# Interviews with a range of people on the Community and its History in the last 10 years in Somodo, Mana wereda, Jimma, Oromiya

[Notable people 2](#_Toc432523083)

[Elders 2](#_Toc432523084)

[Clan leaders 2](#_Toc432523085)

[Community-specific customary leaders 2](#_Toc432523086)

[Religious leaders 2](#_Toc432523087)

[Successful farmers 3](#_Toc432523088)

[Successful female farmers 3](#_Toc432523089)

[Successful traders/businessmen 3](#_Toc432523090)

[Successful female traders/businessmen 3](#_Toc432523091)

[Women’s leaders 3](#_Toc432523092)

[Political activists 4](#_Toc432523093)

[Kebele 4](#_Toc432523094)

[Kebele Cabinet 4](#_Toc432523095)

[Government employees 4](#_Toc432523096)

[Ideas 5](#_Toc432523097)

[Conservative ideas 5](#_Toc432523098)

[Modern ideas 5](#_Toc432523099)

[Cultural entrepreneurs 6](#_Toc432523100)

[Inequality 6](#_Toc432523101)

[Wealth inequalities 7](#_Toc432523102)

[Status differences 8](#_Toc432523103)

[Vulnerable people 10](#_Toc432523104)

[Households 11](#_Toc432523105)

[Wider context 12](#_Toc432523106)

[Relationships with adjacent kebeles 12](#_Toc432523107)

[Rural linkages 12](#_Toc432523108)

[Urban linkages 13](#_Toc432523109)

[International linkages 14](#_Toc432523110)

[Change since 2008 14](#_Toc432523111)

[Crises 14](#_Toc432523112)

[Economic change 14](#_Toc432523113)

[Social change 15](#_Toc432523114)

[Cultural change 15](#_Toc432523115)

[Political change 16](#_Toc432523116)

[Selling 16](#_Toc432523117)

[Buying 16](#_Toc432523118)

[Theft 17](#_Toc432523119)

[Education 17](#_Toc432523120)

[Livelihoods 17](#_Toc432523121)

[Agriculture 18](#_Toc432523122)

[Males 18](#_Toc432523123)

[Females 18](#_Toc432523124)

[Off-farm work 18](#_Toc432523125)

[Males 18](#_Toc432523126)

[Females 18](#_Toc432523127)

[Migration 19](#_Toc432523128)

[Female repsondents 19](#_Toc432523129)

[Inflation 19](#_Toc432523130)

[Male respondents 19](#_Toc432523131)

[Female respondents 19](#_Toc432523132)

[Drinking water 19](#_Toc432523133)

[Farming technology 20](#_Toc432523134)

[Irrigation 20](#_Toc432523135)

[Other technology 20](#_Toc432523136)

[Domestic technology 20](#_Toc432523137)

[Research officer addition – clan and religion 21](#_Toc432523138)

## Notable people

### Elders

| **Name** | **Main activities in the community as elders** | **What other elite positions do they hold? *see above for a definition of elite*** | **Which other elites are in their networks?** |
| --- | --- | --- | --- |
| Elder 1 | Conflict resolution:  Among persons conflict on land  Among husband-wife | Important political activist, always he is called on big meeting at kebele as honor of guest to give blessed and closed speech | Work with Muslim religious and community leaders, orthodox religious leaders, kebele social court and all others. |
| Elder 2 | Involves on problem solving activities. Conflicts arise between neighbors, relatives, husband-wife and other community people. | Respected religious elder in the community | Has network with other elders (orthodox and protestant), kebele social court and wereda court, sharia court (Kadi) |
| Elder 3 | As elder he has participation in any conflict among people. It may be on land, husband-wife | He is model farmer, respective person in his religion who works closely with religious leaders, one of respective person in his clan  He is gere leader for his zone. | Works with Muslim religious leaders/derasa and Imam, he has strong relation with other community elders in the community at different zone. Also he has interaction with kebele and wereda officials in related to community issues. |

### Clan leaders

| **Clan/lineage & main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks?** |
| --- | --- | --- |
| He is from Hambentu clan and Nacha lineage, he is farmer | He is elder who can resolve any conflict in the community. | They work with elders, clan leaders, religious leaders and kebele leaders. |
| He is from Akiya clan, he is farmer. He is the chair of elders in the wereda. | He is elder who can resolve any conflict in the community. He is also the chair of elders in the wereda. | They work with elders, clan leaders, religious leaders, kebele and wereda leaders. |
| He is from Hambentu clan and Nacha lineage, he is farmer | He plays elder role in the community. | They work with farmers, clan, religious, kebele and sub- kebele leaders. |

### Community-specific customary leaders

NA

### Religious leaders

| **Religion** | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks** |
| --- | --- | --- | --- |
| Orthodox | Farming activity and religious leader | He also plays elder role in the community. | He works with elders, social court, wereda court religious and kebele leaders |
| Islam | Farming activity and religious leader | He also plays elder role in the community. | He works with elders, social court, wereda court religious and kebele leaders |
| Protestant | Farming activity and religious leader | He is also the secretary of the development team. | He works with elders, social court, wereda court religious and kebele leaders |

### Successful farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Farming activities | Sometimes he play elder role when there is conflict | DA’s, traders, elders, religious leaders and kebele officials. |
| Farming activities | Elder role | Kebele, traders and community at large. |

### Successful female farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| She hasn’t role in community issues as she is busy own works. | Model farmer  Business woman | She has link with from kebele to regional administrators and even she has interaction with other regions for experience sharing |
| Before a year a she has roles in the community and also now she is active participant in the community issues | No | she has interaction with kebele and wereda officials |

### Successful traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Farming activity and also trading crops | Elder role, religious role( chair of Islamic of the kebele) | Kebele officials, DA’s, traders, farmers, religious leaders, elder |
| Farming activity and trading cattle and fattening | No elite role | Traders, DA’s and kebele officials |

### Successful female traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| She hasn’t role in community issues as she is busy own works. | Model farmer  Business woman | She has link with from kebele to regional administrators and even she has interaction with other regions for experience sharing |
| Participate on public issues like kebele meeting | Have no elite position | Works with other traders and big crop collector in the town. |

### Women’s leaders

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Women’s and child affairs | 1-5 cell leader  Women’s association leader  Command post leader | Kebele chairman, health extension worker, kebele and wereda propaganda, and model families |
| Gere leader at her zone in the kebele | Health committee  Model family in health extension package | Kebele chairperson, DA worker, health extension workers and others. |

### Political activists

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Farming activities | Head of kebele propaganda, chair of Akiyya Iddir and he also plays elder role. | Wereda officials, kebele officials, sub kebele leaders, religious leaders and clan leaders. |
| Farming activities | He is the chair of the kebele youth association. | Wereda and kebele officials, youth, sub kebele chairs. |

## Kebele

### Kebele Cabinet

| **Cabinet position** | **Livelihood success farming + other activities** | **What other elite positions do they hold?** | **Who is in their networks?** |
| --- | --- | --- | --- |
| **Chair** | Farming activities | He chair of the party in the kebele | Wereda, kebele, sub kebele, cabinets and religious leaders |
| **Vice-chair** | Farming activities | Elder role | Religious leader, elders, wereda, kebele and sub kebele |
| **Peace and security chair** | Farming activities | Elder role | Religious leaders, wereda police, militia, community policing, social court and elders |
| **Women and child affairs chair** | Farming activities  She is household leader | Resident | Wereda and kebele officials, women, children, court, elders and religious leaders. |

### Government employees

|  | **Age** | **Sex** | **Place of origin** | **Time in community** | **Appreciation by the community** |
| --- | --- | --- | --- | --- | --- |
| Kebele manager | 32 | M | Kersa-munesa wereda | 8 hours in a day and sometimes whole week. | Provision of resident car in the kebele |
| Head teacher |  |  |  |  |  |
| HEW 1 | 23 | F | Oda Dawata | 8 hours in a day and five working days in a week | Vaccination, monitoring toilet, family planning |
| HEW 2 | 24 | F | Oda Dawata | ‘’ | ‘’ |
| DA Crops | 27 | F | Ziwa-Dugda | Depending on type of agricultural activities/seasonal that during sowing/peak agri act./ they become very busy and work 12 hours per day and seven days in a week but the reverse is true there are off-peak seasons | Improved seed and line planting |
| DA Livestock | 26 | M | Arssi-Robe |  | Exotic/crossbred heifer |
| DA NRM | 28 | M | Digeluna Tijo |  | Water shed management activities/leveling bund |
| Vet | 25 | M | Asella town | In average 8 hour in a day | Medical service |
| AI service provider | 35 | M | Oda Dawata | He is available any time when people need him | Successful in his work, no more failures. |

## Ideas

### Conservative ideas

The communities are very close to Asella town which is the capital of the wereda as well as zone capital of Arssi. There are many organisations and institutions which are near to the kebele unlike other rural kebeles in the wereda. As a result communities have frequent interaction with those of agricultural research institution, and improved seed duplication and malt factory. There is a big flour factory at Gonde town young people get jobs there. As the result people of the kebele are very active and flexible to accept modern practices and ideas. They have also worldwide interaction that their children are found in the cities and big towns of the country, some youngest people are live in abroad and so on. Because of these and other influences like media (TV and radio) people are accepting new things. There is a tendency that they could have aware before intervention as the result of these influences.

Community people support all government interventions. But there is no technical support by local government for responsible people/leaders. For example the communities have been given a lot of training for every aspects of development which important for their life. But in practice these are not implemented because of lack of technical support. The research institute centre including Asela malt factory, wereda agricultural and rural development office were giving training to the people that helped them to improve agricultural production about BBM, planting in lines, irrigation. But there was no provision of the agricultural tools needed for these technologies. Here the problem is farmers are unable to get the modern technologies and technical support to implement the intervention or what they were thought. On the other hand all organizations like the malt factory and Kulumsa research institute and the wereda agricultural and rural development office all focus their support on a few model farmers.

### Modern ideas

Young people are active to implement and adapt modern ideas. A young male tried to solve problems related to planting in line; he used a jerry can by making a hole at its side and connected it with farming tools which is filled by a mixture of seed and fertiliser. Then when the oxen drag it, the mixture is planted in rows. The people were introduced to intercropping of potatoes with maize but this guy is planting three crops at the same time; potatoes, pulses and maize.

My respondent said that things are changing over time for instance he mentioned the change of work habits, celebration of fests, and cooperative work that has been introduced, etc. He explained as in the past people were not actively participate on work and reluctant to use natural fertiliser, but now, even some people wants to buy it if there is an access to it.

Three years ago people prepared some eating and drinking as part of the iddir contribution programme. Government intervention stopped this and people participate in their contribution outside the home. Unlike before the iddir members have been keeping their contact in the field (outside house) for monthly contribution and discussion. Feasts every month have been stopped by government as they were considered a harmful traditional practice. Previously people (Muslims and Christians) slaughtered two animals for funerals and wedding ceremonies but this has been reduced.

People say, cooperative work is new idea that young people have started to organised themselves to work together by accessing credit from government. Now there are about five youth cooperatives in the kebele, some of the cooperative associations are working and look good.

People adapt urban way of living style with regard to cooking, eating, keeping the cleanliness of houses and its compound. They use charcoal burner stoves for making coffee which have less smoke and save energy compared to using wood and dung cake. The household members eat individually by using cut injera.

People support all government interventions and have tried to implement them. They are sensitive to modern things. Specially related to agricultural activities people attempt to implement as they want to benefit from the outputs. All farmers are eager to use improved seeds and fertiliser including new farm technologies although financial constraints may hinder, particularly as the current prices of seed and fertilizer are unaffordable. Another modern idea in the area is AI (Artificial Insemination) service and people are happy with the service. The activity of fattening ox is common for farmers; when ox/oxen get older they starting to feed them at home (in zero grazing system). Every person tries to engage in ox fattening because it can enable them to buy two bulls or to be profitable. People also engage in livestock trading activities during off agricultural time.

### Cultural entrepreneurs

Religious leaders have been told by government that they should teach the people to tolerate and support each other among all other religions. Religious institutes would be source of good idea or innovation for community development. With regard to this there is a big feast in the community after people have finished community development work. When two oxen were slaughtered for both Muslim and Amhara (Christian); the meals were prepared in the kebele office. People contributed money based on their willingness, the rest was completed from the kebele budget, the wereda officials were involved in the ceremony. This intended to strength brotherhood and tolerance among all the religions in the kebele.

Both Muslim and Christian reduced the numbers of holiday so that there is only one day off day in a week, Friday and Sunday, respectively. Three years ago there were intensive trainings about harmful traditional practices which bring a change in all aspects social life.

## Inequality

On the following pages there are tables on wealth and status inequalities and on vulnerable people.

### Wealth inequalities

|  | **Very rich** | **Rich** | **Middle** | **Poor** | **Very poor** | **Destitute** |
| --- | --- | --- | --- | --- | --- | --- |
| Rough proportions in community (number or %) | 10% | 20% | 40% | 15% | 10% | 5% |
| Household goods found in these houses | TV, sofa, bufe (modern shelf), modern bed, house with more than two rooms, radio, extra chair and bed, modern kitchen equipment, refrigerator, DVD and VCD player, satellite dish, various types of house jewellers, etc. | TV, modern chairs with table, medium bufe (modern shelf), modern bed, house with more than two rooms, radio, more kitchen equipment, and house jewellers, etc. | Radio, iron sheet roofs or big hatched house, enough house equipment, may have chairs with table or quality of bench and traditional seating (made from cattle skin call ‘’Dink’’), modern or quality traditional bed (Tifir Alga) and have mattress | Radio, traditional bed made of animal skin or wood, seating’s made from wood and mud, have less in quality and quantity of house equipment, | May have no radio and other, electronics martials, except mobile phone, house equipment more or less similar that of poor | Here the land and livestock are make a difference |
| Sources of wealth | Havingmore land 4-6 hectares,  -Hard working  -Inheriting land and other properties from parents  -more oxen and other animals | -Having average land/2-3hactares  -Hard working  -Remittance  -having livestock | -1-2 hectare of land  -2-4 oxen, two cows and sheep | -1-1.5 hectares of land  -one/two oxen, not more than 5 sheep | Only having up to 1hectar of land, may have one ox, a cow or two sheep and up to 4/5 chicken | Having no source of wealth (land and livestock)  -engaging only on daily work or being servant. |
| How do poor people get by? |  |  |  | -unable to access more land  -labour shortage  -having more children  -death of one of the spouse  -one of the important person suffering with chronic illness  -polygamy  -divorce  -tension between household members  -uncommitted to involve on off-farm activities, etc. | | -death of one of the spouse  -one of the important person suffering with chronic illness  -polygamy  -divorce  -tension between household members  -being in-migrant uncommitted to involve on off-farm activities,  -Hopelessness  -family disintegration .. |
| Changes in last 10 years in propns of each category (more or fewer) | This is incomparable because people who having these household good had not yet present in last 10 years ago, even if they have more land. | Because of hard working, agricultural technology and government encouragement the number of rich become increase. Before ten years ago people with this status was considered as very rich. | Now more people under middle wealth status however the living standard is better than before. | Increased number of poor because of landlessness | similar | Decreased as there are job opportunities for daily work, people struggle to improve their life. |

### Status differences

|  | **Names of groups** | **% in each group 2013** | **Is this more or less than in 2003?**  **Why?** | **Wealth differences among the different groups?** | **Quality of relations between groups** | **Inter-marriage?** | **Shared organisations like iddir?** | **Extent of participation of each group in kebele management?** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Ethnic differences | Amhara  Oromo  Gurage | Amhara 19%  Oromo 80%  Gurage 0.5%  Others  0.5% | Muslim population growth is increased among Oromo people and Amhara youngest left way other places/town for work. | Amhara is slightly wealthier than Muslim Oromo who are hard worker in farming activities and they could manage well. But currently all people in the community aware about agricultural activities. | There has been a good relation among all those ethnic groups. | Marriage among Muslim has not a problem because of clan. There are about four main clans (Akiya, Abentu, Hetosa and Lede) in the community, those are free to inter-marriage even there is marriage between Muslim Oromo and Amhara and Christian Oromo. | Amhara and Muslim have mixed participation in common organisation/social institutions like iddir. But currently Muslim has started to establish “gosa iddir” in which Amhara have not been allowed to join there. | In most kebele structure Muslim people is dominant. For example from eight cabinet members only one is Amhara. |
| Religious differences | Three | Muslim 79%  Orthodox Christian 20%  Protestant 1% | Muslims population increased rapidly. | Similarly Christian are wealthier than Muslim who live closely to town and have flat and fertile land. | Has good relation among those religious groups. They share every ceremony in the community (wedding, funeral, mehaber, etc). | Often Muslim males married Christian females. No intermarriage between Muslim and protestant | Same as ethnic groups. | This also similar to that of ethnic groups. |
| Clan differences | About five | Amhara 20%, Akiya 30%, Lode 10%, Hetosa 10% and Anbentu 20% | Akiya increased than before because of population growth as compared before. | A little bit Amhara is wealthier but all others have similar wealth status. | All have good relation and interaction among them. | No problem for intermarriage among them as though marriage between Amhara and Muslim not common | Same as above | Same as above information |
| Craft workers |  | Carpenters 5%  Making basket 10% | Carpenter participation is increase |  |  |  |  |  |
| 'Slaves' | No |  |  |  |  |  |  |  |
| Migrants | Temporary migrants for harvesting | 2% | Number of in-migrant increased as sons engage more on education | Not known | Those migrants are disciplined and have good relation with the communities | Very few migrants married females here. | Those who married here can participate in all social organisations; iddir, mehaber | No |

### Vulnerable people

|  | **Rough numbers** | **Change in last 10 years?** | **What problems do they have** | **Who cares for them?** | **Are there NGOs that help these people?** |
| --- | --- | --- | --- | --- | --- |
| Disabled adults and children | 10 | Decreased, because people aware of health service and increasing child caring staring from pregnancy | Unable to be productive | Their parents or children and or relatives | No |
| Mentally ill people and their families | 3 | Similar | One of them are go here and there/on and off from the area  The second one is treated by medication/use tablet  The third the problem has got at middle east, she is returnee | Their parents, all of them are younger | No |
| Old people needing support | 50 | The number is decreased than before. Older who having land, their relatives cared well, even if they have not children. | Some of them lost their children in death, migrate, spouses died, feel lonely | Their relatives, neighbours and persons who plough their land | No |
| Orphans | 10 | Now parents give more attention for their children. Therefor most of children are growing with parents and maternal death also decrease which was cause for orphans. | Unable to education  Become daily labourer  Psychologically and physically affecting | Grand parent/s, uncles and or aunts or relatives. | For students some NGO fulfil educational materials and uniform. |
| Women heading households | 490 | This is highly increased than fore because widowed refused inheritance and second marriage. Divorce increased | They suffer with their children, facing labour shortage, divorced engage in prostitution, etc | Their children | No |
| PLWHAs | 2 | Before 10 years ago the exact number was not known but there was a murmur of 2 people during that time | Illness | Wives | No |

## Households

A household is formed through the marriage of a young woman and man. When the marriage is arranged by parents they will seek an equal match of wealth and ethnicity and even clan. A son should construct a house in his parents’ compound and starts to live. A daughter goes away when she marries and lives in her parents’-in laws.. A new couple gradually having children and building assets then through this household transform to middle couple or matured household level. At this stage the household consists of the father, mother, children, servants, and extended family members. The families are strong and tend to be large, ranging from 6-12 household members.

The father is the authority figure, and the mother enforces the rules for the children. Mothers are most likely to have responsibility for teaching the children cultural and religious values and the skills necessary to become self-supporting adult. Mothers and female children usually work at home, while the fathers and their sons work in the field or other outside jobs. Though women have to participate outside home agricultural activities, even if the household having servant.

Finally an old couple are left as their children have left because of marriage or other jobs The older couple should be cared by their son who lives at parents’ compound.

The researcher has found different answers according to different respondents about the number of households in the kebele; according to HEWs =among 1624 hhs; 1134 are male headed and 490 female headed household, according to the Kebele manager = total of 961hhs; 134 are female headed and 827 male headed and also according to DA NRM=883 of household; 733 are male headed and 150 are female headed households. The last two (kebele manager and natural resource development agent) data relates only to the land owners. The kebele manager said that the number of land owners increases continuously as youth are certified with parents’ land which they get through gifts and or inheritance. Recently about 111 landless youth became land owners receiving land from their parents. There is no record for the number of landless household in the area.

Again the population number differs according to source of data; thus according to kebele manager among 5436 total population; 2805 are females and 2631 are males but depending on HEWs total population of the area is about 7874; 4129 are females and 3745 are males.

Population number based on residence place (in this case ketena)

Chebote Mecro Akiya Begejo Total

F = 957 F = 834 F = 535 F = 497 F = 2805

M = 675 M = 880 M = 556 M = 520 M = 2631

Total = 1632 T = 1714 T = 1091 T = 999 G/total = 5436

**Source:** *data from kebele manager*

Population number based on age category:

Age group No. of female No. of male

0 – 7 845 841

8 -14 558 557

15 – 17 222 235

18 – 70 1362 1211

Above 70 77 100

**Source:** *data from kebele manager*

*Research Officer comment: Even if the data is from same source there is a difference in the number of total population that is 6008 compared with 5436.*

The land owners are participating in all government contributions including land tax. There are fixed contributions (land, school, Red-Cross, party membership fee) and occasional contributions (for establishing of pipe water, construction of road, renascence dam, any need contribution).

## Wider context

### Relationships with adjacent kebeles

The adjacent kebeles are: Denkaka, Chefe-misoma, Gonde town, Kilasa, Adere, and Gora-silingo, Kulumsa agricultural research institute centre, Assela Malt factory, and Chilalo Mountain. The site except, the mountainous area and two institutes, it has marriage and blood relation with those adjacent kebeles. Therefore people have close interactions and relations with those kebeles of residence people both at time of crisis and good times. They share notable/big ceremonies, labour work, market, etc. These neighbouring kebele have similar ethnicity, religion, culture with the study area.

Most young people go to Kulumsa research centre for labour work and education as there is a secondary high school. Similarly they have interaction with the malt factory in relation to labour work. These two institutions are working co-ordinately with the kebele in service provision (training, improved seed), etc.

### Rural linkages

They have marriage links with all adjacent weredas (Hetosa, Lode-hetosa, Ziway-Dugda, and Digeluna-Tijo) and other farthest weredas in the zone. As the same time they have religious and market linkage with those areas. They have strong interaction at time of crisis and good times; they help each other (morally, financial and in kind including labour).

With regard to the Muslim religion the area has religious links with other weredas in the zone and other places like Bale, Addis Ababa, and Saudi-Arabia, where people go for education and religious relations and to share experiences. The preachers come and go there that mean they have two-way relations. For Orthodox Christians they linkage with adjacent kebeles and weredas in case of mehaber,

Saint Holiday ceremonies (Nigs/Kibre-be’al) either they go or people come to where the ceremony is celebrated. Preachers and singers come within three month intervals from Addis Ababa, Awasa, Nazareth or Assela. This programme is arranged by Sunday school students. Currently people go to Mojo holy water and Shinkuru-Michael around Entoto, Addis Ababa for health treatments.

Market linkages: Boru and Itiya are important markets for the community both are found in Hetosa wereda. They have frequent interaction with these for buying and selling agricultural products. Assela is important for all kinds of interactions like; administrative issues, education, buying household goods and commodities, health services, labour work, etc. Abura is found in Ziway-Dugda wereda where maize price is low so people go there to buy.

Primary full cycle school is found at each ketena in the kebele thus there are about four. After they have finished the education from the area, they can join at Kulumsa, Hetosa or Assela secondary high school depending on their proximity. Except in Assela, students attend their secondary education by commuting to those schools. Some of them go to Nazareth and any other towns if there is someone who helps them. They can go to any University if they are assigned there.

There is no historical or recent conflict with adjacent kebeles and weredas. There are community elders and religious leader who are involved in any conflict within the community. Conflict may be about land, between husband-wife, tension among household members, and so on. The elders have an important role in solving problems arising amongst people and keeping the peace of the community. If the case is serious, they are responsible for referring the case to social court even to wereda court. People also choose their intervention rather than going to the wereda court.

### Urban linkages

| **Town** | **Why do people go there? List the main things they do** | **Time**  **to**  **walk** | **Transport**  **available** | **Time**  **of**  **travel** | **Cost** | **Cut off during rains?** | **Links with?** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Gonde | The town encircled by the kebele so the people have frequent interaction, specifically the two villages (Mecro and Begejo ) of people. They go for market, visit relatives, grain mill, etc. | It depends on distance of the village  Gonde-Akiya – 3 hours  Gonde-Chebote – 2:30 hours  Gonde - Begejo - 40 minutes  Gonde-Assela - 2 hours | Possible to use car for half distance to Begejo while Mecro is sited around the town as though no transport access for Akiya and Chebote | Within the kebele no transport access therefore time of travel is similar to column 3. | No | All are dry weather roads which are damaged however it hasn’t effect travel on foot. A new road is under construction which link Gonde-Akiya | All people come there, except the community in Akiya. They come only to go to Itiya, meeting at kebele and sometimes for market. Similarly Chebote people have less interaction but they go to Asela through it. |
| Itiya | People go there for market where some quality house tools are found like (plastic mechanga, kori, chocho and jewellery), visiting relatives | 3 hours on foot and 20 minutes by car however travelling on foot varies depending on the distance of the village. | It is available car transport | Market day, during time of good/sad ceremony (funeral and burial) | 5 birr/a trip | No, it is asphalt road  13km | Most of the time adults go there for all cases |
| Asella | For administration, market, education, visiting relatives, work, etc. | 2 hours on foot and 20 minutes by car; travel on foot is depending the distance of villages. | Available any time | No time limitation to go there, if they want they can do. | 5birr per a single travel | No, it is asphalt road  12km | Any people goes there if they want |
| Sagure | For cattle market, visit relatives | 40 minutes by car | Available | Market day | 15birr in single trip | It is asphalted road  32 km | Adults and some young male |
| Boru | Marketing activities and visiting relatives | 1:30 hours on foot and 20 minutes by car | Available | Every market day | 5birr per trip | Some of its road gravel  10 km | All traders, except students are go there for buying and selling |
| Kulumsa | Education, wage labour, market to sell vegetable, visiting relatives | 40 minutes on foot and 5 minutes by car | Sometimes difficult to get as cars work Gonde to Asella | Every day in the week | Optional 2/3birr per journey | Asphalted road | All kinds of communities people go if they interesting go there. |
| Abura | Visiting relatives, often marketing to buy maize and other grain |  |  |  |  |  |  |

### International linkages

Young women are going to different Middle Eastern countries. People say that within the last three years out migration is increasing. There is no recorded data for the number of out migrants but the researcher can guess based on information and observation. The number of out migrants is similar to the number of households in the kebele. At least one young woman is in Middle Eastern country from a typical household. The researcher found female migration ranging from 1-4 per household. The migrants are married and may have children or maybe girls who completed grade 10.

They have sent remittances to their parents or husbands or come with money, clothes and house equipment. Then their parents’ or husbands’ construct iron roof houses in the area or in nearby towns. Some of the returnees have started to live with their families as they are considered to have a better life by the community.

There is an agreement between migrants and employer before they go out that is 2 years in most cases though there is a possibility of extending about 2 extra years. Generally a woman can stay about four years. Unless there a need to come back in Ethiopia for extra years or they can stay longer.

## Change since 2008

### Crises

There was no bad event in the last five years in the community, however in the last two years crops have started to be affected by welting rust (wag). No drought in the area though sometimes it is sometimes affected by erratic rainfall which is cause of wag. Due to DA and vet assistant crop and animal disease and pests are not as such a problem to the community because people aware about how to prevent crops and livestock from different problems/risks.

There have been no human epidemics in the last five years.

### Economic change

The people can get improved seeds every year through agriculture and rural development office. Those seeds give good yields for one/two production season and then after its productivity declines. Problems related to this are that the seeds are expensive. The area has an opportunity to get every improved seeds unlike other kebeles in the wereda as the agricultural research institute is found in near place.

There is a skilled person on artificial insemination from the community who works effectively so now most of the people have got hybrid heifer. As a result most of the people have crossbreed milk cows and produce a surplus of milk for sale.

New technologies important to improve agricultural products are: intercropping, strip sowing, various kinds of pesticides and insecticides, etc. Now farmers commonly use intercropping agricultural activities that potatoes, peas/bean and maize planting together as each crops is planted in different time according to the length of its growing season. For example, potato and maize planting in stripes when the potato has starting to mature the pulse sowing on it and then all are ripen at the same time to harvest. If a farmer is using the pesticides and insecticides properly on time he can keep his/her crops from failure and same for animals. Moreover farmers use natural fertilizer (animal dung) in modern ways unlike before.

Large numbers of young women are going to Middle East country, particularly within the last three years. Young women both married and those with children and single women are going out to the gulf. Some of them go more than once because some of the felt dissatisfaction by their husband that they might not managed well the money which they sent before, etc. Others go back because they want to get additional income for additional needs/wants, for instance house has been constructed by what they have sent before and they want to buy house equipment. No change in relation to in-migration and out-migration within Ethiopia.

Currently young people engage on labour work at the construction of water points in the kebele at two places. Those persons loading stone, mixed sand with cement, watering the built, etc.

There is no new commercial investment and way of land use.

New micro-credit there are two credit-saving associations which are funded by government and an NGO, WALKO (Oromia credit-saving association) and WASASA, respectively.

The respondents said input and consumption goods and commodity prices are highly increased compared to the prices of outputs. Particularly in this year the price of grain outputs has decreased, for example the price of wheat is 560 birr per quintal but the price of fertilizer is 1420 birr per quintal and the prices of other commodity goods like clothes, shoes, improved seeds and other consumption goods continues to rise

### Social change

Notable celebrations are Islamic holidays which have been celebrated significantly, because of the freedom that government granted them every Muslim holiday. This has brought a practical religious equality and shows the government respect for all religions. Notable visitors to the community are 2004EC by Oromia regional government officials. They discussed different development issues with different sections of the community. They have promised them many things about their future development. A big meeting was held in 2005 when every Muslim community participated to discuss about the selection of Muslim council at national and local level. The meeting was headed by religious leaders. The meeting contributed to the peaceful election of the religious representatives. There has been internal tension in Islamic religion since 2004EC between Wahhabism and Sufi Islam but there are no violent conflicts between the two sects. The Wahhabism blame the government for politicizing their religion, in turn the Sufi Islam blame Wahhabism for being too conservative. Wahabism alienates the Muslims from the rest of the community as they are forbidden from participating in iddirs, they condemn the existing burial ceremony, condemn previous religious practices and marriage systems. There are no notable conflicts with other communities and also there is no peace negotiation. Notable crimes in 2002 EC one farmer killed his younger brother with knife over land inheritance of their parents. He was sentenced 28 years in prison.

### Cultural change

There are improvement in cultural practices and ideas in the community which was in the past considered as back ward. But currently there is big awareness in the community about their culture than before and people become actively participated in cultural practises. The new religious ideas and practices were tried to be introduced by Wahhabism and this created internal tension among Islamic religious sects, but there was no conflict. The Wahhabism blame the government for politicising their religion ,in turn Sufi Islam blame Wahhabism for being too.

There are no new ideas about politics it is as before. There is no change to important customary events. The working culture of the community has been changing, in the past they worked arbitrarily, but now they work with plan and program which contributes to a high number of workings hour in a day, week and month. There is improvement in working culture came about because of extensive training and awareness created by the government. The gender division of labour has been declining which means men’s are engaged in domestic work like fetching water, collecting wood and others which were in the past reserved to women and also women are engaged in agricultural activity like sowing, and assisting in other agricultural activity. There is some change about child raising. In the past child raising was reserved to women, but now men’s are also actively engaged in child raising because of awareness created by the government.

There are no new leisure activities in the kebele but the youth get entertainment services in Gonde town. The youth dressing styles are becoming more modernized and Muslims are also dressing in religious clothes. In the past the regular eating of breakfast, lunch and dinner was assumed to be followed by people in the town, but now the farmers have regular meals each day. In the past even rich farmers have limited goods at home but now a few farmers have mosvold bed with foam, Sofa, TV and refrigerators. In Begejo farmers have beer and soft drinks in their refrigerators. They are becoming modernized. The youth want further study and others want to farm by team, others want to trade in the past they wanted to live with their family in family farmland, but now they want to have their own property by working hard which shows change in young people aspirations. Previously adult’s aspiration for their children was to have more success in agricultural activity, but know their aspirations become very broad like wishing them success in their education and trading.

### Political change

Changes in government ways of doing things is that the government started consulting the people and giving answers to their demands, which wasn’t the case in the past. The previous government didn’t consult with the people but now they are working from the grass root level, since the last five years. The consequence of the discussion is like providing the right tablet for the disease the community is getting what they need in turn. The incumbent party won the 2010 election because their hard working unlike 1997EC. They were more highly engaged in the development activities than before like forest protection, terracing, providing safe water and so on. Even though, all the needs of the community was not fulfilled there has been more progress than before. In the 1997EC there were different political parties which were confusing our community, but now the people are freed from the confusion by understanding about the determination of existing party to the countries development, which means that there is only the excising party which is operating in the area. There are changes in local leadership since 2002Ec election the local leaders are more determined than before. This change provides active service delivery for the people and has also brought good governance.

## Selling

Maize and teff are not produced as cash crops in the area, rather they produce wheat for selling and also some barley which has increased some 10% compared with the last five years. It is mainly traded at Gonde town to traders and also customers. There is no enset in the community. Root crops sales have increased significantly especially potatoes which have increased by more than 50% and others increased by 5%. Potatoes are traded at farm gates to traders and others are sold at Gonde town market to customers and also traders. Pulses and bean sales have increased by some 30% and are mainly sold to traders at Gonde town. The sale of Oilseeds has declined compared to 5 years ago, they are sold to traders at Gonde town. Vegetable sales have been increased by 15 % they are traded at Gonde town market to traders and also to customers. There are no fruits, spices or other crops. There is no coffee for sale but a few farmers grow some for household consumption. Chat sales have increased by 5% they trade it to traders at Gonde town. Eucalyptus sales have increased by 20% they sell it at farm gates and only a few is sold to customers most goes to traders. Oxen and bulls sales have increased by 10% they sell it at Boru market to customers and traders. Shoats sales have increased by 10% it has been traded at Boru market mainly for traders’. Milk sales have been increased by 20% it is traded to the milk cooperative, to cafes, restaurants and customers in the kebele. Butter sales have increased by 10% it has been traded at Gonde market to customers and traders. Hides and skins sales have increased by 5% they sell it to traders at Gonde market. Eggs sales have increased by 5% they sell it mostly to traders and customers at Gonde market. Honey sales have increased by 5% they sell it to traders at Gonde market.

## Buying

Buying grain has been increased by 5% mainly farmers buy teff from Gonde town traders. There is no enset. Buying root crops has declined by some 10%. Buying Pulses and beans has been declining by 10%. Buying oil seeds has been declining by 2%. Buying vegetables has been increasing by 5% from Gonde market traders and farmers. Buying fruits has been increasing by 10% from Gonde market traders. Buying spices has been increasing by 5% from Gonde town shops and market traders. Buying coffee has been increasing by 10% from Gonde town shops and market traders. Buying household goods has been increasing by 40% they buy it mainly from Assela town shops and markets, and from Gonde town shops and markets. Buying fertilisers has been increasing by 40% they buy it from service cooperative of the kebele. Buying eggs has been decreasing by 10%. Buying milk has been decreasing by 10%. Buying meat has been increasing by 20% from Gonde town butchery and also kircha (by contributing some money they buy a bull and share the meat among them). Other food has been increasing by 5% from Gonde town hotels and restaurant. Buying improved seeds increased by 30% from service cooperative of the kebele. Buying pesticides has been increasing by 30% from traders at Assela town shops. Buying cattle has been increasing by 15% from Boru market from farmers and traders. Buying shoats has been decreasing by 5%. Buying chickens has been declining by 5 %. No bees are sold in the community. Buying other farm inputs has been increasing by 15% from service cooperative.

## Theft

|  | **How frequent?** | **Change since 2008** | **Action to prevent stealing** | **How effective** | **Action to catch criminals** | **How effective** | **Punishments** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Theft of crops | It is rare | It has been declining | Farmers protecting their crops, 1-5 discussion and awareness creation. | Effective | ***Tikoma, Awuchachign*** | effective | Implemented by court |
| Robbery from people | No robbery | - | - | - | - | - | - |
| House burglary | No burglary | - | - | - | - | - | - |
| Other kinds of stealing | Rare | Declining | Farmers protecting their crops, 1-5 discussion and awareness creation. | Effective | ***Tikoma and Awuchachign*** | Effective | Implemented by court |

## Education

Parents attitude to boys and girls kindergarten has changed, they prefer to send their child if they have access to KG. Parents attitude to boys and girls primary school has been changed, almost all boys and girls in the community are attending primary school. More than 95% of boys and girls have been attending secondary school and the community attitude has changed more. The community attitude to male and female TVET, University, distance education and private college has been changed, every family wants their child to be educated and to succeed.

## Livelihoods

There is no enset production in the keble nor it not suitable for its production. There are changes in rain fed smallholder crops in the last five years because of awareness created by DA’s about the proper use of farm inputs. Irrigated crops have been increasing due to the use of modern farming inputs and the advice of DA’s. The balance between subsistence and cash crops is that both have increased but cash crops are increasing with the introduction of potato farms due to awareness created by DA’s. Labour on small holdings has been increasing in order to increase productivity which requires large amounts of labour. People’s involvement in non-farm business and non-farm labour has been increasing in order to generate other income for the family mainly due to lack of land. Seasonal migration within Ethiopia has been increasing due to lack of land and alternatives. There is no longer-term migration within Ethiopia. International migration has been increasing due to lack of employment, land and other alternatives.

## Agriculture

### Males

There is no Enset product in the community. Source of income from grain has been increasing because of increasing productivity and use of farm inputs. The source of income from Potatoes has been significantly changing because farmers are largely farming using modern technology and inputs. Source of cash from vegetables has been increasing because of the use of irrigation and modern farming inputs. There is no cash from fruits, spice and coffee in the community because they are not produced only there is some coffee which is only used for household consumption. Cash from chat has been increasing because people are planting it more. Cash from Eucalyptus has been increasing because it is needed for house building and also people are planting it more. Only butchers sell meat and there is no butcher in the kebele. Cash from milk has been increasing because of the introduction of milk cooperative in the community. Cash from butter has been increasing because the price and demand increased. Cash from honey increased due the increased demand but only few farmers produce it. Cash from eggs has been increasing because of high price. Cash from hides is as before.

### Females

## Off-farm work

### Males

| **Males** | **Agri-cultural servants** | **Agri**  **daily labour** | **Own business** | **Skilled work** | **Regular employment** | **Daily manual labour** | **FFW** | **Other** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Rough proportion of people in the community doing this work (in reality these are number of people/shops) | No | 3% | 1% | 1% | 1% | 2% | No | No |
| Changes since 2008 | No change | Increasing | Increasing | Increasing | Increasing | increasing | No | No |

### Females

| **Females** | **Servants** | **Agri**  **daily labour** | **Own business** | **Skilled work** | **Regular employment** | **Daily manual labour** | **FFW** | **Other** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Rough proportion of people in the community doing this work (in reality these are number of people/shops) | 3% | 5% | 1% | 1% | 2% | 3% | - | - |
| Changes since 2008 | It has been decreasing | Increasing | Increasing | Increasing | Increasing | increasing | - | - |

## Migration

*Male respondents*

Male of the community do not migrate for seasonal migration for agriculture in Ethiopia. Longer-term migration for agriculture is mainly to Bale for two to three years they migrate to involve in farm activities and it has been decreasing in comparison with the last five years. Urban migration is mainly to Assela, Adama, Addis Ababa, Debrezeit and Harar which is from one year up to five years and some remain there. Migration has been increasing due to lack of land and jobs. International official migration is to Arab countries which is from two to four years based on their contract and it has been increasing , the number males migrating is insignificant but when compared with the last five years it has been increasing. International illegal migration is increasing to Arab countries mainly to Sudan they stay there for some three years. Remittances have been increasing especially from Arab countries compared with the last five years.

### Female respondents

Out-migration (international migration) of young women is common in the area. The numbers of migrants have been increasing from time to time. Most of international migrants were going to Arabian countries both legally and illegally. It is possible to migrate to Middle East countries from aged 15 years to adults. Few young females were migrating to Dukem, Debre-Zeit, Nazareth, Assela, Addis Ababa, Mojo and others where they have relatives. They go there for education, to seek jobs at bars, tea rooms or as domestic servants. Females do not migrate for seasonal migration for contract work; once they go away from the area they don’t come back rather they may go to another destination if it was not comfortable to live in the first place. They have never migrated to rural areas within the country.

In relation to international migration there is a change in the community because of the remittances they send home.

## Inflation

### Male respondents

Both inputs and output prices have been increasing. But particularly the prices of fertilizer and improved seeds are become unaffordable. Even if the output prices have been increasing, it doesn’t cover the input prices. Consequently some people use local seeds and less fertilizer than required and this is resulting in crop failure. Specifically this year the price of wheat has dropped to about 560 birr/quintal. Changes in the prices of livestock and livestock products have been increasing. The prices of vegetables and all other products have been increasing. However there is a fluctuation in relation the prices of all agricultural products, the prices of all good and commodities and inputs continuously increasing.

### Female respondents

Changes to the prices of seeds, fertilizer, and pesticides have been significantly increasing which is even resulting in some farmers refraining from using it. Changes to the price of oxen and livestock has been Increasing. Changes to the prices of (outputs) grain, potatoes, vegetables and coffee have been increasing. Changes to the price of bought food, oil, salt, sugar, coffee have been increasing. Changes to the price of houses, household goods, transport and wage rate have been increasing. Changes to health fees and school cost have been increasing. Changes to the price of other important goods have been increasing. They said there is nothing which is not increasing.

## Drinking water

Most people in Akiyya and Chebote zone use Rivers and streams during dry season, totally its users have been declining the number of people who use springs for drinking has been increasing because it is the main source of drinking water in the kebele. There are no private and communal wells, reservoirs and roof catchments in the community. No one uses bottled water due to the cost. The current problems with access to safe drinking water is that there is no tap water in the kebele which is the big problem of the community but now the government and the community are planning to build tanker for the spring.

## Farming technology

Tractor and combine harvester were introduced to the community during reign of Emperor H/Selassie in Makiro Begejo zone, but now they are not available in the kebele people rent them from Iteya Wereda. People didn’t resist it and only land lords used it at initial time. It was adopted to increase productivity and recently 50-100 people have been using tractor and 150-200 people are using combine harvester, but it is not consistently used as it is not always available to the community. There is no government role in providing tractor and combine harvester service the community rent it privately from Iteya wereda. Only investors in the near wereda have tractors and combine harvester or use it so it helped the community to get rent from investors.

There is no BBM in the community so far. Threshers were used for the first time during Derg regime around 1980EC by producer cooperatives, after that it was introduced in 1990’s EC again and disappeared, since then it is not largely serving, recently only few person used in 2002 and 2003EC by renting from Iteya wereda investors and government has no role in rendering this service. Since then is no such service in the kebele.

Improved wheat, maize and barely seed were introduced during the regime of Derg it was used by most farmers but it has been largely used and introduced by this regime and most farmers have been using it. Thus, the government has played role in introducing these new improved seeds. Improved seed of potato was introduced very recently by this government and most people are farming it for cash crop and becoming successful in the business. Fertilizers were introduced during the regime of emperor H/Selassie but it is largely introduced and used by this government. Pesticides were introduced by this government and most farmers are using it to increase their productivity. Improved breeds of cattle were introduced during the Derg regime and only few people have during that time but now it has been expanding mainly with the introduction of artificial insemination which has been provided by FAO in the community. Improved breeds of shoats are not introduced to the community so far. Improved breeds of chickens introduced during the Derg regime and it has been expanded significantly by this government. Milk processing technology (churners) is very recent history in the kebele which was offered to the milk cooperative of the kebele by FAO. Honey processing technology is also introduced recently by this government and only few farmers rented it.

## Irrigation

Gravity-fed irrigation Introduced during the reign of emperor H/Selassie and expanded by the Derg regime and the current government also expanded it more and only few people have access to the irrigation in the community. Pump irrigation was introduced by this government very recently and only few people are using it. The remaining irrigation technologies do not exist in the community.

## Other technology

It is difficult to know exact time when mobile phones were introduced but he said around 1996 EC and now 80% of the people are using mobile phone in the community. There are no Bajaj or Motor bikes in the community.

## Domestic technology

Grain mills were introduced during the reign of emperor H/Selassie by Reta W/Mariam in Makiro Begejo zone; currently there is only one grain mill in the community. There is no change in cooking fuel the community have been mostly using wood, charcoal and dung cake people. Improved stove introduced by this regime and it is called lakech magedo kotabi before seven years around 40 household have been using it but know more than 30% of the community use it.

Kitchen cupboards have been introduced by this government and some 3% of the communities have been use them. Plastic utensils has been used for the first time during the regime of emperor H/Selassie and today all people have it. During the regime of the Derg one person had a TV. Currently only one household has a refrigerator and around 200 people have TVs in the community. There is no bed net because there is no malaria in the community.

## Research officer addition – clan and religion

People in the community don’t differentiate Oromo from Muslim and Amhara from Orthodox Christian. They consider all Christian (Orthodox, Protestant) are Amhara and Oromo for Muslim people.