultural changes since 2008

Men’s interviews

Customary ideas and practices related to HTPs (female circumcision, etc), spending much on social occasions such as wedding ceremony, funeral ceremony or festivals is now improved. There are no new religious ideas and practice except their involvement in conflict resolutions and teaching followers on the importance of peace and security. Theft and violations of religious rules are also regularly thought against in the churches and mosques, which has contributed much on preventing the younger population from undertaking illegal activities. People in Adado community are now better in electing representatives, fulfilling their responsibilities such as tax paying, questioning about public service fair distribution, and about human and women, child as well as youth rights. Good governance is participatory in the community. Elders and religious leaders take part in managing household conflicts and in leading negotiations for resource allocations for those vulnerable community members. The discussants perceive that people have better political awareness. They described regular meetings, newsletter reading in 1-5s/ cells, and active participation of community members in public *gimgema*. They also added that all community members have equal opportunity to take part in political affairs through associations, federations, and leagues. Development army building practice at present has been contributing better awareness on public rights, responsibilities and justice. But they reported that officials selected by the public are not contributing what is expected from them. Specifically, their worry lies on lack of better public infrastructure in the community such schools, road network, etc.

Attitude towards hard working is still not changed much for elders. However, the younger and adult generations are very active at present in seeking as well as involving in jobs. Preference of work over leisure is improving as younger people are involving better in education. They witness that this situation was stagnant two decades ago. Now younger people give larger portion of their weekly or daily time to trade, education or farming activities.

Women’s interviews

There are new religious ideas and practice since 2008GC.The community members are followers of various protestant sects. The churches do not have much difference. Followers of one church cannot go to the other church and pray or do other religious activities. There are new churches that came recently. Individuals move from one church to another when they are not comfortable in one church.

In the new church they speak with spiritual power called *listan*. In Tsega and Mulu Wongel churches people speak with *listan (s*peaking tongue). People are attracted towards these churches because of the *listan*. In these churches individuals spiritually speak and tell people what their illness is and they pray for ill people then they get healed. In general the new practice in religion is about speaking with *listan* and then praying and healing people. About 10 % of the population are followers of traditional religion.

People are also learning how to save money and use it for meaningful purpose. They are having good knowledge how to save and then do trading.

The change in politics is better participation of women in politics. The participation of women in meetings and discussions has increased. Women are also given priority in political activities.

There is no change in important customary events. In the past there was abduction in Adado; now there is no abduction.

In the past horses were used in wedding ceremonies for transportation. Since2000EC motor bikes and cars are used as a means of transportation in wedding ceremonies.

There is increase in the time and type of activities that people do. People are increasing work hours on farm and trading. Involvement of people on trade has increased. People usually work 10 hours per day. Most people do not work on Sundays because they go to church but they do trading. There is no religious holiday in between so they work for 6 days in a week. Most people eat breakfast and drink coffee before going to farm or trading activities there is no change with this regard.

The new way of doing things in domestic work is that women used to squeeze kocho manually just with their hands, now they are using sacks made from plastic thread. Another change in domestic work is that men are contributing in domestic works like preparing coffee and splitting wood. Before 2008GC these activities used to be done only by women. Men are buying grain from market while before 2008GC it used to be done only by women.

Before 2008 GC coffee used to be boiled in a pot and served directly. Now many people have a thermos and they are using it to keep coffee hot and serve whenever they like. Thermos use started since 2000EC.

There is change in child raising practices. There is better care for children in their feeding, hygiene, sending them to school, buying school materials. Expenditures made on children are increasing. Soap, notebooks, pen, shoes and school materials are bought for children. Nowadays children are given pocket money to buy tea so that they will not feel bad when their peer drink tea.

There is a change in clothes young and adult women wear. Before 2008GC women used to wear only full-dress with top and skirt together. Now they are wearing skirts and top separately. Now adult women are wearing trousers under their dress. Adult women started to wear trousers in 2000EC. For female students they used to wear trousers even before 2008GC. The adult women have learned to wear trousers from female students.

Young women are wearing clothes which are narrow so that their body parts are seen clearly. These are not acceptable clothes for adult men and women.

There is change in the hair style of women. The hair style before 2008GC was straight line starting from their forehead to the back of their head. Now they are various hair styles of *shuruba*.

Before 2008GC dressing hair with hot iron was not common for married woman; now they are making their hair using hot iron. Hair dressing with artificial hair was not possible before 2008GC but since the last five years there is change. Young men and women wear fashion clothes and shoes different from those that used to exist in the past. People are having more and better clothes than before 2008.

In the past husband and wife were not going together; now they are buying things together and they are drinking tea on market places. There is change in leisure activities of married people. Before 2008GC married couples were not going to tea house, now they are having tea together.

In the past, girls and boys as opposite sex friends were not allowed to be seen together. Before 2008 girls were not allowed to stay outside for long hours. Parents used to spit on the ground and tell their female children to come back before what they spit out would dry and if not they used to beat their children. Now this is changed and the change came 8 years ago but now it is expanding very much and has become common.

People spend money for leisure activities in *Bega* (dry season) because there is good income from coffee harvest. The time during coffee harvest season is good because there is no rain. Common leisure activities in the community are drinking soft drinks, tea and juice and eating bread. Some people also spend time drinking beer. Beer came to the kebele within the last five years. Those who are not Christian and some Christians hiding themselves drink beer. Most of those who drink beer are men.

Young men spend their leisure time playing football. People of different ages spend their leisure time by watching TV and movies. There are satellite receiver dishes and DVD players. TV and satellite receiver dish came in 2006. There are 5 satellite receiver dishes in Adado. Young people use mobile phones for entertainment, they listen to FM radio and songs with mobile phones - this change came in the last five years.

People also entertain themselves by listening to church songs and music. Big tapes involving VCD players came to Adado in 2008.

Kocho and cabbage is still staple food in Adado but injera is becoming common in holidays and weddings. Injera is eaten with meat stew on holidays. On other days injera is eaten with cabbage stew. Since 2003EC the well-to-do people started to consume macaroni and pasta.

Before 2008 bread was not common food; now it has become common and it is baked in the community. Tea houses are preparing a type of bread roasted with oil which is called koker. People are also consuming more vegetable because they are growing them in their garden.

The household goods that people are using are like those of urban people. People are following urban life style whenever they buy clothes and household materials. They are using curtain, mattress, bed, pillow and chair. There are also a few people who have sofa. People are using glasses to drink water. They are using plastic *rekebot* (material to put coffee cups during coffee ceremony). People are using plastic materials for washing clothes. People started to use thermos and dishes to put stew in 2007.

There is change in young people’s aspirations and practices. Before 2008 young people used to marry without having money or an income. Now young people decide about marriage after they get money to make a living. Five years ago after marriage young people used to live with parents; now the youth have to make their own independent household. Before 2008 fathers used to give money to buy clothes for his son’s bride but now the son has to buy. Before 2008 most marriages used to be arranged by the family; now marriage takes place with the love that the couples have to one another.

The change in aspirations of young people is they want to work and improve their life. They want to attain higher education and get government work before they get married.

There is no change in adults’ aspirations for their children, it is just to educate their children so that they get employed at government office.

### Political changes since 2008

Respondents appreciated government services such as school establishment, health centre and agricultural promotion. Schools were far away from the community and children used to face difficulty. At present, there is better access to first and second cycle school in the kebele. A health centre is serving the community at better conditions: material and human resources are getting better though not yet sufficient. Farmers are served by agricultural extension service in training, fertiliser and improved seed supply. However, the fertiliser supply is sometimes not suitable when rain is short in the season.

Regarding election, the respondents reported that there was no special event in the year 2010. However, the advantage of election is that the community takes an opportunity to appoint their representatives. In the community, the 1-5s and cells are active in development activities, political decisions, peace and security affairs, and newsletter reading. There has been no special event in local politics, but the consequences are many. People are better in household power relationship, women and human rights, land rights, election of representatives, claiming for improved public resources, tax paying and many other changes. The community is at present better participating in public affairs such school construction, road improvement, watershed management and environment protection. Local leadership is structurally good. However, there is shortage of trained manpower.

## Selling

| **Farm outputs** | **Five years ago** | **Now** | **Sell to** |
| --- | --- | --- | --- |
| Teff (not common) | 7.5 Birr/KG | 17.5Birr/ KG | Dilla |
| Maize | 1.0Birr/KG | 3.0 Birr/KG | Bule, Community |
| Enset | 80-100Birr | 200Birr | Bule, community |
| Root crops(*Boye, Boyna*) | 5ETB | 15 ETB | Home consumption |
| Beans | 2.0Birr | 5birr/ KG | Bule, community |
| Tomato | 0.25 Birr/KG | 2Birr | Bule, Community |
| Spices | 1.5 Birr/unit | 5.00 Birr | Community, Bule |
| Coffee | 4 Birr/KG(*Eshet*) | 10 Birr/KG | Producers’ Union in Adado |
| Chat | 2 Birr/ “*Unit”* | 7Birr/ “*Unit”* | Bule |
| Eucalyptus (one big) | 250Birr/one | 550Birr/one | Community, Dilla, Bule |
| Ox | 4000 Birr/ox | 10000 Birr/Ox | Bule, Dilla, Wonago |
| Shoats | 500 ETB | 1500 ETB | Bule, Adado |
| Milk (1 litre) | 1.5 Birr | 3Birr | Community |
| Butter (1 local unit-*Eser*) | 40 Birr | 120 Birr | Community |
| Wool, Hides Skins (1 ox skin) | 10-15 Birr | 50 Birr | Community, Dilla (sent to central market) |
| Eggs (1 egg) | 25 cents | 2 birr | Community |
| Honey (1 litre equivalent) | 5 Birr | 30 Birr | Community, Bule, Dilla |
| Coffee seedling (1 seedling) | Not common | 2 Birr | Community, Bule, Dilla |
| Banana (1 banana) | 10 cents | 50-75 cents | Community, Bule |
| Avocado (1 Avocado) | 10 cents | 75cents | Community, Bule |
| Cabbage (1 local unit) | 1 birr | 4 birr | Community, Bule |
| Green pepper/ Kariya | 1 Birr/local unit | 2 Birr/local unit | Community |

The respondents report indicates that there is a significant price change for almost all the items listed above. The items reported are sold within the community (Adado PA), Bule (Woreda Market place) or in Dilla (Zonal market place).

## Buying

|  |  |  |  |
| --- | --- | --- | --- |
| **Farm outputs** | **Five years ago** | **Now** | **Buy from** |
| Teff | 600ETB/100kg | 1000ETB/ 100kg | Bule, Dilla, nearer PAs |
| Maize | 2 ETB/KG | 5ETB/KG | Adado, Bule, Dilla, nearer PAs |
| Enset | 50ETB/ unit | 100ETB/KG | Adado, Bule, nearer PAs |
| Root crops(*Boye, Boyna*) | 10ETB/UNIT | 15 ETB/KG | Adado, Bule, nearer PAs |
| Beans | 20ETB/KG | 25ETB/KG | Adado, Bule, nearer PAs |
| Tomato | 5ETB/KG | 7ETB/KG | Adado, Bule, nearer PAs |
| Spices | 15ETB/KG | 25ETB/KG | Adado, Bule, nearer PAs |
| Coffee | 70ETB/KG | 35ETB/KG | Adado, Bule, nearer PAs, Dilla |
| Chat | 13ETB/KG | 20ETB/KG | Dilla (NOT COMMON) |
| Eucalyptus (one big) | 200ETB/UNIT | 500ETB/KG | Adado, Bule, nearer PAs, Dilla |
| Ox | 5000 ETB/OX | 15,000ETB/OX | Adado, Bule, nearer PAs, Dilla |
| Shoats | 500ETB/Sheep | 1000ETB/sheep | Adado, Bule, nearer PAs, Dilla |
| Milk (1 litre) | 5 ETB/Unit | 7ETB/unit | Adado |
| Butter (1 local unit-*Eser*) | 40ETB/unit | 70 ETB/unit | Adado, Bule |
| Wool, Hides Skins (1 ox skin) | 15 ETB/ unit | 30 ETB/unit | Adado, Bule, Dilla |
| Eggs (1 egg) | 1ETB/EGG | 2ETB/EGG | Adado |
| Honey (1 litre equivalent) | 15ETB/LITRE | 30ETB/LITRE | Adado |
| Coffee seedling (1 seedling) | 0.5ETB/unit | 2ETB/unit | Adado |
| Banana (1 banana) | 0.5 ETB/unit | 1 ETB/unit | Adado |
| Avocado (1 Avocado) | 0.4 ETB/ unit | 0.75 ETB/unit | Adado |
| Cabbage (1 local unit) | 0.4ETB/unit | 1.50 ETB/unit | Adado |
| Green pepper/ Kariya | 0.2 ETB/unit | 0.5ETB/unit | Adado |

## Theft

|  | **How frequent?** | **Change since 2008** | **Action to prevent stealing** | **How effective** | **Action to catch criminals** | **How effective** | **Punishments** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Theft of crops | Very rare case | Big reduction | Militia and community policing | Participate  with local community | Community participation  with militia | Very effective | Known is prison, and /or punishment fee judged by elders or social court |
| Robbery from people | Very rare case | Big reduction | Militia and community policing | Participate  with local community | Community participation  with militia | Very effective | Known is prison, and /or punishment fee judged by elders or social court |
| House burglary | Very rare case | Big reduction | Militia and community policing | Participate  with local community | Community participation  with militia | Very effective | Known is prison, and /or punishment fee judged by elders or social court |

## Attitudes to education

The respondents reported that families’ attitude towards education of children have been changed, recently. They said that boys’ and girls’ kindergarten (school) is not established in Adado community. The respondents report that the community will send their children to KG if available. Boys and girls are forced to attend primary as well as secondary schools. This is because those families not sending their daughters and boys to school are asked by school committee and school administration for temporary or long-term drop outs. For those students passing to college or university education, their families are so happy to send them to higher education. Regarding distance education in Dilla town, they reported that a few people who completed school or diploma have been attending further studies. Richer farmers send their boys and girls to private colleges in Dilla as well as Hawassa. For questions like who is more favoured to attend education, they reported that both male and female in a household are equally treated to attend education. Indeed, they disclosed that a decade ago or so there was lesser attention to female education. But, there have been awareness creation from woreda offices to let girls attend schools so that “teaching a girl is teaching a whole family”. The respondents also said that the community is historically respectful for those educated thus it is not a serious problem to let students attend school. They said that people are very motivated by those community students graduated and working as public employees. Their report shows there is severe land shortage in the community, therefore, children have few options if not educated. The respondents let me know about the big challenge for both school administration and the community, i.e., school-age migrants (students) going to *Shakiso* for gold mining. Specially, boys leave for Shakiso following their seniors who migrated and succeeded in the family or the community. In coffee harvesting season, both boys and girls combine coffee trade and education so that this pulls them to income generating or business activities, and in the worst case, a few drop out from schooling. While finalising our discussion, the respondents were asked to summarise major factors affecting boys’ and girls’ schooling in Adado community. They identified that intent to marriage and income earning activities through trade and migration to Shakiso are major challenges for boys and the first two for females.

A follow-up question was introduced to one of the school committee members. He confirmed the reports given by community members. But, he mentioned that changing the attitudes of migrating boys to Shakiso is not yet solved.

## Livelihoods changes

### Men’s interviews

Knowledgeable farmers sit in a group and were asked about the changes in livelihood activities since the year 2008. The discussion was opened with asking what are major farming productions and non-farming activities. This was followed by how changes are perceived by you and the community members. They were also asked for reasons of changes in each item.

Enset production is inherited from the forefathers in the community. Adado community is specially known for agroforestry of Enset and Coffee. They said that “you can see the surroundings… every household land coverage….fully hold by Enset and coffee crops….” They reported some changes like increasing Enset production, household level nursery for Enset seedling production and improving Enset production through compost use. The net change in Enset production is positive because they have sufficient inputs (enset seedlings) for production. They easily replace the ones affected by disease. (Note that elsewhere other people said that the enset production was decreasing because of diseases – addressed thanks to seedlings – but also decreasing soil fertility due to lack of rotation). Every household has knowledge to produce Enset as well as coffee seedling production. Since, inorganic fertiliser is not allowed to use to maintain natural coffee taste (introduced by woreda office), all community members are aware of how to prepare and use compost. They let me know “ Enset is our cultural food”. All categories of people believe that Enset is traditionally known to Adado community as inherited crop. Most of the time, households in Adado consume Enset (Kocho) three time a day with cabbage or other mix of food. They appreciate that Enset is yearly available for consumption. The respondents report that there is no extra land to produce other types of crops. Some crops are also not suitable to mix with coffee in the same farm. Therefore, all the community members have primarily been involved in coffee and Enset production for a historic period of time. But, very recently, they said, people allocate very small place for vegetable and root crop productions. DAs, they said, let the community know how to produce vegetables, seedlings, and mixing some suitable crops to coffee and Enset.

There is no crop produced with irrigation. However, the Adado climate, highland and bound by mountainous topography, is favourable in gaining sufficient annual rainfall and temperature. They report that a change in heat or rainfall is not so significant as to damage Enset as well as coffee crop, because Enset is drought resistant crop, which also protects coffee in dry seasons.

Both subsistence (Enset) and cash (coffee) crops are getting serious attention by the community because Enset is major food staff and coffee production is highly influenced by local and international market prices. The changes are visible, as the discussants reported. They say, when you go every home in the day, you can see people eating *Kocho in breakfast, lunch time or in dinner time.* One interesting report of the respondents about changes is that the community population is getting larger while the land per capita is getting smaller; however, Enset is still accommodating the additional consumption of the larger population. So, every household presumably is producing better. Coffee is very important and the primary income source in the community. They told me that their coffee is internationally recognised for best taste and known as Forest Coffee. They say, we are aware of how to produce quality coffee that meet the demand for international market. We are introduced by DAs and woreda people as we are competing with other people in the world selling coffee. When asked about income from coffee and its use, they say that the income is majorly used to buy other food items for consumption as well as in financing household expenditures. While laughing, one of the respondents said that many households consume meat and other better food items in coffee seasons. Indeed, they say, those farmers with large size of land plant many coffee seedlings and earn much money. Their income is used for purchasing oxen or sheep for fattening purpose. They report that coffee and Enset are equally important, that is why you see every household land covered by a mix of both crops in almost equal proportions.

For questions about changes in agricultural labour force participation in the community and the trends about it, the respondents replied that 1-5s is so helpful and people are less likely to hire daily labour as the land plots so small. But, agricultural labour is cheap in the community. Labour hiring allows supporting those poorer households lacking land or income source and on the other hand households with land get help when the land size is large or in harvesting season when they want to collect products in as short as possible a time. Most of the time, the respondents said, coffee harvesting and Enset processing (Kocho, Bulla) in many households are done by male lacking income or landholding and poorer female or widow with small landholdings. Since there are large population of both groups, the labour force participation is increasing in the community. They also added that to add coffee quality, farmers work intensively which requires additional labour force.

Non-farm business activities such as coffee trade, livestock fattening, carpentry, blacksmith work, hand crafts –Kerkaha and Selen, beekeeping and shopping in Adado semi-urban areas, vegetable (cabbage, Kariya, spices for coffee) and fruit (avocado, Gishta, papaya) selling, petty trade activities (spice, salt) are listed by the respondents as the income earning tasks of people besides regular farming. People involve in income earning activities because it is very difficult to support household expenditure with seasonal coffee income, which is uneven depending upon individuals’ land size.

People with smaller land size and those lacking land have no livelihood options except working on non-farm labour activities if they have not migrated to Shakiso (males). Since female cannot go to Shakiso, they highly involve in non-farm activities- Enset processing/ Koscho/. The trend is changing, because young female and widows with small landholding are increasing in number and increasingly participating in labour to finance their expenditure or family expenditure. Male wish to marry therefore they mostly involve in income earning non-farming activities even when also taking part in farming or education. They reported that those Bajaj Motor workers (young) are mostly hired.

They reported that today’s generation, not like elders, are highly motivated to finance their livelihood by earning income through alternative means.

Migration to Shakiso is historically known for Adado youth and adult people who can dig for gold mining. The changes are that very young ones (starting from 13 years) are also moving to Shakiso in non-coffee season. They report that people look at senior migrants, who changed their life style due to mining activities, and follow them. Recently, school age youth are also migrating, which is unusual when compared to a decade ago. They categorise that migration to Shakiso is both seasonal and long-term depending upon the individual’s interest. Those having coffee production, or interested in coffee trade return during coffee season while those lacking land or not interested in trading are staying a longer time in Shakiso till they earn an income that can support them to engage in a planned activity after returning - mostly marriage, land contract, house making with iron sheet, etc. They reported that they have no information about migration to other places except Shakiso, Taro (farming), Bule or Dilla.

### Women’s interviews

There is a decrease in the productivity of enset trees. There is a disease called *wo-elo* which is hindering the growth of enset plant. The disease started in 1998EC and it is destroying the enset. It makes the enset leaves to get dry and eventually the whole enset gets dry. The enset is then uprooted and thrown away to a place where there is no enset because it will contaminate others. So far there is no solution other than planting new Enset. The disease is spread all over Adado. The community appealed but the agriculture office did not give them any solution. The land also is not as good as before to grow enset. Now a days enset does not grow well and it takes more time to grow.

People grow enset as main source of food. The other crop is maize and there is no change with that but there is decrease in the production of maize. In 2000EC there were bad seeds of maize from Awassa and all maize plants dried, there was no production. There was the same case in 2004EC. There is general decrease in the production of maize. So far the agriculture office has not brought any solution.

There is no irrigation in the area. The agriculture office is introducing vegetables to the community since 2003EC and people are accepting . There are vegetables including beet root, cabbage and caulis but the community grow through rain and fetching water from nearby rivers and springs. The vegetables produced are mostly used for own consumption.

There is an increase in the total production of enset for subsistence because of the increasing number of family members and yet there is no added land. People are planting more enset but when comparing the production of one enset tree with the production in the past, productivity is decreasing. People even related this as being an indicator of decreasing soil fertility. It is also due to the presence of an enset illness.

There is increase in labour on smallholdings because there are more family members who work on small plots of land. There is scarcity of land so people are forced to use what they already have.

The involvement of community members in non-farm business is increasing because the number of people who have no land is increasing. Young people also go to school and when they fail to attain higher education they prefer to be engaged in business. Involvement in daily labour, selling tea and petty trading is increasing. Seasonal migration to Shakiso for male has increased. They usually come back during coffee harvest season. In Shakiso there is gold mining and people from Adado work there as daily labourers. More young people are migrating than before because there is better information exchange. Students completing 10th grade migrate because there is no land and no livelihood option in Adado. Yes Most of the young men migrate in Ginbot. Some of them come back in Meskerem to celebrate new year holiday. In Hidar most of them come to Adado to harvest coffee.

The non-farm labour in Adado for women is to make Kocho for others.

Longer term migration is not common. Only some people who migrated to Shakiso in early times, bought or rented land and they are staying there. Those young men who are migrating now mostly stay for a short time because they cannot buy land and settle there. At this time land is expensive. There are about 15 people who are able to lead a settled life in Shakiso.

Two men have been from Ethiopia to South Africa. Now they are back .There is no one else who is living abroad.

They migrated to South Africa in 2000EC and they came back with improvement in their life.

## Sources of cash from agriculture

### Men’s interviews

In the community, coffee is the major source of cash from agriculture. Production and price of coffee have been changed. Production is improved since the farmers are using coffee seedlings produced in their land, which is suitable to the area. Compost is suitable to enhance tasty coffee production when compared to inorganic fertilisers. Price of coffee in international market is directly affecting local markets. Farmers’ attitude towards producing improved coffee is in response to increasing coffee price in the world market. In rare case, people in the community sell *Enset (Kocho*) in the market, otherwise, they consume at home. The by-product of *Kocho*, *Bulea*, is mostly sold in the market at higher price than *Kocho. Kocho*, is also sold in market. The community members do not consider *Kocho* as cash crop. Maize is also produced in the area, but it is not much and not considered as cash crop. The area is very suitable to produce cereals, but land shortage is a constraint. Root crops like *Boye* and *Godare are* produced, but it is not considered as cash crop or not sufficient to supply the market. Vegetables like cabbage are commonly produced in the community, but it is not considered as cash crop. Avocado is a common fruit produced in the community, but it is not at all considered as cash crop. Since the community is 95% protestant, it is not acceptable to produce or consume as well as sell chat in the market. Spices to drink with coffee leaves are mostly planted as vegetables. Households use dried coffee leaf powder for drinking. It is very common in all Southern Ethiopia. It is alternatively used with coffee seeds. Sometimes people consider that this coffee leaf drink has a medication effect for malaria, hookworms and other stomach-ache. This is not known for other part of Ethiopia. Eucalyptus is available, but it is not produced much due to its effect on coffee plant. However, it is becoming very expensive. The community is not livestock producer since there is no land for grazing. However, skins and hides are sold to buyers in the community. Skins and hides are getting expensive due to the national market’s effect on local markets. Meat, milk and butter are also not intended to gain cash, but they are consumed at household level. Honey is produced in the community and its price is also improved. Its production is directly linked to the flowering season of coffee. DA s introduced a new bee keeping method, which is suitable to catch honey bees as well as in harvesting of honey. People are now knowledgeable on the importance of honey due to its increasing demand in local or other market places. Egg is becoming expensive because people themselves consume as well as there are traders buying at higher prices compared to the past.

In the discussion, the respondents remarked that the community is famous for coffee as its one and sole cash crop. All the remaining consumables and non-consumables are not as significant as to categorise them into cash crops.

Finally, price and productivity changes for coffee crop are remarkable, which is caused by an increasing demand for it by domestic as well as in international markets.

The amount of kocho that people sell at market has decreased. This is because of less production due to enset disease. The other reason is scarcity of land so people are using kocho to feed their family. The price of kocho has increased by a lot. Now kocho is not easily available.

There is no production of maize because of bad seeds so there is less maize on the market. The current maize production is not enough even to feed household members.

There is better production of beans so people are selling more. It is becoming a good source of income. The price is getting higher so it is good for those who sell for others.

Potatoes are not produced in Adado because there is a worm that destroys it.

There is root plant called boyena which looks like potatoes. They produce it like potatoes. There is more production of boyena because people are using compost .People are producing and selling more boyena.

There is increase in the production of vegetables because of compost .They produce beet root, tomatoes, cauli and carrot. More is produced than in earlier times, but only a few people sell vegetables.

There is no change regarding fruits as source of cash to the community. Avocado and banana are source of cash for the community.

There is no spice as source of cash and there is no change since the past.

There is better production of coffee. The agriculture office is supporting a lot to increase the production coffee. There are better coffee seeds and seedlings at the agriculture office. The use of compost is contributing a lot to boost coffee production. The provision of coffee seedlings started in 2000EC. They are planting new coffee seedlings but of the same type. The use of compost for coffee also started in 2000EC.The price of coffee is decreasing .

There are about 40 people who are producing and getting income from chat. The involvement of people in chat production has increased. Five years ago there were fewer people involved in producing chat; now their number is increasing because chat is highly demanded. The price of chat is increasing and it is sold at higher price.

Some people use eucalyptus trees as source of cash. There is no big change because the agriculture office is advising people not to plant eucalyptus because it dries land. There are cases where by neighbours do not allow planting of eucalyptus trees.

More people are involved in selling meat by bringing it from other areas. They usually bring meat from other places. Selling meat a source of cash has decreased because of scarcity of land to keep livestock. The demand for meat varies seasonally, it increases during coffee harvest.

Milk and butter are not used as source of cash in Adado and there is no change in this regard. There is scarcity of land to rear animals. There is no grazing land. People bring milk from Bule. A long time ago in 1984EC there used to be production of butter and milk; now it is stopped because of shortage of land.

Honey is produced using traditional beehives for own use, not for sale. There is no change in honey production. (Other informants told the other RO about a few people involved in selling honey. It needs to be checked how prevalent this is during the next fieldwork).

Eggs are used as source of income by a few people and there is no change through time.

There are people who get income by selling hides on holidays. There is no change through time.

People get income by selling avocado, banana, *gishta* and pitches. The quantity of avocado, banana and *gishta* that people are selling at market is increasing. As people got to know the benefits of fruits as source of income they are planting more fruit trees. Peaches are produced in small amounts and there is no increase.

Many people get income by selling *wanza* wood and there is no change because the tree does not grow fast. It takes up to 8 years to grow well.

### Women’s interviews

There is increase in the price of Enset. There is a disease which is affecting some enset plants. The production of enset has decreased because the land is not productive like in the past. In the past enset plant used to grow and get ready for kocho in 3 years’ time. Now it is taking 7-10 years for enset plant to be consumed. Kocho and bula are food types produced from enset plant. The price of enset has increased. Women sell kocho as source of income.

People are producing carrot, beetroot, lettuce, caulis and tomatoes in their garden. The change is that more people understand the benefit of planting vegetables and they are using and planting more of them. Vegetables are not source of income because people produce on small plots of land and they use it for consumption. Only a few people take vegetables to the market.

People sell mango avocado, banana, gishta and there is no change.

*Korerima* is a spice that used to be planted by some people in the past. Now people do no longer produce it as source of cash.

Coffee leaves are getting burned due to coffee disease. There is no solution so far. The agriculture DA said that there is no solution. The DA said that the solution is to uproot the coffee plant and throw it away. The production of coffee is reduced because of the disease. This is a common problem for coffee producers in Adado .There are ups and downs in the price of coffee. There are new coffee seeds which give yield in 3 years. It gives better yield when it is planted without mixing it with enset. Only a few people use the new breed. Coffee is important source of cash for many people in Adado.

The production of meat has reduced because landholdings are small and there is less labour available to rear livestock. Farm activities require a lot labour so meat as source of cash is decreasing.

There is no milk production in Adado. The Oromo bring milk at Guji and Bule market. This has been since the past there is no change.

Some people produce honey but it is used for their own consumption not for sale. (See above, need to check). There is no change in the use of honey production as source of cash.

Farmers produce eggs but mostly for their own consumption. Only a few people use eggs as source of cash. In general the production of eggs is getting lower because chicken destroy seedlings and vegetables in backyards. Those people who sell eggs are getting a better income from it than in earlier times.

There is no butter produced in Adado and there is no recent change.

It is not coming to sell hides as source of cash in Adado. People sell hides on holidays and there is no recent change with that but there is increase in the price of hides. There are more hides sold but the sheep come from other places.

There is production of sugarcane and mostly children sell it at Adado and neighbouring kebeles. The production of sugar cane is decreasing because land became scarce and people give priority coffee and enset.

## Off-farm work

### Men

| **Males** | **Agri-cultural servants** | **Agri**  **daily labour** | **Own business** | **Skilled work** | **Regular employment** | **Daily manual labour** | **FFW** | **Other** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Rough proportion of people in the community doing this work (in reality these are number of people/shops) | 100 (0.185) | 150 (0.278) | 200 (0.37) | 50 (0.092) | 30 (0.055) | 10 (0.018) | 0 |  |
| Changes since 2008 | increase | increase | increase | increase | Increase | increase | 0 |  |

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### Women

|  | **Agri-cultural servants** | **Agri daily labour** | **Own business** | **Skilled work** | **Regular employ-ment** | **Daily manual labour** | **FFW** | **Other** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Rough proportion of people in the community doing this work | 0 | 10% | 25% | 5% | 2% | 10% | 0 | 0 |
| Changes since 2008 | No change | Decreasing because no change. | Increasing because of land scarcity | No change | No change | Decreasing because of migration. | No change | No change |

In agriculture labour women work and stop when they get money. Their involvement in agriculture is decreasing because they collect money and use it to set up their own business.

The involvement of woman in own business has increased due to the increase in living costs. Nowadays it is not easy to depend on agriculture like before.

## Migration

Three adult men in a group sit for discussion on migration trends in Adado. To open the discussion, questions were forwarded: Do people migrate from Adado to other rural or urban areas? If there is migration in the community, have you noticed how long they stay where they migrated to?

All agreed that migration to Shakiso for gold mining is very common for youth and adult male in Adado. Other places for migration are not as common. They also added that a few stay for long period, others move seasonally to Shakiso. Those permanent migrants stay for years. However, seasonal migrants stay for a few months, when the season is keremt and there is no employment opportunity in the community. They come back to Adado for the coffee harvesting season. They also mentioned that seasonal migrants including youth and adults are not less than 100 a year. The respondents reported that youth and urban migration including those in schooling age is increasing through time. They were asked the reasons for this increasing trend. They witness that youth are facing land shortage in the community, therefore, they seek jobs. There are also individuals returned from migration whose success motivates many youth in the community to follow the same path. Many youth drop out from school to migrate to Shakiso.

There are a few rare cases of migration to Taro, Solamo and Wamana to get employed in farming activities. In these places, there is fertile land sufficient to accommodate new comers. Therefore, a few adults interested to work in farming migrate to these places. Mostly, this migration is not short or seasonal. It takes more than a year till harvesting of farm products take place. They report that this migration is also increasing though not comparable to Shakiso. The reason, among others, is that it depends upon the interest of individuals to work on farming, the availability of land, and the negotiation of two parties to engage into contractual agreements.

The respondents have no knowledge about international migrants in the community. Thus, the discussion is continued on local migration to urban areas such as Dilla, Bule or Hawassa. They mentioned that people prefer to migrate to Shakiso because the returns are perceived better when compared to other places.

The discussion continued on the issue of remittances. They have no information on international migration, however, they know better about migration to Shakiso, Taro, Solamo or Wamana areas. When migrants return from Shakiso, those successful ones come up with many changes in their family and personal livelihood. For example, they make iron sheet roofed home for their families, form their own family with better wedding ceremony, and support their parents in asset building. Those interested to trade use their money for initial capital to launch their own business such as Kiosk shop, or coffee trade. Recently, the youth try to buy Bajaj Motors for renting in the community as one of transportation means to travel to Bule or neighbour PAs.

Migrants to agricultural areas take a longer time before returning. However, the benefit is that they involve in share cropping for a few years. They collect income by producing and selling the farm products. Mostly, migrants involving in farming activities form their independent life there if not yet married. Those married may shift to those places (longer-term or permanent) since there is no land shortage in the area when compared to Adado.

In the discussion, a few points are disappointing. Those male youth of school or childhood age are also migrating to Shakiso. The school administration, students’ families and the school committee are facing this problem, at present. From the discussion, we learned that male youth migration to Shakiso is due to both pull and push factors. Successful senior returnee migrants create aspiration to prosperity for their fellows. This is pulling many male youth to Shakiso from Adado community. Land shortage made the youth unwilling to stay long in the community as it is hopeless, and this is also further challenged by density of population. The discussants predicted that there will be an increasing trend of youth and child migration to Shakiso for the reasons mentioned above.

Thus, migration to gold mining is significant. In the last ten years it has been increasing in non-coffee season (at least 4 months) and has been accommodating more than 100 youth and children per year.

## Inflation

### Men’s interviews

In this sub-section, discussion is opened with introducing a simple question like how the prices for goods and services people buy for consumption and individuals sell for income earning in the market are changing. Each item was taken to see the price changes in the last five years. Farmers in the community use improved maize seed, but it’s not allowed to use inorganic fertiliser, to preserve natural taste of Forest coffee. Thus, the farmers face expensive price for improved seeds or seedlings. They estimate that farming input prices more than doubled. They witnessed that ox is very expensive at present. The discussants raised the case of recent AGP project orientation to explain how far ox is expensive when compared to previous years. The AGP is promoting an approach whereby 13 people should form a group to take 13,000.00 Birr for ox fattening. Many of the community members hate the proposal, because the money is very small and not sufficient to buy one big ox. In farming the community does not use ox because they want to protect the roots of coffee and Enset, which would be damaged if ploughed with oxen.

The area is also better for sheep production. In the same manner, they explain that sheep price more than tripled when compared to even three years ago.

Meanwhile, one of the discussants (elder) said that no item remained at the same price as five years ago if you ask the price for each item in the community. They said that at present, housing is a roof covered with corrugated iron sheet with at least a separate family bed room from the rooms for cattle and chicken. Cabbage (plus Kocho) is not sufficient for one meal if purchased for 8 Birr for a large family size. The same amount was purchased for three times less five years ago. Bajaj motors transport from Adado to Basura (neighbour PA) take 30 Birr for a trip. They take 100-130 Birr to transport a person to Dilla town. This transportation means is new to the community; however, it is so expensive. If a farmer wants to hire one labourer for a day in coffee harvesting season, they ask a daily wage not less than 30-50 Birr per day. The same type of labour took 5-10 birr per day five years ago.

The respondents do not highlight much change with health or education fees. However, they mentioned that exercise paper for a student attending primary school costs a family about 80-100 Birr. This is very expensive when compared to a decade ago; this amount was sufficient to buy all stationary items for at least two pupils attending primary school.

A specific question was also posed to the respondents. The community members are known for manual farming with tools farming tools mostly prepared by those blacksmiths in the community. They mentioned that the prices have increased for their products due to expensiveness of steal bought from Dilla town.

### Women’s interviews

In general there is increase of price for all items on the market. The price increase did not come at once but steadily. As for the effects of inflation since 2008 GC, there is huge increase in the price of improved seeds of maize, barley and beans. The price of fertiliser has increased a lot from 200birr in 2008GC to 1500birr in 2013GC. The price increase makes people not to use fertiliser. There is no pesticide and it has never been in the area. Since 2008GC the price of ox has increased from 2,000birr to 15,000birr (for a best ox). Since 2008GC there is increase in the price of sheep from 500birr to 2,000birr.

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| --- | --- | --- | --- | --- |
| **SN** | **Item** | **Price in 2008 in birr** | **Price in 2013 in birr** | **Remark** |
| 1 | Fertiliser | 200 | 1500 | The same amount |
| 2 | Ox | 2000 | 15,000 | Best ox |
| 3 | sheep | 500 | 2000 | 1 count |
| 4 | goat | 200 | 1200 | 1 count |
| 5 | Chicken | 50 | 150 | 1 count |
| 6 | Maize | 10 | 25 | The same amount |
| 7 | beans | 1 | 10 | The same amount |
| 8 | Barley | 0.50cents | 5 | The same amount |
| 9 | Coffee | 15 | 40 | 1kg |
| 10 | Oil( 5 litre) | 10 | 29 | 5 litre) |
| 11 | Salt | 2 | 6 | The same amount |
| 12 | Sugar | 12 | 38 | 1kg |
| 13 | Kocho(one *chinet*) | 50 | 200 | 1 *chinet(load)* |
| 14 | glass | 3 | 10 | 1 piece |
| 15 | Transport Dilla Bule | 4 | 20 | 1 trip |
| 16 | Wage rate | 2.50 | 15 | Per day |
| 17 | Exercise book | 1.50 | 5 | 1 piece |
| 18 | pen | 1.25 | 4 | 1 piece |

In general the price of potatoes and vegetables has doubled. There was no house rent in 2008GC. Now the house rent price for one room is 100 birr. There is increase in health fees but it is only slight increase. In 2008GC there was no school fee; now there is 20 birr school fee. The price of pen and note books has increased highly. There is huge increase in the price of clothes and shoes. There are also variety of fashion shoes and clothes.

## Drinking water

People are using water from various sources (piped water, springs and river). They consider the water from the river as potable as it doesn’t cause them any serious illness.

In 2008GC there were 3 hand pump water and community members used to get water from there but it has been one year since they stopped functioning. Only one was left functioning. Now water is diverted from a mountain and there are 6 new piped water points which started to function in 2013GC. This has started to give service to the community this week (2013). The newly constructed water points are not yet inaugurated but people are using them. So compared to 2008 GC the number of people using drinking water from springs and streams has decreased a lot because new piped water points are opened recently. The recent change is the new piped water points. Still, those people who live near streams and the river use water from these. People who are using pipes water are those who live near these water points.

There is no use of private wells as source of potable water. Now the number of wells is increasing because DA advised people to grow vegetables but is not used for drinking.

There is no use of communal wells in the community and there is no change since 2008GC.

There is a reservoir to keep water from a spring, constructed with cement. It was not there before 2008GC.

People use roof catchment method during the raining season and there is no difference with that – it was done in 2008GC.

There has never been use bottled water at all.

In 2001EC there was cholera. Now some people use wuha agar (chemical to treat water) to medicate their water. People started to use wuha agar after the incidence of cholera in the community. The government gave lesson to the community to use wuha agar when they drink river water.

People get river water easily but it is not clean. Most people use it as it is and so far there is no serious illness or health problem other than the one which happened in 2001EC. Now the problem is solved with the coming of the water pipes.

## Farming technology - NA

## Irrigation

There is no practice of irrigation in the community and there is no irrigation techniques of gravity fed irrigation, ditches, pumps and trickle/drip irrigation. There is no pond or water harvest. Water wells are introduced in 2005EC by the DA and about 10 people are using water wells to grow vegetable.

## Other technology

The use of mobile phone started in 2000EC. It was first used by government health workers and teachers. After that the community also began. Currently there are more than 200 people who are using mobile phone. In a family he mother, the father and children can own mobile phones. People do not use the mobile phone for internet.

There is no bajaj in Adado.

There are motor bikes in Adado. It was introduced in2004EC. First it was used by the agriculture and health office workers. There are 4 motorbikes owned by community members. They use the motor bikes as source of income. There is one in the health office.

## Domestic technologies

### Men’s interviews

In the community, there are no grain mills, improved cooking fuel, improved stoves, and wooden cupboards or they use dung/mud to prepare it. Almost all households own utensils made from plastic, aluminium as well as metal. These items were introduced to the community a decade ago. They mention that people engaged in trading activities used to use them in their homes. Many followed to use them. They said that Jerricans were used even earlier than other items. At present, it is almost not possible to find a household not owning at least some items made from plastic, aluminium or metal in their home. Television is used by Adado semi-urban area dwellers and in a smaller number of richer household homes in the rural part. This was introduced by Adado businesspeople. People started to use TV when electrification started in Adado. Health centre distributed bed nets to all households in the community.

In follow-up question introduced to a few households, there are new domestic technologies like preferring bee keeping hives similar to the ones distributed by DAs , *Selen* for bedding, sits made from *Kerkaha*, and also others.

### Women’s interviews

There is no grain mill in Adado. It is because the staple food is kocho which does not need grinding to be processed.

People use fuel wood for cooking there is no change through time.

There is no use of improved ovens.

There is the use of kitchen cup boards made from wood. Health extension introduced that kitchen cup boards to the community. It was introduced in 2000EC. Almost all people in Adado have locally made kitchen cupboards.

The use of plastic and metal materials has increased. The use of metal and plastic utensils has started a long time ago, more than ten years. People started to buy them when they saw them in Bule market. All people in Adado use metal and plastic utensils.

TV came to the community in 2000EC. People have TV because they have capacity and because there is electricity. There are 30 people who have TV. 20 of them are in Adado town, the others in different areas (the respondents have counted the TV owners one by one).

DVD came to the community in 2002EC. 40 people have DVD. Out of these 20 are in town, the others in rural areas. (They counted them one by one). DVD players also exist within a tape.

Satellite receiver dish came to the community in 2003EC and 6 people have satellite receiver dishes. The rich people buy this when they get money and when they see it in urban places.

Tape was introduced in 2000EC. There are about 200 people who have tape. For all the electronics materials people buy when they have financial capacity but mainly they are influenced by materials available in urban areas.

There are about 10 households who bought bed net from the market and use it as curtain to prevent fleas and mosquitoes. People bought bed net when they saw them on the market. Normally there is no malaria in Adado but malaria has started due to climate change and maize in 2004EC. There are also a few people who got malaria from other places.

People are using thermos. Thermos came in 2003GC. A majority use thermos.

## Weather and climate

*Ago-forestry and the climate mitigation potential*

Adado is a place where agro-forestry is the most important livelihood means of the community. The agro-forestry is a double advantage in the community. Coffee is a commercial crop and enset is the subsistence crop. Farmers use their indigenous knowledge to protect their coffee plants by using other shading trees like Jenifer forest and other local trees with broad leaves. This composition makes up the agro-forestry of Adado a place of “green industry” for the community. This has also a climate mitigation advantage in the area. Even though it is not scientifically measured, Adado’s agro-forestry has enough carbon sequestration capacity to absorb the carbon released by the agricultural and domestic activities of the community. It is a potential area for smallholder carbon trade.