**Interviews with people playing important roles in the Oda Dawata community**

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## Government employees

### Kebele manager

He has been in job in the last six years, since 1999 and he does not want to stay in office for more than one year. He is dissatisfied with how much he works and what he is paid. He has many work pressures but less pay which is really discouraging. He is from Tiyo wereda, Hamsa gasha kebele. His level of education is 10+3 diploma holder in natural science teaching. What he enjoys about his job is when he succeeds in the implementation of rules and regulation that come from the federal or the region and he enjoys serving the community. The general problems are low salary payment, most of the people in the kebele structure are not active in performing their activities and all are not determined which slows the implementation of the government's plans. He has no break throughout the year; he works from week to week there is no official break throughout the year he even works Saturday and Sunday. There are no educational opportunities for the managers although other sectors have the chance for further study. He is unable to manage all sectors; he is really over loaded, pressurised by the work in the kebele. The Cabinet and Committee structure is not working well. They appear in the office two days in a week, one day to serve those who need them in the kebele and the other is to review each other about their performance. The structures are not doing well because is it a team work and all are not equally determined because they want work on their own business, there are also mistrust among them. All of them want to get famous at the expense of the others or by defaming others. For example, if some decision is passed by the cabinet about some issue or someone among the members someone might gossip the procedures and what is discussed to the third person saying it is this or that person who decided this on you from the cabinet, later that person develop starts hating that man or they even systematically try to harm him since clanship is strong in the community. There is high attrition in Development Team/Cell – 1-5 structure they are not interested in the team, some say I don’t want to engage in this programme. They say I prefer to do my private work than being in the team. Development teams are doing better than 1-5s, in 1-5s some say I don’t want to be in one group with this and that person, which is affecting the success of the structure, it has even created division among those in the 1-5. It is developing hate and mistrust among them because when one did not do well or miss some development work and other reports him to others, that person hates him and always looks for the failure of his fellow. The main reason for inefficiency of development team and 1-5, is the attrition rate and disobedience. There is no punishment for disobedience or on those who missed development work which makes their management difficult and it is similar for women who don't get involved. There is good relationship between kebeles-wereda linkages work the problem is with the people at the grass roots level. The Kebele Council don’t regularly attend the meetings, because they say we don’t have salary or perdiems which is affecting the overall kebele activity because they are very important in the kebele. He has good relationship with the Chairman they work together peacefully and as friends. He also has a good relation with the community and they are happy with him because of his determination in serving them. If he could design a new management structure for the kebele, all people in the kebele structures should be a government employee. Otherwise it is very difficult to make the kebele structure work. Unless they are employed they don’t fulfil their responsibility carefully, because they want to run their private business rather than serving the development activity of the kebele.

### Development Agents and vet

Generally the area is available for agricultural activities both crop production and animal breeding. Even if the two sub-kebeles (Akiya and Chebote) have rough surface they are cultivable. The area has good fertile soil, favourable weather conditions, and a relatively stable ecosystem. However there is erratic rain fall which causes Wag. This is mainly affecting wheat. There are also floods; which damage the farmland which washes away the sown seed and top soil to the river and lowland areas.

In the same way the area which is available for livestock breeding the terrain, weather condition, ecosystem like forest, water, and other living and none living things are available to participate in livestock activities. But grazing land is shrinking as the farmland expands.

The agricultural extension programme focuses on wheat which has a potential for giving good production. Government and Kulumsa's agricultural research institution provides improved wheat seeds at a 2 yearly interval. This helps the farmers to get good production. This intervention, advice and other resources are reaching the farmers through the stimulation of the model farmers. The DA workers have close contact with model farmers because other farmers easily accept new ideas or interventions when they observe the effects of such things on the model farmers. Then other people easily believe and try to implement what they see.

In the first instance the DA workers give training to the model farmers and zone leaders. This is done at each zone. Then those model farmers and zone leaders organise the farmers in their place to give training for them. Demonstrations are done on the individual farm lands as there is no space at FTC for that.

FTC

 FAMERS’ ANIMAL YARD

There is a demonstration day when DA workers and other officials from the wereda and Kulumsa agricultural institution centre are observe the progress of crops on the farm land. Then in the following year those model farmers have to distribute the duplicated seed to other farmers.

There are general meetings at the kebele office which is run by wereda or research institutes, when all sub-kebele people need to come. Officials and the DAs do not provide advice and resources directly to wives of farmers’. They have contact with the land owners (head) that the head may be women or men those who can benefit directly from the intervention.

They provided BBM (new plough) to 12 model farmers; to distribute it to all other farmers there are no farmers interested in using it (no requests). They give advice to farmers to use line planting. It is taking time and needs more labour when they attempt to participate in it. Then they requested a tool which is used for this purpose to minimise human labour and time. Most farmers are able to use new techniques and inputs based on extension workers advice they are composting, and using the required quantity of inputs. For example a farmer should use 100 quintal of fertiliser and seed for a hectare of land. They have also been advised to use intercropping, crop rotation and improved seeds. The government provides all inputs through service cooperative in cash.

Even the package focused on wheat - government provides improved seeds of some crops (maize, barley, lentil, species, etc). The service cooperative first assesses farmers’ interest for these inputs then it is provided accordingly. They pay cash. The cooperative also has a tractor which is rented out to any farmer in/out the area. There was a private competent for providing inputs before a year to where farmers were shift to them. Consequently the cooperative faced financial crises as it lost its demand. Then the local government took action on those private input providers. Because farmers wanted to buy from them as they sold things for lower prices. First the extension workers attempted to change the minds of the farmers by saying “inputs from private are expired so you have to buy from the cooperative to get good production". But people replied that we have got similar production when using this private one and it has low price. Finally the local government prohibited those private providers.

No assistance for farmers to sell their produce. They use their own schedule to sell their produce. However, the agricultural extension workers are advising farmers for to know how to sell their products. Farmers produce pulses (bean, peace and *misr*) by using local seed as a result they couldn’t get a good product as it is not included in the extension programme. But farmers are more interested to produce these crops as they sell for an expensive price. Teff also has the potential to provide a good product in the area and to be cash crop but it is not included in the extension programme.

Concerning livestock; the programme is focused on breeding improved dairy cows through AI services (artificial insemination services). In the area there are AI and the vet service provider who works to improve cross-breed cattle and their products by improving their breed and cared their health.

FAO support the agricultural extension programme by providing training for farmers including agricultural extension workers to improve the health condition of livestock and their breed. The objective of FAO is to reduce STDs (sexual transmitted diseases) by substituting AI service and increasing cross breeding cattle. In the first instance training was given to those selected model farmers, particularly for women to use AI for their cows. Again training is given for those who used the service, how to care for the cross bred calves. FAO focuses more on women’s participation than men's because women care for the cows in giving fodder, cleaning their homes, etc.

The extension programme also focuses on poultry, fattening ox and sheep. Training is provided in the meeting to create awareness for farmers. The vet service provider; provides vaccination twice in a year (before and after the occurrence of disease) and sometimes occasional, curative medical treatment, they assist in the delivery of calves, and give advice on preventing diseases and how to feed livestock in different seasons.

Commercial poultry are distributed by ARD (agricultural and rural development) and most of farmers are benefit from this intervention. Although they are highly affected by diseases and because of this and weak management most of them died.

Farmers are reluctant to vaccinate their livestock on time and they think a vaccination used for all kinds of diseases. There are different kinds of vaccination for different diseases but they are not willing to take their livestock to vet service other than when they see some disease spreading over there.

Viral vaccination is free of charge, others like rabies is chargeable that depends on the kinds of treatment from 50 to 60 birr. 12 birr for AI service. The extension workers advice farmers to record their income and expenditure on the livestock either for breeding or fattening, to use zero grazing and to use livestock tablets within three months to keep their health.

Sheep are not included in the package though farmers are rearing them successfully for both consumption and source of income. The extension workers said that the weather condition and grazing is available for sheep but the farmers are rearing the local breed using traditional ways. There are some innovative farmers who use zero grazing, planting trees for animal feed, use AI service and take care of their livestock's health, etc.

### Health Extension Workers

Family planning and toilet are the most popular which are commonly implemented by the community people. Previously there was a punishment on regards to toilets. There is no punishment as before for those who do not implement the package, there people start to give less respect to HEWS and are unwilling to do what they tell them to do. On the other hand the kebele is very vast to provide the health service to all.

Concerning family planning every married woman is aware and using it. The HEWs said that even when women can’t get contraceptive here; they are go to Assela to get it. The inflation also has had a great impact on family planning; people say that with in this inflation I don’t want to have more children. As the HEWs told me that; we couldn’t find a pregnant woman who is under six months pregnant from 69 households. This statistic was needed by the wereda health office.

People are also better aware about vaccinations (EPI vaccination under one). When we advise women to vaccinate their children on time, they replay to us we know the importance of it that young people at your age also were vaccinated. Therefore EPI, family planning and sanitation have been implemented successfully.

Before two years ago the kebele officials cooperated with the HEWs work and they had supporters who carried vaccination box. As there is no electricity in the health post the medicine is stays in the Wereda town. When the HWEs come to the area to provide the service they need to carry the materials that is vaccination box in which there is a medicine. So they need a person who carries it. But gradually this collaboration has reduced; even the roles of volunteer health workers have changed. There were 29 volunteer health workers who took trained through the Jica (Japanese aid programme). Those volunteer workers shifted their roles to the party so that they become women Gere leader when the Jica became phased out from the site.

There are different ways that women are getting to advice and resource. The HEWs setting the methods as rank order in its importance like as:

-Women’s organisation meetings

-Large meeting or kebele general meetings

-Via development team and 1-5s

-Social networks (iddir)

-Model family's

-Using health army (command post)

More or less these methods help the HEWs to reach to each and every household. But there are problems to reach to the whole households in the kebele because it is very wide and has four sub-kebeles. The health posts were established at Akkiya and Mecro; the one at Mecro has stopped working as the health centre was established there since 2010. HEWs focused only at one sub-kebele (Akiya) where the HP is. There is no electricity and water at health posts. They have contact with the other three sub-kebeles people in the meeting to give to advice and told message.

About 80% of married women use contraceptives, unmarried don’t come to HP. Most of the time, young women who have more than one child commonly use contraceptive.

The current government policy, gives more attention to reducing the maternal mortality rate. To save mothers’ life, the HEWs teach and give advice; women have to use antenatal and postnatal health care from nearby health service. One of the HEWs who took training to assist in delivery in last year as a result about 8 women gave birth with her assistance.

Except vaccination and contraceptive health services, there are no reproductive health services in the health post. Female circumcision has stopped as people are aware that it is harmful to them. About 80% of young women are not being circumcised.

### Head teacher of primary school

He has good relationship with the wereda education officials the wereda provides them all educational equipment upon their request. They have no problem getting teachers allocated even though this is the problem in the wereda. They have a big problem getting paper, pen, chalk and dusters. The wereda is not providing them this equipment since 2004 EC which they did in the past. Currently, the school is suffering from a lack of this equipment which they are trying to provide it hardly. There are problems of getting text books in the school. The school hosts two learning languages Afan, Oromo and Amharic the problem of text book is prevalent for Amharic learning text. The school has no secretary, store keeper and even the guard of the school is employed by the public (people of the kebele) and they sometimes fail to pay his salary. Lack of teachers has improved in the school, and also there are chairs and tables for the student. In the school there are also ways of improving lazy students by grouping them with clever students (in 1-5s) they then study together.

Education

The problem of decline in literacy and numeracy of school leavers may be rooted in their primary education background which in mainly from grade 1-4 teaching system becomes the reason for their failure. Because one teacher is assigned to one grade which means he/she has to teach all subjects in that grade, so the teacher may be good in English but bad in maths, or other subjects which lead to student's inefficiency. In addition to this some teachers who have graduated from private colleges are sometimes not as effective as government college graduates. Another factor is that the level of books is not proportional with student ability for example, grade 4 maths book is beyond their capacity which may deserve for grade and the government policy of reducing attribution rate which is mainly students from grade 1-4 is easily transferring from grade to grade due to the policy. The reason for college students to have very poor English is that most English teachers themselves do not have adequate knowledge or skill of English, so they have difficulty in teaching the language. In addition to this students are afraid of speaking, because of the fear of speaking broken English which results to laughing from friends and others. Beside this students take English as single subject up to grade 8 because students learn other subjects in their mother tongue language. When they reach grade nine all subjects are delivered in English at that stage the students get confused and complete grade ten without having a good command of English language. The performance of children in his school in terms literacy and numeracy has been improving since 2003EC in all high schools our students are performing well where ever they are. The reason is that our teachers are determined in helping students by tutorial and also there is a follow up from families and schools upon their results in which the school discuss with families about the student performances since 2002 EC. In addition to this 1-5 teams have helped students to study together, this has had a significant role in improving low scores students. His school students have a great achievement on grade 8 exams for example last year only two students failed out of 120 students, which testifies their improvement and their school is only up to grade eight. To improve literacy throughout the education process the level of books prepared for students should be revised. For instance books for grade one students might be compatible for those students who has graduated from KG, but it is very difficult for those who begin from grade one, it is better if teachers deliver the subject in their specialisation for example at diploma level teachers graduate in all languages like Afan, Oromo, Amharic and English as diploma in language which makes less specialisation. There should be specialisation in each subject, and no need for teaching them many courses. The salary should be attractive because what they are doing and what they are paid is disproportionate. Teachers should also be upgraded by giving them further education.

Child labour and education

There are many students who are under work pressure from their family and for themselves. This work pressure reduces the efficiency of the students because of the prevalence of this problem in his school there is a NGO called USAID who is helping 120 students identified as poor by covering all of their educational equipment like uniform, exercise books, pens. They are also provided annually with wheat flour. The NGO is also trying to facilitate income generation means for the families. They bought about 45 sheep’s and distributed them to most poor families with students. In the previous children started working for themselves when they are around 18 or get younger, but now things are changing some children start working for themselves at age of 5, 6 and 7 if they are from poor family and others whose family have adequate things they start working for themselves at the age of 12 or more. More than 50% of students in the school are self-financing students. There are no changes that could be made to the organisation of school calendars/ flexibility of schooling (shifts, school days) that would reduce the clash between child work and schooling but most of the time self-financing students miss the classes on market day and we compensate the class they have missed by make-up.

Dropping in and out of education

100% of 7 year olds in the community are enrolled in Grade one. Not more than 2% of pupils in the school are not in the grade which they should be for their age. The oldest pupil is 24 years old who is learning grade four. Roughly 98% of students never drop out. Most of the drops out are female students who are immigrating to Arab countries. The school works hard at bringing back the drop out students by doing strong follow up. The difficulty that local G10, G12, and college and university graduates were having in finding work is still the big challenge for education in the community. It creates big frustration for young students who know the case or victim of the issue which reduces their morale of hard working. Say the son or daughter of ….has graduated in degree or diploma but is not employed yet. In the past families can sponsor their failed students or those who do not score passing mark at grade ten or twelve to attend college, so that he/she will be employed after graduation, but now families are desperate about the future of their children seeing what is happening and young children are not as determined as before in their education because of unemployment.

## Government volunteers

### Male youth leader

It is very difficult for a young man to access land because the government is not distributing land, the young are only accessing land form their family which is insignificant. There were no land distributions in the kebele for everyone since 1984EC. None of young men in their twenties have their own farming land, except a few men who get access to land from their families as offer or inheritance. 80% of them have some insignificant land which they get as gift and inheritance from family. other young men in the community have been engaged in waged labour, taking share crop from aged or older families or those who unable to farm by themselves, trading, carpenters, fattening, shops, second hand cloth selling, and crop trade. 50% of young men in the community are un(der)employed. The economic problems’ facing young women in the community is different. Because of economic problems young women engage in early marriage, some migrate to Arab countries, some migrate to Arab countries illegally, some work in hotels in which they are vulnerable to sexual harassment and exposed to developing different bad habits like chewing chat, drinking alcohol and so on. 5-8% of young men migrated to look for work last year they migrate to Adama, Addis Ababa, Assela towns and to Arab countries. 10-15% of young women migrated to look for work last year of. He said last year more than 25 young women migrated to Arab countries. They migrate to Arab countries (Saudi Arabia, Oman, Kuwait, Qatar, Libya, Dubai, Bahrain and Sudan) and internally to Asella, Adama and Addis Ababa. If work is available all of them would prefer to stay in the community. Voluntary community work that the young people have been involved in recently were developmental activity like terracing, terracing check dams, water shed management, health area with health extension, peace and security.

When not working or in school/college young people spend their time reading, others engage in self-help activities like shoe shine, and others help their families in different activities, others spend their time playing football and some socialising with other young people and others in different religious activities and so on.

Young men are marrying later as a result of difficulties in establishing an independent livelihood. It affects women in different ways for instance they migrate to Arab countries due to failure to marry on time, but if they married at the right time they couldn’t go to Arab countries, it also results in women to remaining unmarried which affects their social life in different ways, it results in them having children without marriage. The adult generations have peaceful or good relationship with the community. Good things in the community are that they share their happiness and sorrow together irrespective of religious and ethnic differences and there is no problem.

Youth associations are neutral and independent in which members are not expected to be member of the party. It is an association of all youth regardless of their political affiliation. Youth league is a political membership and youth federation is composition of youth associations and leagues which is neutral about party membership. In the kebele the league leader is also a leader of the youth associations. The federation supervises and manages both league and youth associations. Three of them work for the development youth together. The Youth Association has 550 active members and they are engaged in irrigation, mining (stone extraction and environmental protection) selling grass for animal fodder and other developmental activities. Youth League have 200 active members and they all are engaged in youth association activities. They are also engaged in different sporting activities, the league is not as active as the youth association and that is why they actively in engaged in youth association activities. The federation is not actively functioning and has no active members. Advantages for young people who participate in local politics is that they are given priority in employment, others who do not actively participate in local politics might be branded as opposition which is very bad for their future careers especially if they want to be employed in government offices. The youth actively participate in any decision making processes in the kebele, they are working for their rights and also those of the communities.

The impact of education on the way young people think and their aspirations is that in previous times youth people thought about farming and aspired to be good farmers, but these days their thinking has changed because of the expansion of education which makes them to think about education, modernisation. Young people aspire to be successful in their education and do not want to be a farmer unlike the fathers and fore-fathers. The ideas of young people differ from those of their parents’ generation. Families are more conservative in different issues and want their children to follow their path but the youth want to follow technology and modernisation in every aspect of their life. Quite often these factors cause conflict among them. Young people respect the older generation. Compared to before young men are very active in their religious activity because for example the Quran is translated into local languages which makes it easy to understand and read and it is the same for the young women. The relations between young people active in the different religions in the community are good and they have good relations, each respects the others religion. During religious holidays they celebrates together. The extent to which young people are interested in their cultural heritage has been declining because of exposure to different technology and modernisation, like watching movies, TV and exposure to big cities. This has resulted in a change of dressing style and so on.

### Female youth leader

Female youth leader, who joined this work recently that, is in the last 8 months. She did not have enough information about the situation of youth in the kebele because she hadn't lived in the area for seven years. She started to live in Assela when she was in grade 8 and after she completed grade ten she joined Asella Rift Valley College in law department. In 2003e .c. she completed her diploma in law, but has not found a job. Then she came here as she joined this work, however still she hasn’t started work and has no general information about the area.

### Male development team leader

There are five development team leaders in one development team, with one chair the other posts are (vice-chair, secretary, cashier and member). He is also party cell leader, each leader of the development teams (5) are also leaders of 1-5 in order to mobilise people for development work. He delivers the messages to the development team leaders so that they can implement it with their 1-5 members. As a cell leader he is responsible for making discussions about party, party contributions and what is going on about party politics. He has such discussions twice a month with party members for cell but for development teams he calls meetings as needed. Success he has had is that he effectively mobilises the development team members for any development work. Obstacles to doing what he is meant to are related to relative absenteeism. He meets with the 1-5 leaders twice a month. They try to do what they are meant to do but are not effective as such. The system could be improved by creating more awareness about the purpose and function of the development and 1-5.

### Female development team leader

There is not official position at development team. She is a development team leader whose role is mobilising women to get involved in all socio-economic aspects. She is also party cell leader. She has to report different issues to different kebele officials according to what is appropriate to them. So she reports orally to the kebele chair or manager or HEWs, if there is anything else in the community concerning women’s issues. She does not have a regular reporting schedule but when there is anything related to current issues either a problem or a progress made she informs them.

On regards to health issue there is an improvement. Women are implementing almost all health extension packages through experience sharing. At her village all women would like go to the health centre if one of the household members or themselves have got sickness.

But the men are not happy that their wives have contact with other women. Even they abuse the party cell leader saying she does not have work and her husband doesn’t control her, she just talks rather than engaging in her own work. Because of this the 1-5s group is not functional. But she attempts to strengthen the group. She supported a poor (daily labourer) when she gave birth by cooperating other people to contribute what they have. That was successfully done because every woman contributed in kind and cash and then they cared well for the woman and her baby for a month.

To improve the development team with regards to women’s issues husbands have to be aware about the women legal rights. Then they have to allow to their wives for their own issues.

Male 1-5 cell leader

His official role is a chair of the cell, he prepares a lesson plan which he discuss with 1-5 cell members. Then what is discussed is presented to the 1-5 and they work on its implementation on a party activity e.g. collecting birr for the party newspaper, party contribution and discussing and working on current political activities. They have had meetings twice a month with all development team members. Successes he has had were getting more people for party membership and obstacles to doing what he is meant to is the drop outs in meetings. He meets with his 1-5 groups once a week.

### Female 1-5 cell leader

In principle she is the organiser of the members and she has to report the daily performance to the development team leaders. But the 1-5 members didn’t want to meet each other for work or discussion due to the influence of their husbands. The respondent said that; when she asked the members to meet for discussion, their husbands say “don't you have your own work?" and "your husband doesn’t control you” and some of the women have the same perception. Because of this the 1-5 group is not functional.

### Woman leader

Currently almost all women have their own income as they are involved in different income generating activities. Women around urban areas and those who belong to the Amhara ethnic group are involved in making and selling local drinks (Areki and Tella). They are also involved in petty trading including crop and vegetable trading. Others who live far from the centre engage in producing vegetables and often trading crops and vegetables in the market. Some others are involved in rearing and fattening of sheep, poultry and selling livestock products.

Women know their legal rights but are struggling to practice it. Now the land ownership right is certified with both the name of husband-wife. Therefore they can share their properties including land during divorce or parents’ death with their siblings.

Now women can refuse polygamy or inheritance marriage because the law supports them. In some cases there is physical and verbal abuse on wives which are accepted as a norm. And also elders are not supportive of women who complain about this problem, they considered that husbands have the right to punish their wives if they made a mistake.

Women are well aware about reproductive and other health services. So they go to the health centre if there is any problem related to health. Women use antenatal and postnatal health care services. Because, there is no problem accessing health services in the area, so people can get from small to large health service.

Female circumcision and other traditional harmful practices are stopped now.

### Service co-operative leader

There two cooperatives under the agricultural cooperative of the kebele which are a milk cooperative and an improved seed cooperative. The cooperative was started in 1972 EC, since then it provides fertiliser by credit and sells other household consumables. But now it has been providing farm inputs like fertilisers, improved seed, and pesticides and weed killer from Hetosa wereda union. In addition to this they also provide services, sugar and oil only for members. Farm inputs are available for both members and non-members. Generally it has 887 members, more than 90% of farmers in the community. The dividend is distributed for members based on shares they have, those who has many shares get more dividends than those who have less shares. The price for one share is 400 birr and in the cooperatives the maximum share is four. Non-members access only fertilisers and for other services they should be member. 90% of farmers use the Service Co-operatives and it is larger than it was a year ago. The cooperative is a member of Hetosa union.

Only agricultural inputs are provided by the cooperatives like fertilisers, improved seeds, and pesticides and weed killer. All members get equal inputs irrespective of their share. Priority is given to members for inputs but the price remains the same for all and the cooperative get inputs from Hetosa union. There are shortages of inputs and sometimes a failure to get improved seeds at the right time, but there is improvement on the availability of fertiliser. There is also lack of weed killer mainly for wheat “topic weed killer” has problematic to access it. All inputs are provided on cash basis and there is no credit as before. Farmers access the inputs from private providers but as he said it is illegal or they do it informally because their inputs are not reliable or it may lead farmers to loss, so in order to avoid such risk all farmers have the responsibility to buy it from the cooperative.

In addition to farm inputs the cooperative also provides sugar, oil for cooking, soap, salt, blankets and farming tools for members and their price is cheaper than other shops or the market because its objective is to serve the community or to stabilise the market.

The cooperative buys agricultural output of only wheat and they sell it to Hetosa union. The cooperative also buys milk from the community both members and non-members, later the cooperative sells it after extracting butter which will also be sold. 5% of farmers sell their outputs to the service cooperative.

The service cooperative in the kebele has been successful at providing necessary farm inputs to farmers which has been increasing productivity and the problem it faces is that the previous cashier’s corrupted the cooperative wealth but nothing has been done so far to get justice. This year from March 9 on wards they are selling fertiliser but have not yet started selling improved seeds. They did not buy outputs this year due to lack of budget.

### Credit organiser

There is no leading formal credit organiser in the kebele and they have no representative rather they organise it from the wereda.

## Elites

### Leading farmer

He has been using fertiliser and improved seeds for at least five years. At present compared to before there is a reduction of production due to crop disease and pests. Also the improved seeds they are using for wheat are not productive in their climate, but it is more productive in dega. In the last farm season there was a significant reduction of wheat production for unknown reasons, he has properly used every input but the reduction of the productivity is similar for all farmers. He said that the reason for the reduction of productivity might be due to the expiry date of the fertiliser.

Last meher and belg seasons he used a total of three and half hectares of farmland. He has no irrigated farmland. He owns two and 1/4 hectares of rain fed land. The remaining one and 1/4 hectares land he contracted for two years with total of 17500 birr (seventeen thousand five hundred birr) it is also rain fed. He did not sharecrop in and there has been no change in the land size he has accessed in the last five years.

All of his farm land is rain fed so he grows wheat, barley, maize, peas, beans, potatoes, teff and sometimes also zengada. There been changes since five years ago, now he is farming more potatoes. His wife does not grow crops independently.

Last year he got fertiliser, improved seeds, and weed killers from the service Co-operative. He also bought pesticides from Adama town he can get better improved seeds from the Assela improved seeds organisation. He uses mechanised technologies (tractor and combine harvester) sometimes by renting them from Iteya wereda. He gets livestock inputs from Odadawata kebele vet services.

He described the seasonal agricultural work pattern for males as follows from February to mid-July it is farming or ploughing time for male farmers. From mid-July to August it is sowing (preventing weeds by hand) women are also involved in July. At this time they also spray weed killers and pesticides. Harvest time is from October to mid-December and the role of women is only the above mentioned. He works on his rain fed land and has also two full time servants and he also employs wage labour based on the type of work. One of his servants will tend the livestock during the day but mostly they keep them at home. His wife does the milking and his servants or his wife or him, whoever available at home cleans livestock area.

He sold all of his agricultural outputs last year at home or at the farm gates, the traders came to his home or farm gate and bought it directly from him. He stores peas to sell when prices were higher but only for few months because it is affected by pests and only pulses are stored for long time. He sells his livestock at Boru market of Hetosa wereda and from livestock the only product he sells is milk which is sold to the milk cooperatives and also sold at home.

Agricultural extension services last year advised and trained him on the proper use of modern farming inputs and this could be improved if there was more educated man power in the field and also by giving extensive training.

Before five years his household was involved in trading cattle and also fattening but now he has stopped it because he didn’t get time for it with his farm activities. One of his daughters is employed by NGO at Arsi Negele and no one from the household migrated for work elsewhere.

He does not hold any voluntary kebele positions but he has an elder role in the community by resolving different disputes.

### Woman model farmer

She is chosen as model farmer because she has brought a change in her life through agricultural activities. She also volunteers to share her experience, using new agricultural technologies and techniques to improve agricultural practices. Her husband is government employee at Dera (adjacent wereda) as a driver for agriculture and rural development office. He has not participated in agricultural activities.

She has 3 hectares of farmland and she uses a tractor for ploughing and combine harvester for harvesting and threshing the crops. Commonly she produces wheat, beans and maize. She has not have irrigated land so she uses rain fed agriculture for both seasons (meher and belg). During belg she produces maize and vegetables for consumption and maize for oxen. Wheat and other grains are produced during meher season. She uses improved seeds and fertiliser (artificial and natural). She has gets her inputs from the service cooperative in cash. As a result she gets good production. Last year she used all agricultural inputs.

She is involved in livestock breeding and fattening of oxen and sheep. She has dairy cows and poultry; currently there are about 8 oxen and 15 sheep which are under fattening. She uses zero grazing system for cattle and free grazing for sheep.

Generally she has 7 full time employees, 2 females and 5 males and during peak agricultural activities she hires some daily workers. She has grain store where she keeps her produce till grain prices increase.

She has other non-farm business activities which help her agricultural activities. The residues from the grain mill she uses for animal feed. She does not have any roles in the kebele as she is very busy in her own work. She provides egg and milk for a hotel in Assela. One of her oldest sons has joined at government work in Shashemene and the youngest two children are attending their education in Assela so she doesn’t have any child labour.

Relating to agricultural work, the problem which affects her activities is a shortage of water. She does not have tap water for domestic consumption or for her animals. She wants to engage on vegetable production if water was available. Water is a big problem that has impeded her activities in relation to agricultural work.

### Leading male trader

He buys and sells potatoes throughout the year, the time when it is available or it is seasonal business. Failure to get trucks when needed to transport potatoes was the main problems he has faced in the last 12 months. He buys potatoes from farmers at the farm gates and sometimes from traders and he sell them at Adama, Addis Ababa, Harar, and Jijiga to traders. The traders who buy or receive from him sell them to retailers and also transport deep into the Somalia region of Ethiopia. He keeps in his own store the product he plans to sell but only for few days because it is perishable. He does not have regular employee he only employs waged labour and pays them on quintal basis for transporting potatoes on Isuzu. For one Isuzu (a type of vehicle like a Toyota, but it is only for transporting goods) he pays up to four hundred birr to the group who carried and transported it on the truck. There are no women involved in carrying or transporting potato on trucks. For moving products he rented Isuzu and he does not use other transport providers. He faced problems as a result of poor internal roads and feeder roads out of the kebele mainly during rainy season or when it rains the trucks won’t go to the village because of chika and flooding which makes it difficult to transport, so at this time he doesn’t buy. But if he has already ordered it (before it rained) he loses the money he paid for wage labourers who arranged to transport it. In this situation they leave crop for the farmer without paying them. There are no problems he faced relating to main roads. He need to access credit to run his trading enterprise, if he gets credit he wants to expand the business but so far he has not received credit. He had no problems getting access to land for storage and he has no license so far and did not pay any tax. when the price gets higher where they deliver or sell the product there is strong competition among traders in buying if from the farmer, so at that time the only ways to win the competition is to increase the prices for farmers. There is no competition they face when selling because they make deals with the large traders who agree to buy and fix a price first by phone and then after fixing the price they send the crop to them by transport. The large traders then send the money to the bank for them before they transport potatoes. He does not know most of his customers physically especially those who are far away. He does not co-operate with other traders because of competition he hides everything in order to reduce unnecessary competition and jealousy. He does not have relations with the Service Co-operative. The main problem he faces is internal roads in the village which hamper his business. If the existing roads were improved (especially as currently it is very difficult to transport in the summer season) and if roads were constructed to contact all village this would improve their business.

### Leading female trader

There is no leading women trader rather some of them are involved in small scale trading of crops and vegetables in the market and also some others are involved in petty trading including local drinking.

### Leading businessman

*Leading business man was not willing to be interviewed. He is involved in trading cattle to different towns of the country.*

### Leading businesswoman

A model business woman who has about six grain mills ix (in kuat) those worked by four dynamo. These mills grind different grains separately in a way that a mill for grinding wheat cannot grind other things. She manages the business and has employed workers. She gives service to people in the community and she uses the by-products for animal fodder. In relation to this activity she hasn’t faced any problems. She has a car (Abadula) which is used for public transportation, this also managed by her. No problem with this business since it has started work in the last two years.

She also engages in oxen fattening, poultry, milk production and occasionally grain trading. She has access to animal fodder from the by-products of her crop production and grain mills residues. She also has access to buy other animals’ feed like ‘atela’ and fino around the area. She has farming land of about three hectares which she received through inheritance from her parents. She produces wheat, beans and others.

She is involved in grain trading, during harvesting season she buys some common grains which are known as cash crops (wheat, bean, teff, and others). She then stores them until their price increases. She buys from farmers and sells to the flour factory and sometimes she transports crops to Nazreth and Addis Ababa to sell them.

## Knowledgeable people

### Best local economist

There has been an economic improvement progressively. Because of awareness created by the DA’s about the proper use of farm inputs changes have been clearly seen in rain fed smallholder crops in the last five years. Irrigated crops have been introduced due to the use of modern farming inputs. The production of subsistence and cash crops is that both have increased but cash crops are increasing with the increasing of potato production due to it has good market price. Labour on small holdings has been increasing in order to increase productivity which requires large amounts of labour. The community get about 80 % of income from the farm products. People involve in small holder farming; no investment/specialised farming.

Income from agricultural labour 2%, trading 2%, non-farm employment 4%, is commuting for work 2%, migration 10%.

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 young people involve in non-farm activities. Those people were participating on different works such as: smallholder farming (by renting land) 30%, agricultural labour on smallholdings 3%, on Kulumsa agricultural research institute 20%, trading 1%, non-farm employment (flour factory and construction work) 10%, commuting work 2% and migration 34%

Since 10 years after everything has been increasing. For example both inputs and out prices have been increasing, particularly the prices of fertiliser and improved seeds are become unaffordable. However there has been changing in people life that there is an improvement in the living standards of the communities. They become richer than before; for instance the previous rich household has not have sofa, modern bed and cupboard (*Bife*). When the wealth status was measured by the number of livestock and amount of land. But currently a rich household has to money in the bank other than having quality houses and house equipment and materials. Moreover the numbers of rich becomes increased than before 10 years ago.

Now, the wealth status of the community: very rich = 5%, rich = 28 %, middle = 35%, poor = 20%, very poor = 10 and destitute = 2%

In 2003: approximate wealth status: very rich = 3%, rich = 20 %, middle = 50, poor = 15 %, very poor = 10%, destitute = 2%. This is a rough estimation of the knowledgeable person in the community.

### Opinion leader with urban links

I couldn’t found such kinds of person who is to be a model for the community as bringing urban ideas, style and so on. All people have exposure to the towns.

### Irrigation expert

The history of irrigation in the kebele dates back to the time of the Italian invasion, one Italian who is named Mussolini, established a grain mill which works by water turbine using the Gonde river in Bagejo Zuria (area). Later on after the Italians left the country one of the local farmers called Talila started to use the turbine water of the mill for irrigation purposes, accordingly he farmed using irrigation purpose. He grew using irrigation onions and tomatoes for the first time. Later on the Derg regime come to power and gave this irrigation land to producers and eventually redistributed the land to people in the vicinity it was mainly given to Talila families because they live in the area. During the Derg regime chat and “gesho” were grown on the irrigated land. During that time the irrigated land was about two hectares. Currently the total area of farming land devoted to irrigation is about 32 hectares. Out of these 20 hectares are gravity irrigation and 12 hectares are pump irrigation in the kebele. The total land of the kebele is 3,500 hectares from this 2,000 hectare is cultivated land.

Of 1,040 households in the kebele only 40 household have access to irrigated land which is around 4% of the farmers. Potatoes, onions chat and sugarcane respectively in order of popularity are grown in the irrigated land. There are two harvests per year because of shortage of water. All of the irrigated land is total found in Makiro-Begejo zone and there is no technology in the irrigation they only use gravity and pump irrigation, so it is a traditional irrigation system. There are no users’ associations or cooperatives for irrigated products.

There is no competition for water among the different schemes in the kebele but there is competition with the neighbouring Gonde Shorima kebele. Makiro Begejo farmers who use irrigation system complained about Gonde Shorima kebele irrigation scheme users of Hetosa wereda saying that they have used the majority of irrigation water because they are higher up the river, they get the water first before it reaches Begejo. The problem has not been solved so far there is no violent conflict between them it is only tension. There is no scope for more irrigated farming because of the shortage of water. However, there is more land suitable for irrigation in the area. But according to my informant it is possible to expand the irrigation if a modern irrigation system was employed like constructing “night storage tankers”. The government left everything to DA’s, it is not given emphasis by the government, the DAs give advice and trains the farmers but it is beyond their capacity to deal with the irrigation infrastructure. The people have complained so many times to the wereda to work on it but they do not give them answer or they remain silent.

### Experienced migrants

Female seasonal migrant

Females engage either in commuting for daily work or going away to work as a domestic servant or to be involved in the business work of others. Once females leave the household they tend never to return to their parents’ house in the community. Instead they struggle to establish their own household there or by changing places of destination.

Male seasonal migrant

He returned from Bale, Agarfa wereda, Abentu kebele, he was involved in farm activity of producing pepper (Barbere), he was servant for one rich farmer. He did all farm activities for them and in return they gave him half a hectare of farm land and also seed and fertilisers for his land. Finally they sell the produce and gave him the money generated by the half hectare he was given. This is considered as his salary. In addition to this, he also worked on all their farming activities for them without salary his benefit is only the income he gets from half hectare share cropping. He returned back because he finished his contract of two years farm seasons. He migrated three times to Bale and two times to the same household and one time to another household.

He first migrated in 2000 EC because he had not enough land to establish independent livelihood. One of his friends who work in Bale as a servant of rich farmer facilitated this work for him and called him. His friend who has facilitated the work fortunately came to visit his family and he went to Bale with him. He travelled by car and when he arrived there he contacted the household he was going to serve and they welcomed him. He only knows his friend who facilitated for him in Bale. He was engaged in farming wheat, pepper and maize for them and in return they gave him one hectare to share crop for the labour he served the household. Accordingly he share cropped on the land he was given half hectare of wheat and on the rest he grew pepper. He got around 7,000 birr from selling one year's farm produce. The family he works for provide him with food and shelter and also buy him clothes and pay for his medical expenses. Even though they harvest twice a year, he was allowed to share crop only once in a year. The payment and working conditions were good, because he didn’t get such payment or benefits in his kebele. He did not change his job and he enjoyed being there because the work helped him to change his life to some extent. He stayed there for one year and then came back to home when his friend stopped working there. He decided to go back with him. He did not send remittances, he brought back cash and contracted one and ¼ hectares farm land and farmed wheat using improved seeds and fertilisers. He sold the wheat for around 12,000 birr.

He migrated last time to the same place expecting that he would change more if he worked hard in 2003 EC. He has chosen to go to Bale because he knows the area from before and also there are good benefits there. He went there alone. He travelled by car and his former employer facilitated for him to work for his brother, so when he arrived there they welcomed him and he started working. He knows many people in the area due to his previous time there. He was involved in similar work as before. The land he was given for share cropping was also similar. He got around 11,000 birr from his two year stay. He did not change his job and he enjoyed being there because all of his expenses were covered by them, so he saved the money he got. He stayed there for two years and then came back to his kebele because his mother passed away so he is now in charge of the family. He did not send remittances, he brought cash and with the money he plans to build house, contract farm land and also want to buy cattle. He does not want to migrate again rather he wants to work on his own farm activities.

If one works hard as a seasonal migrant you can change your life, even though the work is difficult to do. In order to change one’s life one has to work hard. The benefits for the migrant, for the migrant's household, extended family and the community is that of changing oneself and family and the community also benefit from it. The problem with such work is that you have to be lucky because we are not paid salary our benefit is selling the share crop so there are many people who are losers’ because of the failure of their share crops, that is why I said luck matters. For example some servants get up to 40,000 birr because of good farm products and also good price and but others lose when the above mentioned factors are not good.

Female urban migrant

A woman who is came back from Metehara after going there 25 years ago. When she was adolescent girl a boy abducted her and took away to Dodola in other region (Bale). When her husband saw her in his neighbour’s home he called at night and invited her to see something in the car. She was then taken by him. Her parents refused the marriage as he was a Muslim but she agreed to live with him because he cared for her well. He was a trader and had a shop there which she enjoyed. She was engaged in the shop when she was at Dodola. She lived there for about two years. However she was not happy as she was excluded from her family. She came back to her place of origin if there was death and she was given a meal alone. That mean all family members and other relatives ate together/sharing plate but they didn’t allow her to eat with them as she was a Muslim’s wife. Because of this she felt sorry and unhappy with her parents and relatives however gradually her mind has been changed and she decided to divorce him. She fled without the knowledge of her husband.

She went to Metehara where her older sister had been living. Again somebody has seen her who was a health service provider at Metehara sugar factory hospital. He was divorcee and has two children. She had been hired to care for those children. She lived for about two years as a servant. But then she had become pregnant when both sisters have prepared a ceremony to be official marriage.

She baked injera for restaurants in the camp for household income. Last year her husband was stopped because of old age, he is becomes pensioner. Therefore they have to leave the sugar factory camp, so they came back here. Her mother has a house in Gonde town.

Now she is participating in providing food (injera with wat/shiro) and her husband has attempted to open his own private clinic at Gonde town.

Male urban migrant

He returned from Gondar, where he was engaged in construction work because the project moved to another place and he didn’t want to go with them to south Omo zone. He migrated two times and both times to Gondar town. He migrated for the first time due to shortage of land in the family which is not enough for large family like them. He decided to search for work. Accordingly he has migrated to Gondar in 1999 EC, he went there because he has friends who went there from this kebele before and he went alone. He travelled by car and when he arrived there his friend welcomed him and rented a house for him. His friends called him after facilitating job for him in construction work in Gondar, so he didn’t face problem when he arrived there. Before he went there he had two friends there who used to work in the same construction work. He was involved in waged labour in construction work. He worked 8 hours a day, when he worked more hours he was paid extra, he was paid 15 birr for a day's work. The payment was not bad at that time because he eats one beyanatu food with three birr at that time. He did not change his job but his wage payment has gradually increased and after a while he was paid up to 35 birr based on his experience. He did not enjoyed being there because the money he got after losing all his energies did not changed his life, he just worked to live (hand to mouth). He stayed there for one year, and then decided to work with the money on his family farm activities’ by buying fertilisers and improved seeds. He didn’t send remittances he brought the cash and bought farm inputs.

He migrated last time in 2003 EC during the summer season, while he was working in Kulumsa malt factory in Tiyo wereda he was employed by contractors. They liked his work and asked him to work with them. So he worked with them and when they finished their contract there they moved to Gondar and he went with them to get better benefits and he went alone by car. The last migration was so easy because he knew the area very well. So he took bedroom in a hotel for one day and rented house in Gondar and started his job in construction work. He had many friends he knows from his first migration. He improved his previous position and became a manager of waged labourers and then he was paid 150 birr per day and also has bonuses based on his performance. After this construction was completed he worked in another construction for four months. He was happy in his last migration because he had a better salary. He stayed there for one year and half he is back because he doesn’t want to go to south Omo zone. He did not send remittances he saved his money in the bank. He is planning to build house and he also wants to get a 10th level construction license and get involved in construction work. He has some money he saved it from what he got during the work and kept in the bank. He contracted half hectare and farmed potatoes currently he is waiting for harvest. He doesn’t want to migrate again.

Only those who don’t have alternatives migrate to urban areas some succeed and other may remain there developing bad behaviours, it is very tough in general, you are insulted and undermined by urban dwellers. The benefits for the migrant, for the migrant's household, extended family and the community are that if one succeeds in his migration he can help himself and also his family. Also it benefits the community otherwise it is loss for all. The main problem during migration is shelter or a house to spend the night.

Female international migrant

A girl came back from Dubai last year as she finished her contract. She first went to Bahrain in 2005. Her older sister was there and she arranged her journey and work. The respondent explained that the household where her sister has worked liked her and they asked her to find very strong and hard worker for house maid like her. So she recommended her sister (respondent) to go there. She agreed with sister’s idea. So she started the process legally and went there. When she arrived at Bahrain airport, she was met by her sister with her employer and then they went together to employer’s house.

She didn’t face any problem there in relation to her work and communication with them. Because she is grade 12 completed in 2002 this helped her to communicate partially in English with them and her sister also gave her a paper which has the meanings of some basic Arabic words. As the result she could able speak the Arabic language. She said that she was very happy with my employer.

The main activities were cleaning of the house and its surrounding area, toilet, cooking room, washing clothes, cooking food and arranging clothes properly. She was paid 800 ET birr a month which she sent to her parents. She stayed for about four years, with two contract agreements and other two years was extended by her employers-servant agreement. In 2009 she came back to her home country as she had finished both the contract and extended agreement.

Then after a year she went out to Dubai where her two younger sisters were. One of her sister was working at Dubai police camp as sanitary so she arranged things for her to get there, but it was illegal. Similarly when she arrived at Dubai airport her sisters and her employer waited for her and she joined her sister as a home maid/servant. She has started to participate on similar activities as that of Bahrain. But her salary was increased as she was an experienced and speaks the language. Initially she was been paid 3,000 ET birr but over time her salary has increased to 5000 birr per month.

Last year she finished her job contract and at the same time her father got ill so she decided to back home. She spent a lot of money for her father’s medical services and she treated him for about six months but he couldn’t recover from illness and he died in last summer. She feels good about what she did for parents especially for father, so she doesn’t feel as much sadness because of father’s death.

She has planned to live here and wants to form her own household. She said in the near future she plans to learn some technical skill like hair styling. She has house in Asella which she paid to construct, the land was bought when she had worked in Bahrain and the house constructed with her income from Dubai.

Her older sister who lived at Bahrain burnt her arm with hot oil by her own mistake. When she engaged on multiple works of cooking rice, chips and as same time she was trying to serve the household members. Unfortunately, the oil for chips became highly hot and smoking she got scared and tried to put it out, but it over flowed on her arm. Her employer treated her well and she had got adequate medical treatment. Then she didn’t want to stay there after coming back. So now she is living in Addis Ababa and involved in private work as the respondent explained, she involves in *geraz* car maintenance, she has a share with the owner.

She suggested that international migrants should be trained how to use electrical equipment, communicate with their employer even if they couldn’t speak the language. They should not fear to express their feelings and wants. On the other hand there is a big problem with agents. Sometimes when somebody faced a problem and called to tell they agent, they replied her “keep your participation silent on work” *arfesh sirashin siri!* Consequently she might face different problems as she tried to change her places. Some girls took action themselves because of the hopeless response from the agents.

Male international migrant

There is one international migrant who returned from Saudi Arabia I have tried to get him but I was not successful because he lives in Assela town.

## Customary leaders

### Elders

There are no customary leaders

### Ethnic group leader

There are no ethnic group leaders

### Clan leader

There are four clans in the community: Hambentu, Hetosa, lode and Akiyya clan in Arsi Oromo. But there are also Amhara people in the community. From the four clans Akiyya clan is the dominant one in the area. The clans have good relationship with each other. They interact or work together during death, weddings, dispute resolution and also in development activities. The different clans do not belong to larger clan organisations.

He acts formally as a committee member in his clan. The social court refers most cases to them before it goes to wereda court - cases like land disputes, when livestock graze someone’s farm and disputes between husband and wife. They are similar to the social court and the wereda court refers cases to them to solve it peacefully. These are mainly border (farmland) disputes but also grazing land and spouse disputes. If they fail to solve the conflict due unwillingness of either party they report their decision to both parties and to the court, finally the court passes the final verdict. He has not been involved in solving disputes with other kebeles.

He is speaker of the kebele council and also a secretary of all farm cooperatives in the kebele. He has good relations with kebele officials and also works with them. The area in which he is not supposed to be involved is in the decisions of social court.

He interacts with locally important clan or lineage leaders, they have good relations in all aspects and work together. They work with religious leaders in resolving different conflicts. When there is conflict or any other problem religious leaders, elders and clan leaders come together and discuss a way out or how to solve the conflict using someone the society fears or respects on the basis of the above mentioned elite position.

There are no main sources of tension between different groups in the kebele and there been no any recent incidents.

## Religious leaders

### Orthodox Christian leader

There are about 1,700 followers of the Orthodox religion in the community. There are significant changes in interest levels of the people in the last five years and people are actively engaging in fund raising and other religious activities. As a result church leaders are relatively better paid than before. Participation of young people is much more active than before and this is creating awareness to other followers to actively participate in their religion. New ideas introduced by religious missionaries are that they are identifying days on which people should be fast. The new ideas have mainly come because the translation from Ge’ez to Amharic which creates easily understanding of religious rules. Previously people didn't fast due to a lack of knowledge but now they are creating awareness to fast in fasting days and also teaching the Bible. There are no new ideas introduced by returning migrants as such but those who returned from Arab countries couldn't eat meat slaughtered by Christians so when they come back to Ethiopia we baptise them again and then they follow the religion as before. Changes in religious teachings are that previously they mainly taught in Ge’ez but now they teach using Amharic which results in good teaching. Role of the church in promoting development is that they teach followers to actively engage in all development activities of the kebele and they also pass kebele messages when they have development programme or mobilisation. Role of the church in supporting poor and vulnerable is that those who beg at the gate of church are fed. Also followers bring them food and give them coins and when they die they buried them. The church has a role in promoting good behaviour e.g. marriage responsibilities, not drinking and other bad habits. The church teaches the youth to marry after the age of 18, and to withdraw from developing bad behaviour. Role of the church in promoting peace is that they pray for the peace of the country and also by teaching followers to work for love of their community and also engage in bringing peace as a mediator when there is conflict. There are no conflicts and disagreements within the Orthodox community except there are some procedural disagreements among clergies for example when they are absent from their work they punish them some money if it is extreme. But other time we blame those who are absent. They have good relations with other religions in the community and also with the government.

### Muslim leader

He does not know the number of Islam followers but majority of the community is the follower of the religion. Changes in the level of interest in religion in the past 5 years were disagreement among Islam followers due to the introduction of Wahhabism (the conservative sect of Islam). This has divided followers, so far the problem is not solved but the government is working to bring solution by punishing the fundamentalists in other areas. Others who are believed to be fundamentalist were advised and reincorporated in to the community. Young people are more actively participating in their religion than before. New ideas introduced by religious missionaries are that they learn to respect and love followers of other religions. By contrast Wahhabism teaches not to eat with or live with Christian and to dress in short trousers. New ideas introduced by returning migrants is that they introduces ideas of Jihadism mainly on those passive followers of Islam religion to make them active and conservative as them and also on Christians mainly related with Wahhabism they introduce extremism, what they have seen while they were at Arab countries. Changes in religious teachings are that of the newly introduced teachings of Wahhabism which has been condemned by the government and followers of the religion. Role of Muslim leaders in promoting development is by teaching followers to actively engage in development activities by reminding them of development programmes by the kebele and mobilising people for development activities. The role of Muslim leaders in supporting poor and vulnerable is that on holy days they collect money from members and gives it to poor people in the mosques, they also give some coins for those who beg at gates. Role of Muslim leaders in promoting good behaviour e.g. marriage responsibilities, drinking and other bad habits is that their religion strongly teaches the members mainly youth to obey their family and Allah. When their age is enough for marriage we advise them to marry on time but the problem they have is gabara system of marriage which discourages young men from marriage due to its expensiveness, we also advise them not to develop bad behaviours. Role of Muslim leaders in promoting peace is that they teach follower to live in tolerance and respect with others so that peace prevails the community and also advise members to play a role in mediating between conflicting parties. Disagreements and conflicts within the Muslim community are mainly related to the introduction of Wahhabism. They have good relations with other religions they work together in development activities in the community and also with the government they are working together to solve internal problems.

### Protestant leader

The number of followers are about one hundred people and it has been increasing steadily. Changes in interest in religion in the past 5 years is that even though there are some pressures on them due to the newness of the religion in the community people are now accepting it. Participation of young people has been increasing even among the followers of Protestantism most of them are youth. There are no new ideas introduced by religious missionaries because all religious missionaries teach from the bible only so there is no opportunity to introduce new ideas But they teach us about tolerance with other religions, to love each other and live together peacefully. There is no new idea introduced by religious missionaries and also no changes in religious teachings so far in the community. Role of the church in promoting development is that when there are development programmes they actively participate and also inform others to actively engage in development programmes. The role of the church in supporting the poor and vulnerable is similar to others if there are beggars the followers give them some coins and if it is an extreme problem members of the church contribute money and help them. The role of the church in promoting good behaviour e.g. marriage responsibilities, drinking and other bad habits, is that, when they come to church they come after stopping this bad behaviour but even if there are some who do it informally we pray for them and advise them. Regarding getting married they advise them according to the word of God to marry. Role of the church in promoting peace is that they pray for the world, the country, and the government they also work on bringing peace by resolving conflict peacefully. There are no disagreements and conflicts within the Protestant community. They have good relations with other religions in the community and also work smoothly with the government and have freedom to worship.

## NGO worker

There is no NGO worker in the community, those NGO’s like FAO and USAID which have been involved in the kebele function from Assela town.