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

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## Government employees

### Kebele manager

It has been more than five years since the manager started to work in the position of kebele manger. He started to work as a manager in 2000EC. He does not have tangible plan to leave the work but he wishes to go to the woreda level if he gets the chance to work at woreda capital Bule. The kebele manager is from Adado. He has completed 10th grade at Dilla high school. What he enjoys about the job is he took training on good governance and he is applying what he has learned. He enjoys serving the community in the knowledge he has gained in the training. He got training on good governance for 2 months and he is enjoying working on a related job.

The general problems that he faces in his job are sometimes when meetings are called to discuss on different issues the community members do not attend meetings. This creates delay in what he does. Sometimes the kebele leaders also do not come on time. There is a serious problem with punctuality in the administration and in the community. The manager is accountable to the kebele administrator.

There are 10 committees in Adado kebele: rural land committee, health committee, water committee, good governance committee, Appeal hearing committee, education committee, justice committee, Inspection team committee, peace committee and development committee.

The cabinet members from sector offices meet with concerned bodies sectors but they are accountable to the wereda. The cabinet sector members communicate with their respective committees. Twice a month cabinet members meet and discuss on all development issues. And the committee members come when they are asked to come. The committee members come to kebele and the kebele goes to the committee. In practice there is no regular meeting with most of the above mentioned committees.

Reports from committees are organised by the manager and go to wereda as kebele reports. Some of them report directly. By rule the kebele leader is party leader.

**Organisation of Party in Adado kebele**

Chair person

Cashier

Secretary

Vice Chair person

13 Cells (7-40 members each)

1.Chair person

2.Vice chair person

3.Secretary

4.Cashier

Development teams differ from party organisations as they are concerned only with development.

There are three ketenes in Adado.

Adado Kebele

Ketena (3)

Development teams (13)

1-5

The 1-5 groups includes male and female groups.

Men are organised in development teams and they use the teams to perform various activities in collaboration. They do public works like road pavement, bridge work, spring cleaning and latrine construction. They also do their personal farm activities like coffee harvesting in team.

The development team members attend agricultural lessons in the team, they grow vegetable and share experience from one another. The development agent use this structure of the development team and 1-5 to go house to house and give them education. The DAs also demonstrate different things like the use of honey beehives, how to fatten bulls and compost preparation.

The Development Agents teach the Development Team leaders how to grow coffee and enset seedlings.

The women development teams and 1-5 groups are used to implement development activities in health and agriculture. Health extension workers use women development teams to increase the awareness of the community on delivery at health center, making antenatal care, family planning service use, hygiene and sanitation, nutritional screening of children, polio campaign, latrine construction. Women in development teams grow vegetable with the help of the DA..

There is good kebele-wereda linkage. The wereda town Bule is near to Adado which makes the kebele to have easier contact with the wereda. Government workers from the wereda come to see some activities in the kebele and the kebele administrator and other government workers go to the wereda for trainings and meetings. The kebele easily gets new information and new way of doing things in development interventions.

The kebele council has 200 members and out of these 50 are women. The kebele council makes agenda on current pressing issues in the community and discusses on it. They send reports to wereda council.

The manager has communication with the chairman of the kebele. They discuss on the manager’s daily activities. The manager and the chairperson facilitate meetings in the community. The chair and the manager go to the community through development teams in order to inform the community about new message from wereda. The manager has good relationship with the community. He advices the community to participate in new development interventions that the government brings to it.

The existing management structure is good so he does not suggest for any better management structure.

### Development Agents and vet

Farming in the community

The interview was done with only the livestock DA .The other crop DA was not in the community because he was attending training. There is no NRM DA. There was someone but he got moved to other place and no one is replacing him in this position.

The terrain has sloppy areas that are being used to grow coffee and enset. The sloppy terrain is affected by erosion from water. The fact that the sloppy terrains like other terrains are covered by coffee and enset prevent from doing conservation activities but it is also good as the coffee and enset are acting like trees that would be planted to conserve the soil.

The type of soil in Adado is called loam clay. It is a good type of soil so there is no problem in agriculture caused by the soil type. The soil is being eroded with water and the fertility is decreasing. In the past plants used to grow fast but now less so.

There is no problem to agriculture caused by the ecosystem and watershed. Watershed is divided based on landscape to biologically conserve (meaning planting coffee and enset).

Most of the farm land was covered with enset but when the price of coffee increased they replaced enset by coffee plants and coffee got hit by cholera.

There is slight change in the climate of Adado. There is fluctuation in the rainy seasons. Unseasonal rain come when it is not wanted for agricultural activities and damage coffee. For example the current rain (during the study period) is unseasonal. Now the coffee trees have blooming flowers and if the rain continues for long the coffee flowers will be turned in to leaves.

There is no problem that is caused to livestock by the terrain, soil type, ecosystem, watershed and climate. The number of livestock is small due to shortage of land and because land is occupied throughout the year by coffee and enset plants.

Adado is the second most populated kebele in Bule woreda. Shortage of fodder is also another reason for the low involvement of people in livestock rearing. For some people they have no land to grow vegetables because their land is occupied by enset and coffee.

The agricultural extension program

Crops that are given focus on the agricultural extension programme are maize, beans and barley. Farmers are advised to grow these crops in places that are not used to grow enset and coffee.

The DA uses various ways to give advice and demonstration to the farmers. He works with the kebele administration when he has message to pass to the community. He makes the kebele leaders to inform the community .The kebele leaders first call leaders of 1-5 and inform them about new things from the DA to be passed to the community.

There are development teams having 20-40 members and below them there are 1-5 teams. Successful and model farmers usually are good in accepting new things so when there is a new technology to be given to the community the model and successful farmers are chosen to implement the new technology first and they are used as demonstration. If there is something to be given freely the model and successful farmers are given priority.

There are trainings that are given for selected community members. Different trainings are given at Adado, at wereda level and at zonal (Gedeo) level. Men and women are given the chance to be trained but for the training the model farmers are given priority.

Farmers are made to share experience among themselves. When the DA teaches about the importance of growing vegetables he makes the community to visit the garden of those who have grown vegetables in a good way. A person with good experience also comes to meetings and he explain his experience to the community attending the meeting.

There is no FTC at Adado kebele.

The DA uses farmers’ land to demonstration for example how to sow barley and beans in a row. He uses farmers who perform better and who are willing to give their land for demonstration. The DA makes other farmers to see how to grow barley and beans in rows.

The DA sometimes uses general meetings to teach the community on agricultural extension program.

Woreda officials from all sectors come to Adado and communicate with community members of Adado to add on what the DA is doing. Supervisors from woreda also come to Adado and advise the community to implement the teachings of the agriculture office and increase their production.

The best method from the above mentioned ways to apply agricultural extension programme is experience sharing because farmers tend to apply on their own when they practically see things done by other people in the community.

In order of importance first experience sharing, second demonstration on farmers’ land, third using development teams and 1-5 teams, fourth working with model farmers, fifth training, sixth general meetings and last talk by woreda officials.

Most of the time the DAs work with men in a family but they also give advice to female-headed households. When they meet face to face they advise to use all family labour to both household types. Sometimes messages go to women through their husbands. In most cases husbands are invited in meetings.

Production

The DA does not give advice on equipment because the woreda does not have plan to introduce any new equipment to the community. There are materials at woreda but the woreda has a problem is how to distribute it. This problem is caused by poor management at woreda level.

The DA advises the community on how to use various production techniques that boost production. He advises them to plant in line, to use fertiliser for maize, about intercropping using beans and haricot beans, to sow less seeds in a given area and produce more. He advises them to use a given land to grow various crops like coffee, enset, haricot beans and cabbage together with maize.

Inputs

The government provides fertiliser, coffee seeds, coffee seedlings and improved maize seeds.

There is no pesticide and no weed killer. Weed- killers are not also advised because farmers will not weed and farmers will become dependent on the weed-killer.

When the improved seeds and fertilisers come they are stored at the kebele and it is given to the community with cash payment. There is no credit. There used to be credit before 2004EC. The proportion of farmers who access inputs on cash are 5%.Thsoe who can access better agricultural inputs are the richer farmers.

The absence of credit for agricultural inputs is making many farmers not to access better inputs due to financial constraints. Farmers are using local seeds because improved seeds are extremely expensive for them and as a result they are producing less.

There are illegal ways to get fertiliser on the market but it is not common. It is cheaper but does not have well written expiry date. Those farmers who have no financial capacity try to buy fertiliser illegally but it is not easy to get it in this way because it is distributed only by the government.

There is no other input like tractor provided by the government .The landscape is not suitable to use tractors.

Sale of outputs

The DA is not involved in helping the farmers sell their outputs because for coffee there is the Union in Adado. In the case of maize it is highly demanded and has no market problem.

There are no market problems in the products from the farmers.

Farmers use of agricultural extension services

The provision of coffee seeds and coffee seedlings is popular in the community. Coffee seeds are given for free but seedlings with payment. Now many households are growing their own coffee seedlings.

Farmers are refusing to take improved maize seeds because they were not productive for three consecutive years. At this time the farmers are not willing to accept the improved maize seeds but the DA is convincing them to use the improved maize and some people still produce maize.

The farmers are suspicious with the improved maize seeds because they bought it with a lot of money but they did not get good yield.

The response that farmers have in refusing the maize seeds is similar: they refuse because it does not give them good yield when it is supposed to give much more yield.

What the farmers are successfully producing but which is not included in the agricultural extension programme is enset. Enset serves as staple food throughout the year and some of it is sold.

There is no other crop with considerable potential and which is not included in the agricultural extension group.

As a spice ginger can be planted under coffee trees and can be a good source of income for farmers. It is not included in the extension advice given to farmers but the DA interviewed suggested that it has a good potential for the future.

Livestock extension programme

The main focus of the livestock and veterinary service programme is advice on fattening bulls and rearing sheep. There is vaccination service for livestock.

The ways that livestock extension programme and vet services are delivered to the community is similar to extension services on farming. Development teams and 1-5 teams are used to teach people on the benefit of rearing livestock and others. Sometimes trainings are given to people on rearing livestock and related things. Working with model farmers and successful farmers is used for livestock because those model farmers usually work on new ideas that come on livestock and agriculture in general. Experience sharing like in farming is used for livestock because farmers understand easily when they see other farmers getting benefits. Those who are successful people with livestock rearing share their experience by explaining their experience.

Demonstration on farmers’ livestock holdings and the way they rear and feed animals is used to teach other farmers. General meetings are used to communicate with the community on animal rearing and vaccination. The service on livestock is given to people who have livestock and in general meetings those who do not have are also encouraged to rear livestock. Sometimes woreda officials visit Adado and give lesson to the community in the overall agricultural including livestock.

The best method from the above mentioned ways to make people easily understand and implement teachings on livestock and vet programme is experience sharing. The idea is the same as for farming, because farmers do not accept without making sure that it has benefits.

The ranking of methods in order of importance these days is first experience sharing, second demonstration on farmers’ land, third using development teams and 1-5 teams, fourth working with model farmers, fifth training, sixth general meeting and last talk by woreda officials.

Women also get advice directly from the DAs.

Livestock production

Fodder is given for people fattening animals.

Insemination service is given at Adado by an expert who comes from the woreda.

There is no service that the DA gives on shoat rearing.

Improved breeds of chicken for meat and egg were given to farmers. They took them as a package from the agriculture office (no information as to whether it was on credit or not).

At this time there is nothing given to farmers in relation to beekeeping. They are using traditional beehives. There is no modern beehive in the woreda because the cold climate of the woreda is not suitable for modern beehives. In the past there used to be transitional beehives called Kenya top bar but not anymore. Elsewhere the other RO mentioned that someone in the kebele is making beehives like the Kenya ones, but this informant did not mention this.

Livestock inputs

There is no provision of cattle, shoat and bees. There is provision of chickens, artificial insemination, vaccination and drugs. There is spraying service for sheep. There is no service given by research centres. The services provided are given with cash payment. The proportion of farmers who use the above mentioned services on livestock are 35% because the services are very cheap. There is no alternative that farmers have to get the above mentioned services for livestock and veterinary service.

Sale of livestock outputs

The DA is not involved in selling outputs. Farmers also usually produce for their own so they do not need a huge market. He is not involved in promoting links with larger enterprises involved in the sale or processing of livestock products.

Livestock programmes which are popular in the community are the provision of fodder seeds and of chicken breeds. There is no refusal from farmers on the livestock program.

There is no livestock which farmers are rearing successfully but which is not included in the extension programme. There also is no livestock with considerable potential.

Role of private initiatives in local livestock farming

There are some innovative farmers in the community. They innovate when they do things in their own way or when they observe and then they can make things in a creative way.

One innovative way in growing seedlings of coffee is that seedlings grow better under shade so it needs sticks standing high to put a cover of dry leaves. On the other hand haricot beans need a stand to grow better. Usually people grow coffee seedlings and haricot beans on separate plots of land but one of the innovative farmers used the same plot of land to grow coffee seedlings and haricot beans. He got the haricot beans growing on the stand for coffee seedlings that should be covered with leaves to shade the coffee plants.

Another innovation is also about growing coffee seedlings. Farmers are using the area around enset to grow coffee. The coffee will get shade from the enset plants and land is used efficiently. Other farmers are copying from those who have innovated.

There are obstacles in implementing the agricultural extension service programme. The plan is made from the woreda and sometimes they do not take the environment of the area into consideration.

The planning is made from top (woreda) to kebele and the woreda makes an ambitious plan that cannot practically be implemented within one year time. Planning should be made by making assessment on the ground.

While providing inputs to the community it is better to make them pay half price first and then to make them pay after they harvest their production. For example the price of improved maize seeds is very high.

The management problems that are at woreda level should be solved.

### Health Extension Workers

The RO interviewed only one health extension worker because the other was on maternity leave.

Health extension packages

The most popular health extension packages in the community are latrine, family planning, antenatal care, immunisation and hygiene and sanitation.

Latrine use is popular because they got awareness that the use of latrine prevents people from communicable diseases.

Family planning service is popular in the community and there is big demand in the community to reduce their family size. In the past women used to experience shortage of food and bleeding during delivery when they bear many children. Women used to face difficulty to involve in trading due to frequent pregnancy and child birth, now they space and limit their children and they can engage in trading themselves and get income.

Antenatal care is popular in the community. Awareness raising lessons are given to the community to make ANC and they have accepted that. Women want to know the position of their baby and they get information and education at HC. Pregnant women are informed about danger signs. Pregnant women are also told about this during house visits and meetings.

There is resistance in avoiding traditional harmful practices. The community members are continuing to practice cutting uvula and pulling milk teeth. These two are still widely practiced among the community even though lessons are given against it. The reason for the community not stopping cutting of uvula and pulling milk teeth is because it is deeply rooted in the culture.

The success that the HEW has is vaccination. There is strong follow-up through 1-5 and development teams.

The least popular health extension package is delivery at health centre. Women are good in making follow-ups before delivery and they have enough information about where to deliver but there is problem in practice. Majority of pregnant women deliver at their house not in health centre. There are teachings but there is a difficulty to accept that. The 1-5 teams and nurses also teach to community level but there is no satisfactory change. The reason is they stick to the tradition. Sometimes there is disagreement between the husband and wife as to where the wife delivers.

Sometimes when the wife is willing to deliver at health centre her husband refuses; sometimes both refuse to go to health centre. Their justification for not going to health facility for delivery is the experience of their mothers in the past. They say that in the past their mothers were safe when they delivered at home.

The main problem that the health extension worker is facing while doing her job is people do not easily accept and implement the health extension programme packages. There are more than 1000 households and she is the only HEW who works in Adado kebele .She started to work in Adado in 2002EC. At that time she was working alone. The other health extension worker was absent due to illness and now she is on maternity leave. There is high workload to make the house to house visits and compile reports for the health centre. When she is engaged in report compiling the main work of implementing health extension packages lags behind.

There is regular supply of vaccine. There is no malaria in Adado.

Most men who are in kebele management are supportive of all her activities. They assist her in giving health information to the community in general meetings. The kebele manager assists the health extension work. The kebele manager once made an unwilling pregnant woman to deliver at health centre by going to her house. The kebele manager supports in everything expected of him. There is a problem with the chair person. When she gives awareness raising sessions and trainings to the community the chair person is invited but he does not come. The chair person is busy but he has to support activities that help the community. There is a vice chairperson of the kebele but he comes to the kebele only once or twice in a month. Men in the community are generally supportive of the health extension programme.

The health extension worker thinks that targeting woman is the best way to deliver the programme because the health extension is a woman and when the targeted people are also women they are free and easy to communicate. Sometimes women are not free to talk to male nurses at HC and ask information to the health extension worker. The other reason that targeting women makes best sense to deliver the programme is that women are more willing to implement what they are told to do. The 16 health extension programme packages are designed to use women as a means to deliver the programme.

There are no meetings of women’s organisation in Adado.

The health extension worker uses large meetings of the kebele and other health-specific meetings called by the kebele health workers in order to teach the community and women. The HEW uses the 1-5 groups to teach the community. She uses the health army and it means the 1-5 groups. She also uses the development teams to implement the health extension packages.

There are no health volunteers. She uses leaders from church and from shengo (Aba Gada) and elders to teach the community on health. The HEW uses social networks of equb and iddir to pass information. She uses gatherings on market and at church to pass information when there is campaign.

She uses model families to demonstrate the implementation of the health extension packages. She goes house to house to teach about the health extension programme and to see how they are implementing.

The best is the 1-5 approach. She trains and teaches leaders of 1-5s and the leaders teach their group by demonstrating their implementation. The leaders are those who have better awareness and good acceptance of family planning and latrine use. The leaders of 1-5 are told to fulfil what they miss from the packages; they get lesson from the health extension. Health education given at large meetings is also good because it is easy to reach many people at a time. House to house teaching is very effective but tiresome and it takes a long time to reach a few households.

In order of importance these days the following is rank given by the HEW:

1. 1-5 team
2. Large meetings
3. House to house
4. Social networks (equb and iddir)
5. Working with elders
6. Model families.

The health extension worker has good relationship with the community. She has good acceptance with the community. She only convinces them to do in a friendly way; she does not use harsh words to make them implement what she taught them.

Contraception

Most married women use contraceptives from her. Those girls who are single take contraceptives from the health centre. 60%of women in the community are using contraceptives. Most of those who use contraceptives are married women in the age of 15-35 years. Some do not use contraceptives because of side effects they think are caused by them. They say contraceptive pills cause serious illness so they do not accept it. They say Depo causes too much or no menstruation or makes some people to get thinner and for others to get fatter. Some say depo causes headache.

The contraceptive use has reduced the local birth rate by a lot. In the past mothers used to bear 12 children; now it has reduced to 8 and young adults even further as they have up to 5 children maximum.

The lessons given to the community include giving birth to fewer than 4 children because life is getting expensive.

Maternal death

The government policy for preventing deaths in or soon after labour is to make pregnant women to go to the health centre and to make follow-ups and teachings that she has to come to the health centre. Pregnant women are advised to deliver at health centre. After delivery there is postnatal care for women and their new born infants.

The teachings are going on and the services are given to pregnant women who they go to health centre. But there is a problem in bringing women to deliver at health centre. Women prefer to deliver at their house. The HEW and 1-5 leaders are making pregnant women to make ANC and to deliver and get post-natal care at health centre. There was a problem with some 1-5 leaders who were not making good follow-up with the pregnant mothers. Now the 1-5 leaders are doing better.

The health extension worker is involved in delivery. This year she assisted 5 women.

The current government support for women in child birth is good because it helps to prevent maternal and infant mortality.

The service for mothers and infants is free so it is good for the community but still there is awareness problem that is preventing women from using the health service for them. As a solution, awareness raising lessons should be given to the community. To increase delivery it is good for mothers to provide clothes for the new born baby so that the number of births at HC will increase. It is better if the midwifery is female because some women feel ashamed and intimidated when the health worker is male.

Some women who are given iron supplement put it at home and do not use it because they say that it is a drug so it will kill the infant. For the future it is good if it is given in another form.

Reproductive health services

Women do not have access to any nearby service on fistula. The fistula service is found at Yirgalem and it is very far from Adado. There is no abortion service given at Adado health centre. There is no service on infertility.

When menstruation problem like fluctuation happens women are given contraceptive pills at Adado health centre.

Female circumcision

Female circumcision is not practiced in Gedeo culture and it does not exist at all.

As far as the HEW knows there is no female circumcised in Adado.

The use of the contraception service is the same by younger and adult women. For assisted delivery and ANC, younger women usually are more willing to use the services.

She is targeting all women but giving priority to those who easily accept new things and teachings and these are usually below 35 years old.

### Head teacher of primary school

We have good relationship with the woreda education office. There is one woreda education officer/cabinet member who is assigned to follow up our school. The supervisor is responsible to report to the woreda office about shortages and required interventions to the school when the woreda cabinet members conduct a gimgema session. When there are material and manpower shortages, the woreda decide to allocate resources based on the reports from the school director as well as the supervisor.

In the past, there was a problem to find manpower, but there is no problem at present. Woreda allocates sufficient manpower at the beginning of the budget year. There is no problem to get equipment because the school is generating its own revenue from the farming activities. The woreda education office supplies books equally when there is distribution from the zone/regions.

There is a problem with the library in the school. It is not sufficient because the number of students is increasing over time.

There is a problem from the students’ side. The male students are dropping out when they want to go to Shakiso for gold mining. In some occasions, girls are also dropping out of the school during the coffee season, to trade coffee.

The decline in numeracy and literacy might be true because there is a big difference in the quality of delivery of education. The rural schools are weaker when compared to the urban ones in terms of literacy and numeracy because there is lack of quality education in rural areas. There are infrastructure differences. Urban dwellers have less labour burden compared to rural students. In rural areas, students have a double burden, schooling and supporting their family in farming or other income earning activities. Attitude towards education from both the families and the students is also relatively weaker in rural areas.

This might be true because rural students graduating from college use English language for course works but they do not use it for communication. They use English as one of the subjects in their graduation. Even though the medium of instruction in college is English, there is not much practice in speeches and communication. Since English is the second language, its effective use depends on the student’s interest and practice in English. Teachers are also less likely to enforce the students to use the language in classes.

The level of literacy and numeracy is poor in our school. We have not worked much on it. It depends on the resources and the teachers. Moreover, the students should have an interest to develop their numeracy and literacy. This is usually the weak side of many rural schools. We know that school teachers are the key resources to enhance it.

There is regular pass from one grade to the other. The problem is in grade 10th. Our students attend 10th grade in Bule Woreda School. Many of them sitting for grade 10th exam fail to pass to the preparatory class. It is a matter of offering quality education to students and preparing them for examination. If there is no sufficient preparation, there will be such a result. However, there is no problem in passing grade 8th. Hard work is expected at grade 10th.

There should be a special intervention that promotes literacy in schools. Special attention should be given to rural students. Rural students lack access to other means to develop literacy. There is no extra exposure to literacy trainings. Schools are not well equipped in rural areas.

Children in the community are firmly involving in supporting their family in farming activities. They also involve in income generating activities. This is also aggravated by children themselves. They want to earn their own income to finance their exercise books, clothes and sometimes they also spend for consumables. The trend is increasing in the community. We enforce households to send their children to schools. There is a regular meeting with parents and the kebele administrators regarding the students’ attendance. Thus, attendance is increasing due to active participation of parents in sending their children to school. Households have better awareness about child education. It would still be better to improve the attitude of children to education.

In the community, there are children starting to work at the age of 10. The trend is increasing because they face shortage to finance their expenditures such as exercise books, clothes and others.

This is common for those coming from the poorer families. The richer families do not allow their children to involve in labour activities.

In the kebele, at least, there are more than 30 children trading on market places for income earning activities. They spend part of the income for financing costs of their exercise books, pen and pencils, and clothes. They also give the remaining income for their family.

Changing the school calendar or shift would not be the solution for improving this issue about child labour and impact on schooling activities. There are not enough classrooms in our school so the school practises a shift system. When children attend the school in one shift only, they get spare time for involving in trade, family support or any other activities that demand child labour. But even this does not solve the problem because in Adado there are morning and afternoon sessions for different categories of students. However, all students prefer the morning time for education so as to get the afternoon for other activities. So students who have to come in the afternoon shifts see their business activities affected.

In our school nearly 250 students are in grade 1, aged 7. Nearly 5% pupils in the school are not in the grade which they should be for their age. There are students as old as 20-25 year old at school.

In a class, nearly 95% of students never drop out from school, only 5-6 students drop out in a year.

There is a school committee working on students’ drop outs. They communicate to the family whose child has dropped out from the school. The committee gives the assignment to cell members in order to deal with the child’s drop out. These days, it is easier since we are working jointly with the families of the students.

In our community, there is no unemployment problem for graduates from colleges and universities. We have unmet demand for educated persons at college and university levels. There is some problem for finding job for those who only completed grade 10th.

Still there are options for those stopped education at grade 10th. They can involve in some business activities. They can also pursue their college education in future, in private colleges. There are some grade 10th complete youth in the community. They are expecting some jobs from the government in small and medium scale business form. Others are involved in farming activities. A few went to college studies in private colleges.

In the community, those who complete college diploma can join government work with no challenge. The problem is not severe if the government provides access to business opportunities in the community.

## Government volunteers

### Youth leaders

*There are no female youth leaders.*

UC was a youth leader, but he went to Shakiso. Currently, there is a delegate person, Ato SA, leading the Youth association in the kebele. We discussed the issue with two youths from the community and the leader in a group.

We inherit land from our parents; there is no special land arrangement for youth in the community.

Approximately 25 % of youth who can marry have land ownership in the community. Sometimes, there is a case of land selling in the community.

Many of the youth involve in trading of coffee in the coffee harvesting season. In other seasons, many of the youth go to Shakiso for gold mining business. There are also a few involved in other petty trade. Farming is dominant employment for the youth who are not at school.

There are approximately 72 young men who are not employed in the community.

Women mostly stay home after completing their schooling. Those from the poor families cannot involve in any activity since they have no income to start any small scale trade. Those from better families easily start trade in the community or outside the community.

Those who can finance their college education in the private system go to colleges in Dilla. When compared to the youth male, women have less access to economic opportunities. The young men migrate if there is no economic activity in the community.

Nearly 50 young men went to Shakiso gold mining area in the last 12 months. Most of them are young men who completed 10th grade.

Approximately 15 young women in a year are moving to urban areas for domestic work. They go to Dilla, Bule or any other area where there is household work. These women do not talk about this to anyone, they just seek a job and move to urban areas. In the past it was not common for women to move to other places such as urban areas and seek a job there but these days it is becoming common. Often, they follow someone they know in these places, so that the person connects them with people who seek labour.

We feel that many young people in the community would like to stay if land was available. Since coffee production is good for income earning, young men would like to stay if they have not passed higher education entrance examination.

They have participated in spring and road improvements, tree planting for greening the environment, and teaching the children.

Part of them attend church program, part of them move to market places with their friends/ socialisation, part of them watch ETV in urban area, and part of them play hand ball in school sport field.

However, the ratio of time allocated for these activities is very small. Most of them use their time for supporting their family in farming activities.

Off course, the young men marry and form an independent family if they are at least able to get land from their family. The ones from poorer families do not have a chance to engage into such commitment. Therefore, the young men from poorer families form their own family later.

This affects the young women because there are fewer opportunities to find young men ready to marry. There are many young women who have not married at their age of marriage. This is common for those coming from poorer families as well. This trend will aggravate in the future because family allocation of land is becoming a serious problem.

There is good relationship to the adult generation. Culturally the generations are found to respect each other. There is good social cohesion among all the community members.

The good thing from both the young women and men is that all are interested to involve in economic activities. Just, everyone in the community is seeking means to create jobs.

The problem is lack of resources for the youth to involve in economic activities. Land is expensive resource and business activities are very limited in the community. Public interventions to create a better business environment are weak.

There is no strong structure like Youth association, league or federation in the kebele. There is no sufficient support to strengthen these institutions. The three structures are considered as one in the kebele. There is no such classification. There are around 100 young men registered as members of Youth Association. It is known as Youth Association. The League/Federation is not visible in the kebele. There is no activity observed by the youth association. It is just a structure. Youth are not using the institution.

Any political activity pertaining to the youth is at individual level and not through the institution. Those youths interested to participate in politics can involve into it in common with the other community members.

It would be advantageous for the youth if the youth association/league/federation were effectively functioning. It would help the youth to take part in political activities. Since the kebele office is not much concerned with youth affairs, we are not actively participating - the group stated.

The traditional way of looking at the importance of education has now disappeared. Educated people think better than those involved in other activities. People educated are better in accepting new technologies, new ways of thinking, lifestyle and plans for future change in livelihoods. In the past, people aspired to enhance farming as the only economic opportunity. However, these days educated people are less concerned by farming which is a traditional sector.

Illiteracy is becoming a bad life style in the community. The one who cannot try to speak Amharic in learning process is insulted by his friends. There is exclusion from the same youth if a person is less educated and illiterate.

The youth generation accepted that education is the best means for living a modern life in future.

There is significant difference in a way of thinking between the old and new generations. The youth worries for education, modern way of wearing, love, moving to urban areas, joining university, or forming own business and become richer with trade and business activities.

There is no conflict. In some cases, like youth hair-cut style, households simply comment on it. In the past, asking the family to allocate land before marriage was not common but these days the youth tries to ask land and own it. In this case, if the family has no sufficient land resources and does not agree to give land, there occurs some quarrel.

There is very smooth relationship between the youth generation and the old age.

Young men in the community participate in the religious affairs in many forms. They join the singers’ team in church. They also participate in church works and in some contributions to church. The youth in Muslim religion also take part in religious services. There is strong participation of the youth in their respective religions. There are also a few who do not want to participate in any form of religious activities. They just want to belong to a religious institution as a member. Their parents hate this behaviour of the youth. The male youth are doing this and the same is less likely for women youth. The youth women are better in participation in religious affairs. There is no visible problem in relations between the youth of different religions.

Most of the community’s useful cultures have been inherited by the new generation. They accept their parents’ advice, stories, clan and ethnic features. They also accept their parents’ religion, in many cases. They are happy in respecting the way of culturally celebrated festivals. They respect many of their parents’ culture, except a few. Some cultural heritages are less compatible with modern life. In this case, they may be less interested. For instance, the youth do not like traditional way of selecting a girlfriend by their family. Marrying more than one wife is not accepted by the youth. This was culturally considered as a sign of a high reputation and wealth indication etc.

There is Aba Gada system in the community. The youth actively participating in their religion do not give much attention to the Aba Gada’s super power.

### Development team leader

There are leaders of 1-5 but there is no woman development leader.

BF, aged 57, illiterate and with family size 4, leads one of the Development Teams in the kebele. In our discussion, he shared that he has no other position in the kebele. I am a member of 1-5s and not a leader of cell. There is another person doing it.

He is coordinating the team. He calls the members for meetings, public works and other development activities in the community. Also, the development team leader calls the 1-5s under his supervision for meeting three times a week to discuss the issue of the works and the performance of the team. 1-5s leaders come together and discuss the performance of the different 1-5s members. Public works such as road improvements, school fencing and watershed management are done. We also conduct evaluation of the performance of the work through our gimgema activities.

We carried out many public works in the community. The road in the community is very useful. The internal paths and the main road are improved. School fence is well done. Watershed management is also useful in protecting areas exposed to erosion such as roads side, through ditches. Bridges to cross rivers in the community are in use in the rainy season, when the rivers fill the roads.

In farming seasons, the community team members hate participating in activities. Since the work has no incentive, there are individuals less interested to participate. However, it is compulsory to attend for all the team members. Coordination of the team consumes my personal time. Controlling the team members’ absenteeism is boring. A few people have not accepted the development agenda very well. A few who accepted the development agenda feel bad when there is absenteeism by others. The kebele sends the militia to bring people who are absent from public works to prison. However, the counselling of members is improving the issues happening in 1-5s and among Development Team members.

At the end of every month, Friday for 3-5 hours we meet with the 1-5s leaders.

The 1-5s leaders are also working hard like us. During our meeting, the 1-5s leaders come up with reports of work, gimgema of the 1-5s attendance, and ways of creating model farmers/workers, etc.

The 1-5s and the Development Teams are forced to work by the kebele leaders. This is because there is serious gimgema by kebele higher officials with regard to the performance of 1-5s and the development teams.

### Male 1-5 cell leader

Ato SA, 7th grade complete and aged 45 with 8 family sizes, is one of a 1-5 cell leaders in the community.

He reported that the members work together for the farming activities of the members. The labour revolves to all the 1-5s members in a week. We work for 3 hours a day for a member. The work is done in the morning. In the past, the household worked on its farming activities on its own. These days there is improved farm labour approach in the community. The labour share helps us to complete the job in a very short time.

There is no problem. Everyone is forced to attend this labour sharing works. There is gimgema among us if there is any absenteeism.

The labour share revolves around us until the farming activities are completed for the members.

### Female 1-5 cell leader

The respondent is a woman who is leader of 1-5.

The official role of the woman as a leader of 1-5 is to coordinate the 1-5 group meetings and report her group’s activities. She has meetings with her group members two times a month. The discussions in the 1-5 meetings are about enset planting, coffee planting, maize sowing on the agriculture side. And about health they discuss about hygiene and sanitation, sending pregnant women at the health centre for antenatal care and delivery, child vaccination, and latrine digging. The success is that the 1-5 team members are able to exchange information on agriculture and health.

At coffee harvest time the team members cooperate to harvest coffee in groups which is better than harvesting coffee individually. They also use the 1-5 group for social activities, like in weddings to contribute money and give for those hosting a wedding. When there are mourns the team members contribute money and work together.

Once the team members took coffee seedlings but the DA did not make follow up so their coffee did not grow well.

To implement new things team members are supposed to make visits and implement accordingly what others have done, but there is a problem with this. This is one obstacle she faces. The leaders of 1-5 leaders give report to the health extension workers then the health extension workers give to the health centre then the HC gives to the woreda.

The health extension worker comes to help the leader of 1-5. She was given training for 15 days on 1-5 leadership.

In leading the 1-5 team she did not face any problem so far.

### Woman leader

The respondent is the woman who is said to be leader of the women’s association. But the women’s association in the kebele is not functional. The respondent said that it has been more than a year since she participated in a meeting of the women association. She does not know the number of women association members.

So far there is nothing done on the economic empowerment of women but there is a plan that AGP is going to make women beneficiaries.

There is no land given for women. Women in the community do not inherit and own land. Sometimes fathers give land voluntarily when they are alive. There is no change with regard.

The recent change is that women are being made to equally share land and property during divorce. Still usually women do not take land but are given a compensation estimated to be half of the land she leaves for the husband. The amount of money that women are given on estimation is not enough and it takes a long process. This process of compensating women in this way started five years ago.

There was one case of divorce 5 years ago, which went up to Hawassa to get land estimation. The land was her husband’s. She was given a small amount of money that the respondent does not know well. Compared to the expenditures that the father of the divorced woman had made the estimation given was very small. Her father spent a lot on transportation and other costs. The difference with what is mentioned for this case five years ago is that now getting an estimate can be completed at woreda level but it cannot be completed at kebele level. Now the house, land and everything in the house is estimated and shared between husband and wife. Now women are getting good estimation. Divorce is not common in the community. If a wife gets problem in her marriage she accuses him to get solution before divorce.

During death of a husband the widow has two choices: either to live in the house owning the land and house, or marry another husband. The widow cannot take land and marry another husband.

Marriage for women in the community is usually above 18. There are also cases of girls who marry before being 18 years old. Such underage marriages are not reported because elders solve the cases and after all there is nothing to be done after marriage. If the case is taken to court the husband will be taken to prison and there will be no one who is going to marry the girl. For these reasons the community does not report underage marriages.

Male violence is not a problem in the community and there is nothing being done by the women’s association or the kebele administration.

There is family planning and maternal health care service at the kebele .The services are given at the health centre. Teachings are given by health extension worker and health workers at the health centre. Pregnant women are given advice to deliver at health centre. During pregnancy women are made to make follow-ups by going to the health centre. Women get family planning service easily. HEW taught very well.

There is no practice of abduction and female circumcision. Female circumcision has never been practised but abduction was a culture which does not exist any more.

### Service co-operative leader - none

### Credit organiser

Omo micro finance agent

The name of the credit organisation that the respondent works for in the kebele is Omo microfinance. Omo is the only credit organisation in the kebele; there is no other. There is no RUSACCO or NGO credit.

Local people do not borrow from bank and there is no bank in Adado. There is no service cooperative that provides credit.

The woreda lends money to the community to be used for whatever activity individuals choose. It can be for agricultural activities or non- farm activities. When people ask for a credit their capacity to return back money is assessed and the money is given for them.

The community debt at this moment is 20,000 birr and it is too much. Community members who do not get access to credit by Omo are those who cannot work and return money. Those who have no farming land or house as collaterals also do not get access to credit. Those having no business know-how and those who have not returned back their debt are not also given credit at Omo micro finance. The woreda gives credit through Omo Microfinance.

## Elites

### Leading farmer

The farmer is one of the best coffee as well as enset producers in the community. He reported as follows. When compared to the year 2008, I feel that the production has improved. In the past, I used to produce less coffee. These days I have 3500 coffee trees and 2000 enset crop in 3 hectares of land. I use my own seedlings for both the coffee and the enset, which was not much in the past. I used to buy seedlings from other places, but these days I produce it on my own farm. I faced severe price decline for my coffee on the market. Market for coffee was poor in the last year.

I have 3.5 hectares of land. I use all of it for farming in all seasons. I planted coffee and enset besides some shading trees. I also grow maize in mixing with coffee and enset. There is avocado, mango and Gishta fruit trees on my land. I also grow cabbage for home consumption. Sometimes I also grow Boloke for home consumption.

I have no irrigated land. There is no irrigation access in the community. There is no irrigated land in the community. I also try to grow maize in sharecropping in the community. I have only rain fed agriculture. There is no irrigation access. I have also no leased land, we share land from households in the community. Land is very fertile but very scarce in the community.

I produce coffee, enset, maize, boloke, cabbage, fruits, trees and other root crops for home consumption and for selling to earn some income. Enset and coffee have been expanded in production and productivity because we are giving much attention to both of them. Coffee is very important cash crop and enset is the drought resistant subsistence crop in the community.

My wife supports me in farming activities. She does not produce independently because I am producing for the household.

There is no service cooperative in the community. However, we buy fertiliser and seeds from the woreda agriculture office. We use traditional tools for our farming activities. Farming tools are mostly prepared by local blacksmiths. Sometimes we buy tools from agriculture office in the woreda.

I buy livestock from other market places such as Bule, Tokisa and households in the community. We use the woreda veterinary service for our cattle/shoat health care.

Most of the time those households lacking sufficient land involve in agricultural labour activities to earn income. Males involve in contract works in farming activities. I pay at least 30 ETB for a person to prepare a land, for nearly half hectare of land, for crop growing. Women mostly involve in processing enset to produce KOCHO. They are also paid at least 30-50 ETB for preparing a single enset, which may take more than a day.

There is an increasing trend of people demanding such types of works because there is an increasing trend of population growth while land is so scarce in the community.

During the rainy season and in land preparation for crop growing, these days we work together with people through the 1-5s. I also hire agricultural labour for the extra works on my farm. I also tend the livestock and my sons support me. My wife and daughters take part in cleaning the livestock areas at least one time a day.

We sell coffee at the local coffee union site. Livestock is sold in Bule livestock market. I also sell livestock products (hides) on Bule market.

Agricultural extension service has been following up our coffee production quality. I got advice in seed and fertiliser use. I also got advice for livestock health control. I planned to take improved chickens but I could not do so due to lack of the chickens I need to produce. I asked the agricultural extension worker to see why some of my coffee became less productive for unknown reasons. He advised me to replace them with new seedlings and the way of treating the land with compost. It is good to use agricultural extension service in material form or in advice because they tell us the right ways of doing farming activities, which was very traditional in the past.

My wife sometimes retail butter on the market. She buys butter from other market places and sells it on Adado’s market. She involves in such business on the market days.

No one from my family has been employed by someone else in the community. No one has migrated to Shakiso in the last twelve months.

I am serving as elder in the community. I have not served in any of the kebele positions.

### Woman model farmer

The respondent is a woman model farmer. She works hard. She also hires 3 labourers. She applied the training given by DA. That is why she was chosen as model farmer.

She is a widow. Her husband passed away in 1999EC. Her husband was also hard worker. He was also to be model farmer. The respondent learned a lot of things in agriculture from her husband. She produces maize, haricot beans, *boye* ,enset, coffee and vegetable like carrot, lettuce, cabbage, beet root .

She has no livestock activities. She hires daily labour workers who plant vegetables and other farming activities. She usually hires 3 daily labourers at a time. The wage rates vary seasonally. Her expenditure on daily labourers varies from 200birr up to 500birr. Her annual expenditure on daily labourers is 1000birr. Those interested in daily labour work take part in it. Mostly those involved in daily labour work are those with small land size.

### Leading male trader

He is leading trader of skins and hides in the community. He reported that he buys the skins and hides directly from the community members/households and smaller traders in the community. He sells to the traders supplying national markets. This trade is very good if bought and sold in massive amount because there is a known national market for it. There are known customers using it as input for production of leather products in the country. There has been money shortage.

We usually buy from people in the community and market places on various market days and sell directly to the ones sending to Addis Ababa with car transport.

We buy and store for one or two days because it is recommended to supply skins and hides while they are fresh. This is advantageous for us because we do not need any special storage and use our own house.

Two boys help me in collecting the skins and hides from where it is bought and to store in my house until it is transported to the marketplace. I pay them a daily labourer wage, at least 30 ETB per day.

In some occasions, we use a car for transporting the skins and hides to Dilla. Most of the time we use mule/horse/donkey for transport within the community. The internal roads are now improved and are good for mule/ horse/donkey. In the past, it was very difficult to use them in the rainy season. Other roads are good for animal transportation. It would have been good if vehicles could use the internal roads in all seasons but it is difficult. For instance, the main road is not functioning on raining days. Therefore, we use animal’s transportation for ourselves and the materials. We still use animal backs for personal and material transportation within or outside the community.

I would have been very glad if there was access to credit. OMO MFI is not functioning in the community. The AGP is currently introducing the idea of a group to take credit for ox fattening, but this is limiting me not to involve in my business of interest.

For my business, land is not needed to store it. I have not faced any problem related to storing.

I spend about 210 ETB as annual fee for license renewal. In addition we pay at least 10 ETB per market day if we trade. It would be around 200 ETB for the last twelve months as I do go to market to trade regularly but it does not mean that in every market day I successfully sell or buy something. Therefore, on average I estimate that the annual market tax for a year is approximately 200ETB. There is not as such severe competition among us when selling/ buying because we are very few in number who supply for larger traders. We rather cooperate with each other when one faces money shortage. We borrow from each other if one finds good supply and lacks money to buy it.

I don’t know any service cooperative in the community.

I feel that the trade of skins and hides would be very good if there was sufficient capital for traders. We need sufficient access to credit in the community. I hope, it would also be good for us if the government enforced those with no license to have license. They have no public commitments but they compete with us.

### Leading female trader

The respondent is one of the leading traders of kocho which is the main source of income in the kebele next to coffee. The main problem that she faced in the past 12 months is that sometimes there are no buyers. This is a problem that she faces since she started trading kocho but this happens sometimes in a year.

She buys kocho from people in her neighbourhood in Adado and from Kolisha and Hule. She buys kocho from Adado community and sells it at Adado market. She sells kocho throughout the year. She sells kocho to people who directly consume it, not for other traders.

Before selling the kocho she stores it at her house. She has no employees on either a regular or occasional basis.

She does not use vehicle to transport kocho. She uses mule to transport from Kolisha to Adado. There is no problem that she faced as a result of poor internal roads and bridges. There is also no problem that she faced as a result of problems with feeder roads out of the kebele and main roads.

She needs credit to expand her business and buy more amount of kocho.

So far she did not take credit. She keeps kocho in her house and there is no problem with space to store. She did not need to ask for land to store kocho. She has no business licence because she is not expected to have one to trade Kocho. She does not pay tax for the business because tax is not asked by the government.

She does not face competition to buy kocho from the producers. There is not also competition when she sells at market.

She does not cooperate with other traders; she just runs her business independently. She does not have any relation with service-cooperative.

The trading environment is good. What she wants to do for the future is to expand her trade and work harder.

Sometimes she borrows money from individuals. She borrows up to 700 birr then she gives them back. She borrows usually from one person. At the moment she does not have outstanding debt.

### Leading businessman

The leading business man has reported that he not only is a businessman but also he is involved in farming. He uses his personal resources to run all his businesses. He has two big houses/shops in Adado town. He has land in the rural areas for livestock fattening.

He has shop and restaurant in Adado. He brings all shopping items from Dilla with vehicle and sells it on retail price. In his shop, he is selling many consumables including wheat and other crop powders. He also bakes bread in his house and sells it to the community on all days. He also distributes bread to others selling on the market. He also involves in livestock fattening and sells it on markets in the community and outside. He also involves in share cropping and sells the farm products on the market in the community. There has been no severe problem in his business activities but the households in the community lack income when the coffee season ends. This is reflected in his shopping business because households consuming the shop goods stop and curtail their consumption to their home products, mostly enset.

Livestock business is also seasonal. I buy it from the local sellers or from other market places and fatten for a short time. I sell it within a short time with some profit. This supports my shopping business. I use the profit for enhancing the shopping business. Coffee product has fluctuating price, which affects the income. I have a very large number of coffee trees on my land. I produce it and sell it on the local markets or send it to Dilla (dry coffee). I use my sons to support me in business activities. The shop is managed by my sons. Livestock is supported by my wife. In coffee seasons, all my family members involve to harvest it. I hire daily workers for a week to harvest coffee, and to prepare the farmland. I have labourers hired for baking bread in my tea and bread selling restaurant (tea house). They are permanent workers in my shop. They produce more than 500 breads per day. One piece of bread is sold for 2ETB.

I don’t want to take any credit because I replace the income of one business with others if there is shortage to run the business, which is active in that occasion.

I have good land size for farming activities and use from other households in sharecropping. Thus, I have no land problem.

I pay 250ETB for business license. I also pay 300 ETB for income tax. There is no as such tough competition for the business activities in the community.

There is good communication and cooperation with other business people in the community and outside the community.

The business environment needs an effective customer and enough supply. If the income of the community members increases, I hope the shopping business is good.

### Leading businesswoman

She is involved in selling food and drinks. She sells soft drinks and beer. She sells bread, tea and 1 *besso* mixing with sugar and water. She also sells juice during *Bega* seasons because at coffee harvesting time people get good income selling their coffee. Her business place is located at the centre of Adado near the Adado market place.

The problem she faced in the last 12 months is that during the rainy season there was no good demand for the food and drinks she sells so it took her a longer time to sell her soft drinks and beer. It’s a longer time to get the same profit as what she gets in a short time in the coffee harvest time.

She gets soft drinks and beer from traders who distribute in Adado. She buys bread from the bakery in Adado and she buys fruit from Adado. Those who buy beer from her are adult people, usually men. Women and some men hide themselves to drink beer because it is not acceptable by Christians. The poor and the rich drink beer and there is better demand for beer in coffee harvest season. People of all ages buy tea and bread from her. All kinds and all ages of people buy soft drinks from her and they drink soft drinks as entertainment.

Her business is affected by price inflation - she gets less market because of it. When the price of coffee increases she sells goods at a higher price.

She has no employee on either regular or casual basis. She and her children fulfil the works on the business.

She needs credit to improve her business. Sometimes she uses credit from individuals but she did not take from a formal credit institution. She is running her business by renting a house and the price is reasonable. So far she did not ask land to run her business.

She does not have business licence and she does not pay tax for the business because both are not expected from her.

There are many people who sell soft drinks, bread and tea. There is not much competition in selling beer. People go to wherever they choose. To attract customers she sits and chats with the adult customers.

She cooperates with other businessmen. With those who bring beer and soft drinks from Dilla she sometimes buys soft drinks on credit. The business environment is good except for the fluctuating market situation depending on the coffee harvest.

## Knowledgeable people

### Best local economist

The local economy is now growing. There is improving economic growth in the community. The community economy is centred on coffee cash crop. Since the improvement of coffee price, the farmer’s income has grown faster. We see this when the households in the community buy consumables from shops, market places and spend on other household goods. These days, all goods are expensive but the households still can manage their life. This is due to increased income.

The community members are so dependent on one cash crop only. It is good to participate in other activities such as trade. Since land is scarce, there is less opportunity to diversify crop production. However, there is still a possibility to engage into service business and livestock fattening.

Approximately 80% of the household income is coming from farming activities in the community. There is no investment in the community. There are households participating in agricultural labour because they have very small land plots: this represents approximately 3% of the total community’s income. Trade is an emerging activity in the community. It accounts for 8%. Other non-farm business is insignificant in the community and not beyond half percent. Non-farm employment is also better source of income for around 2%. There is little practice of commuting for work in the community, and the related income would not be beyond half percent. Migration is a very significant means of employment for the youth male in the community. They earn around 6% of income annually.

In the last ten years, there have been changes in all aspects mentioned above except specialised farming/investment. Smallholder farming has been improving in quality and quality of production. Using improved extension service has created an advantage for farmers to enhance the yield in a year. Farmers propensity to earn additional income has been improving. Nothing has been going down as to my knowledge.

Approximately, the community’s work comes from smallholder farming (80%), agricultural labour on smallholdings (1/2%), specialised farming (0%), agricultural labours from specialised farms (0%), trading (10%), other non-farm business (3%), non-farm employment (3%), commuting for work (1/2%), and migration (4%) . The trends have been improving in the last ten years. However, the ever increasing population is undermining these trends because the land resource available in the community is vastly insufficient to match the increasing labour force. Supply of and demand for land are not matching.

Agricultural labour on smallholdings is increasing because land shortage in the community is severe. Therefore, the youth and adult lacking land involve in agricultural labour.

Households in the community are primarily dependent on employment opportunity from smallholder farming.

The other employment opportunities in the community are not as such increasing. Migration is an increasing job opportunity for the youth and adult population in the community.

Roughly at present, there are very rich (5%), rich (10%), middle wealth (40%), poor (34%), very poor (10%), and destitute (1%) household categories in the community.

There is a slight improvement for the poor farmers. They became middle income group. They have been involving in coffee farming and earned income. They also involved in sharecropping to grow other crops for home consumption. The richer family groups involve in farming as well as trade. Thus, their wealth status is improving. In the community, there are very poor and destitute households. Their livelihood has not been improving because they are lacking the basic resources. Land is scarce for this category of families.

Roughly in the year 2003, there were very rich (2 %), rich (7 %), middle wealth (35 %), poor (45 %), very poor (10%), and destitute (1%) household categories in the community.

The number of rich and very rich has been increasing and they are richer. They take part in farming of cash crop in large scale. They also involve in trade. They have diversified activities when compared to other household categories.

The poorer and the destitute did not experience any significant livelihood change. The major reason is that the households have small landholdings and as their land is small they cannot farm much. They have no sufficient income and living costs are expensive for them.

### Opinion leader with urban links

I feel that urban linkages are changing the local community culture. The local community perceives that urban feature is always better than the rural living style. The local community wish to live in urban style. The urban culture such as the way of clothing, cleanliness, alertness and lifestyle are better than the local community.

In the local community customary beliefs and values were very strictly respected. However, the youth generation in the community give loose attention to local beliefs and values. They rather give much attention to urban life style. For instance, the Aba Geda system was very superior in power and influential in local beliefs and values. These days the youth are less sensitive to traditional beliefs and values.

Religious practice in the local community was very conservative in the past. These days, the youth and adults state that newly emerging religions are better than the traditional one.

Farming practice is somewhat influenced by urban linkages. The local farm economy produces the farm products that are more demanded by urban areas. For instance, farmers produce high quality coffee which can satisfy the urban demand. Farmers think that the products will be better sold if quality is maintained. Farmers perceive quality as a feature of urban economy.

The non-farm activities such as shop trading, skill works, renting vehicles, and renting film and show room (football) in the urban areas has customers from the rural areas. The urban economy also uses the rural economy for supplying consumption goods such as crops, livestock products and other farm products. Farm and non-farm products are strongly linked. The skilled workers such as blacksmith in urban areas are suppliers of the farm tools to local economy.

Attitude to education is better in urban areas than in rural areas. People in urban areas know the returns of education better than the rural ones. There is no drop out of students in urban areas. The local people use the urban dwellers as a reference for all better achievements.

Aspiration for the betterment of one’s future life is linked to the culture of the richer people either in rural or urban areas. However, we clearly see that the richer are always living in urban areas and have better infrastructure access. Many rural rich farmers are trying to buy urban land for shifting their living to urban areas. This is due to the fact that urban is perceived as the place to be for those who overcame their life challenges.

Lifestyle is more modern in urban areas than in rural areas. There is an effect of urban features on local urban areas. The urbanisation of neighbouring areas has an effect on rural areas like Adado. People adopt urban types of household utensils and other urban-like lifestyles. These days there are improved urban-rural linkages in the community. They are nearer to modern lifestyle than the rural community.

Health is a matter of sanitation and giving care for personal and family hygiene. The rural community started using electricity for home energy consumption, which is a feature of urban dwellers. Houses are now smokeless. Since they have an opportunity to see how urban dwellers use electricity as an energy source, a few rural dwellers with access to resources started using it. Sanitation and latrine use is not common in the rural areas. However, people in the rural areas regularly visit urban areas during market days or in meeting occasions and take the opportunity to see urban ways of using sanitation and latrines. I hope, this has an influence on rural household health.

Diet is also influenced by urban cultures. People in the rural areas used to consume only farm products, but these days the rural community use commodities such as sugar, powder, tea, bread, enjera and others.

Leisure is also not limited to the local areas. Farmers move to urban areas for leisure. They stay in urban areas for some days and enjoy. They eat and drink urban-produced items. Rural people give time for leisure.

Family relation in rural areas is friendly and stronger. Independent life style is now an emerging interest by the youth population. The rural people in the past gave serious attention to the lineages; however, the youth have less attention to even the grandparents.

Migration is perceived the best means of earning income if there is no option in the community. In the past, migrants were considered as the poorer ones who have no livelihood options. These days the youth move to urban areas because they perceive that jobs in urban areas are better than the rural farming activities.

Rural urban linkage is now the two sides of a coin. The urban economy will not live without the rural linkages. The rural economy is the main supplier of farm products and also cash crops. The urban economy is also the main market source for rural households. Industrial products are consumed by rural economy. There is an increasing dual linkage between urban and rural economy.

### Irrigation expert

There is no irrigation practice in the community.

### Experienced migrants

There are no women seasonal migrants.

NE is a young man in the urban part of Adado. He is the son of the late Aba Geda in Gedeo zone. He used to go to Shakiso for gold mining business. I hated the mining job but I went there because I wanted to earn income and establish my own business.

I migrated to the place 15 times. I went to Shakiso only. In the year 2001, I planned to migrate in order to change my life. I planned to go to many places, but I could not do so. I followed my friend who was working in the gold mining business for a long time and had improved his lifestyle. I went to Shakiso by vehicle transport where there was access to transport and walking where there was no vehicle transport. It took me 3 days to reach to Shakiso gold mining site. The travel was very difficult and the work by itself was full of hardship and risks since it was my first time to travel to the place.

Since I was with that friend, I felt happy for arriving at the place. We stayed for two days in a relative’s home. I also met 6 friends from my neighbourhood working in the mining business. We moved to the work place for gold mining.

Since I was new for the job and the areas, I could not do much. I was paid 14 ETB per day. I have never changed any work other than mining. Since there was job, I was very happy. I become happy over time because I started earning up to 50ETB-100ETB per day/500ETB-600ETB per week. We were living for a week in the jungle while mining. I stayed for a year and came back to see my parents. I used to send some money to my family, at least 200ETB. I brought 1000ETB at the end when coming back to my home. I constructed a house and bought land after having migrated six times. Then I bought farm land for 14,000ETB and planted coffee and enset in the year 2010.

The most recent migration was also the same. It was just to earn income through gold mining activities. I went there at the end just to bring some money for launching the business that you see at present. I faced money shortage after constructing this business centre and buying farm land. Thus, I decided to go there. I earned some income and started this tea and biscuit selling business.

I am sure, seasonal migration for those working hard is changing their life. I personally improved my life due to this migration. I helped my family members and also formed my own family. I have assets created after migrating to the place.

Indeed, there were also bad events for migrants. There were deaths due to land sliding while people were mining. This is a risky job and skill is needed when mining. Some migrants waste money even though they earn much. A person should be wise enough when deciding to migrate. He should also share experience with the senior migrants at the work place.

In general, the gold mining business is most of the time a matter of chance. You win in thousands if you are lucky. Those using traditional magic (that makes you more successful in your tasks) can earn more 100,000 ETB a year. Most of those using magic are coming in migration from Wolayita area. They usually are very successful.

There are no returned male or female urban or international migrants.

## Customary leaders

### Elders

Ato KK, aged 55, farmer and with a family size of 12 had completed 4th grade in his education. He started the discussion with listing the elders in the community. He said that there are nearly 50 elders in the community. We are selected by the customers seeking elders’ service in cases of quarrel or any conflict in the household or in the community. The kebele social court also gives us some cases to handle if there is any family affair.

I am from Gobeya clan in the Gedeo ethnic group and I belong to Kalehiwot church. There is no ethnic-based elder leadership in the community. The elders are selected when they serve better when there occurs some crisis in the household. It is not a matter of clan. It is a matter of serving better as an elder, which is witnessed by the community members themselves.

There is no difference in ethnic group, the community as a whole belongs to Gedeo which has come from a single family in the past. We had seven brothers coming from one family. They created the whole Gedeo people.

There are more people in Gobeya, Hademo and Burjaje clans. Otherwise, there is no class difference in the community.

I started eldership work when I was 34. I was working as a church leader during that time. Indeed, I have not changed the church works. Serving as elder I hope I was active in not less than 100 cases. Most of the cases are family oriented. Husband and wife conflicts, a quarrel between neighbours for simple cases, border issues and the like are the most common cases. I have also church related job responsibility. There are also cases coming to the church and demanding elders’ involvement.

I attended a training called by the coffee producer union, related to farming, savings, coffee production, enset production and vegetable production. All the trainings were given in the woreda agriculture office in Bule.

We are working together with the government for many cases. The social court calls for elders to handle cases such as those mentioned above. We report the outcome to the office after judging it. This is the usual connection with the government office. This is also coming from woreda court.

We work with the social and woreda courts when the individuals with cases in our community give our names for the courts if elders are required. The woreda/social court gives a chance to the case owners to select the elders relevant for solving the case. We are informed by the respective courts and receive the case. This is the formal process.

Households can also call us informally to solve the case. It is just a trust-based approach by those owning cases.

There was no dispute between kebeles in the woreda. We were solving disputes at household level. But it would not be difficult for elders to solve such high level cases if they are organised and committed.

I have no formal position in the kebele. But, the elders have a chance to work with kebele officials. They require our counselling. I have experience of working in the kebele office in Derg regime. I used to administer the kebele office in the past.

People in the community like me much. I have smooth linkage with both the community members and the kebele administrators.

We have no tension in the community. I expect there will be not tension in the community.

### Clan leaders

There is no clan /lineage leader in the community. All the clans are independently living with no visible leadership role.

### Other customary leader

At present, there is no Aba Gada leader. The last one passed away last year. The position is vacant. The respondent was asked about the Aba Geda leadership issues.

The Aba Geda has super power in customary decisions. There is smooth communication with all the community members. Aba Geda system is highly respected in the community. Elders in the community have also respect for the system. If the case owned by elders is not well resolved, or if it is difficult to find the truth, they send the case to Aba Geda. It gives final decision and individuals also remain faithful when they go to the Aba Geda home. Aba Geda works for social issues in customary ways; not in legal ways.

The religious leaders have no special interaction with Aba Geda leadership. The Aba Geda is socially accepted customary leadership, which is entitled to solve any type of bad deeds in the community.

Aba Geda is highly appreciated by the government because it resolves many social problems and it is a better means to resolve social tensions.

Aba Geda election is facilitated by the zonal Tourism Office. Elders in the community are invited to attend a meeting to elect the Aba Geda. The Aba Geda elected by the elders will be approved at the zonal level. He serves for 8 years.

The son explained that his father was telling him about the duties of Aba Geda. Since he is not available at present, the position belongs to his family and himself. There is no worry in the community because there has been peace and security for a long period of time. We know that the kebele and the other communities are originated from the same ancestor and we are not facing such type of conflict and tension.

He finally wishes that the community will remain peaceful and secure. We are planning to appoint one of our family members to the Aba Geda most senior position (for the Gedeo zone as a whole) because the position belongs to our family as we have five years remaining to lead in the Aba Geda position. The offices for Aba Geda in Bule and Dilla are now not occupied and therefore, we will appoint someone from the other families to these sub-offices that function under the main Aba Geda in the zone.

## Religious leaders

### Orthodox Christian leader

There is no Orthodox Christian leader in the community

### Muslim leader

Ato LE is a Muslim religious leader in the community. He is a farmer. There are 50 members following our religion. There has been no visible change in followers’ interest in their religion. In some occasions, the young followers drink and are less willing to attend the religion. This is a problem.

I am not sure about new ideas introduced by religious missionaries. They preach about their religion.

Returning migrants motivate some people in the community. Many went to Shakiso due to migrants returning from there. We teach the usual religious issues from the Koran. We teach the youth not to drink and not to do bad/sin things. We work together with other community members in all aspects of development. There is no discrimination in development works. The members contribute to support those suffering from disease or any social/family crisis. We seek peace and security for our community, therefore, we consider such issues in our praying. There is no conflict among the Muslim community members and others. Everything is good with government. We have our own mosque.

### Protestant leader

We have more than 300 followers in our religion. Five similar protestant religions are there in the community. They have also at least 100 followers. Our church is called Kalehiwot, which has the largest membership in the community. The members have been actively participating in all religious and development activities in the last five years. The trend has been improving. The membership has also been increasing. We have been working for church development and community development. We introduce to our followers any message coming from the higher leaders of protestant religion in the country. Religious teaching is a common practice in our religion. The religious leaders inform the followers to take part in community development activities. The kebele office asks the leaders to inform the message to the followers to better disseminate information. The idea is that religious institutions should be supporting the marginalised people in the community, participating in the community development works, being a model for others in the community. This is a good idea introduced to the members because they should be role model in terms of blessed duties.

Migrants coming back to the community create an impression for those in the community. They change their life style as they come with better income. The ones in the community directly follow them. The message is that we have changed our life due to better income in mining job.

Religious teaching is now better. There is teaching of various topics important for religious knowledge. In the past, there was preaching only.

We are actively participating on development activities. We contribute for local development issues. For instance, if a person is marginalised/sick/faced any crisis, we contribute for support. The same is done by other protestant religions in the community. Most of the time, the religious teaching focuses on religious life for youth women and men regarding marriage, family life, etc. These are important topics filling the knowledge and skill gaps of the youth.

We work together with other religions, the kebele leaders and the elders in the community. Peace and security is very good at present. This is due to the fact that there is good partnership among our community. We fight together for all threats to peace and security. In relation to peace and security issues, we become one and the same regardless of religious or clan differences.

There has been no serious conflict among the protestant followers/religion in the community. In the past, when some of the members in Kalehiwot religion wanted to form a new church in the community, we faced a disagreement but this was solved with discussion among us. Today, there is no such disagreement. We rather work together under one joint protestant leadership in Gedeo zone. We are under one protestant leadership umbrella in the community.

We have a secular relationship with the government. There is no unwanted intervention of the government in religious matters.

### Customary religion leader

Ato HC, aged 92 with family size 20 and occupied in farming, is a leader for customary religion (shengo) in the community.

There are 10 members following the religion. This religion has been inherited from the forefathers and will be continuing in the community.

We follow old style and there has been no modification in our religion. We don’t entertain any kind of modification in our religion, which was practiced by our old fathers. Some of the young people come and attend our religion. If a person asks us for praying, we do it. We work together with all other people in the community for other affairs. The members attend the religion programme every morning on Saturday (6:00am-11:00am).

We involve in conflict resolution of households in the community. We receive cases from the social courts and resolve it. We also send the case to Ada Geda if it is difficult to solve. The Ada Geda is the final decision maker in the community.

Our religion is intergenerational. It is the oldest religion in the area and it should be adopted by the coming generations as it is specific to and important for the community.

## NGO worker – none

## Research officer initiatives

### Blacksmith

I was interested to discuss with the blacksmith working in the community and contacted him during my visit to households.

He reported that blacksmith works in the community is not appreciated even though it has been serving the whole community in producing many farming tools.

There are at least seven blacksmith men in the community. They all produce farm tools or household utensils like knife.

They bring steel as input from Dilla. They use high level heat produced by local instruments prepared from skin. The skin pumps oxygen to heat the steel. This is a means to bend the steel and shape it.

They sell the product on the market place as well as households order them in their workshop. Sometimes households bring their own steel and order them to prepare the required tool.

He feels that blacksmith works is a good means of earning income but very hard for a person lacking ability/energy.

He uses his family members to support him in the production process.

He feels that the business is stagnant. He doesn’t have an idea about future growth and development. He wishes work in other activities but income is the challenge for him.

### Honey and hive producer

A person is producing a bee hive similar to the one supplied by agricultural office. He uses local woods and prepares it. He sells the hive to the community members from 50-80ETB.

He is also honey producer.

He compared that beehives provided by agriculture office is similar to me, therefore, I am planning to introduce my bee hive to the community and outside the community.