# Interviews with a range of people on the Community and its History in the last 10 years in Oda Haro, Bako Tibe wereda, West Shewa, Oromiya

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## 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 | He is respected elder in the Kebele. He is known in resolving disputes.  | He is model farmer awarded gold Lishan from late prime minster Meles Zenawi | He has good relationship with the community, Woreda and Kebele officials |
| Elder 2 | He is well known conflict resolver and selected by Woreda officials as community elder | He is hard working | The community, Kebele and Woreda officials  |
| Elder 3 | He is well educated as he reached 9th grade. He is known as dispute resolver in the community  | Former Vice chairperson Irrigation committee He is preaching committee in orthodox church and he is a chairman of Edir in the Kebele.  | He has good r/ship with the community, Kebele and Woreda |

### 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 known as a Gudeya clan leader | He resolves disputes |  |
| he is known as representative of Ariya clan on behalf of his deceased  | He was an Ex-Kebele chairman for long time  | He is the older brother of the current chairman and the son of former known kallu leader  |

### Community-specific customary leaders

| **What kind of customary leader?** | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks?** |
| --- | --- | --- | --- |
| He is the Abaa Gedda system leader  | He resolve conflict in the community and beyond the Kebele | NA | Community, Keble and Woreda officials’ are in their network |
| She received the kallu sprit from her mother and she is Kallu leader | She has followers and she is making her living from kallu practice  | NA | Her followers only  |

### Religious leaders

| **Religion**  | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks** |
| --- | --- | --- | --- |
| Head of Wehabiya Muslim mosque  | He serve the Muslim community in preaching Koran  | NA | Muslim followers |
| Head of Mekane Eyesus church | He preaches and serves Protestants by preaching the bible  | He is hard working and rich farmer | Community particularly protestant followers |
| Head of Orthodox church | He preach to orthodox followers and lead the church | He is a church leader  | Community particularly orthodox followers |

### Successful farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Rich farmer  | Model farmer  | Community, Kebele and Woreda officials  |
| Rich farmer | Model farmer  | Community and Kebele officials  |

### Successful female farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Rich farmer and a wife of large scale business man in the community  | She doesn’t have any position in the kebele | NA |
| Rich farmer  | Model farmer  | NA |

### Successful traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Successful traders and beneficiary of irrigation | Model farmer  | Kebele officials, Woreda officials, community |
| Successful large businessman | Wahabi muslim follower  | Farmers, Consumers and traders  |

### Successful female traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Retailer  | NA | NA |
| Butter trader | NA | NA |

### Women’s leaders

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Provide education to the community about women right  | Women leader | Kebele and Woreda officials’ Women sector at the Woreda level |
| She helps  | 1-5 leader |  |
|  | Development team leader  |  |

### Political activists

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Farmer | Development team leaderMember of ONLF party  | Community, Kebele and Woreda officials  |
| Farmer and trader | Former ONLF party representative  |  |

## Kebele

### Kebele Cabinet

| **Cabinet position**  | **Livelihood success farming + other activities** | **What other elite positions do they hold?** | **Who is in their networks?** |
| --- | --- | --- | --- |
| Chair | Middle class depend on agriculture | Cabinet members  | Woreda and Kebele officials and community  |
| Vice-chair |  | Cabinet members  | Woreda and Kebele officials and community  |
| Security  |  | Cabinet members  | Woreda and Kebele officials and community  |
| Kebele manager | Rich class depend on rain fed and non-farming, irrigation based  | Cabinet members  | Woreda and Kebele officials and community  |
| DAs | Salary paid  | Cabinet members  | Woreda and Kebele officials and community  |
| HEW | Salary paid job | Cabinet members  | Woreda and Kebele officials and community  |
| Director  | Salary paid job | Cabinet members  | Woreda and Kebele officials and community  |
| Women and child affair  | Farming  | Women and child affair leader at the kebele level | Woreda and Kebele officials and community  |

### Government employees

|  | **Age** | **Sex** | **Place of origin** | **Time in community** | **Appreciation by the community** |
| --- | --- | --- | --- | --- | --- |
| Kebele manager |  | M | Oda Hero | The actual working hours 8:30am-5:30pm but he is not available in most of the working hours | Poor  |
| Head teacher |  | M | Other kebeles | He is available throughout the day from 8:30am-5:30pm | Good |
| HEW 1 |  | F | Other kebele | Less available in the working hours | Poor |
| HEW 2 |  | F | Other kebele | Less available in the working hours | Poor |
| DA Crops |  | M | Other kebele | Available throughout the working hours and day | Good  |
| DA Livestock |  | **F** | Other kebele | Less available | Poor  |
| DA NRM |  | M | Other kebele | Available in the community  | Good  |
| Vet |  |  | NA | NA | NA |
| Cooperative  |  |  | NA | NA | NA |

## Ideas

### Conservative ideas

Old people are considered to be conservative in the Kebele. Customary elders and religious leaders are considered to be the leading conservative people in the community. Ordinary people including old mothers and fathers are reported to be followers of conservative ideas in the community. Among the new ideas and interventions the ban on female circumcision is the most opposed intervention in the community. According to them circumcision is part and parcel of the culture of the people, and should be continued to be practised without intervention from external bodies including the government. They consider female circumcision as part of the beauty of the female children and a proud for their mother, according to the local culture. The traditionalists also oppose the expansion of new life style of the younger generation (hair style, wearing style, etc), the practice of strict religious activities by some groups.

They conservatives are generally support the government interventions and programmes. They support the modernisation of agricultural activities including the use of fertiliser, improved seeds, the expansion of irrigation activities, the expansion of education and health services, they expansion of good governance, the governments intervention in environmental protection, etc. They believe that these programmes help to improve the livelihood of the people. They have also practically benefited from these programmes in the last few years. They believe that these major government programmes are the basis for the growth of the local economy in the past five years.

According to the community, access to first cycle and second cycle education are the most supported interventions people believe access to school gives them a good opportunity for their children. However, Certificate of Competency ( COC) exam prevents their children from getting jobs as most of the rural children could not pass the exam. As a result they could not get the certificate which is a must to get employed. Moreover, people are not happy with the quality of education. Most of the HEWs and DAs interventions are supported by the community. According to the people, the 16 packages including malaria prevention, family planning and child nutrition programmes are the most accepted practices. DAs programme including vet, fertiliser and improved seeds as well as RUSSACO are very important programmes in the community. Red Cross contribution is the most opposed intervention according to the informants, the community members do not have any knowledge on the purpose of Red Cross financial contribution and they never benefited by their contribution so far.

Some ordinary conservative people also do not accept the governments programmes of environmental protection. They have little awareness about the benefits of this programme or they are resisting it because they are getting temporary benefits from destroying (for example the forests) the environment. They do not accept the government’s advice on the negative impact of deforestation activities on the livelihood of the people. They consider that the climate changes and other environmental changes are nothing to do with deforestation, it is rather they say that God is punishing the people because they do not want to respect his commands. These people are mainly live in the Boto zone of the kebele. They live very closer to the unfenced forest lands of the community. They have never been convinced about the government's intervention to protect the environment including the forest lands. As they have been using the forest lands for farming and grazing since many years back, they still consider the forest lands as their own and believe that they have the full right to use and deforest them for farming, grazing and charcoal. Despite the decisions passed by the kebele administration not to send cattle to these forest lands, and not to cultivate them, these people are still sending their livestock to the forest and are destroying the forest.

### Modern ideas

The model farmers are the leading modernizers. They are involved in soil conservation. They are the first to accept the ideas of modern agricultural activities and farming technologies. They were the first to start to use modern fertilisers and improved seeds. They are the first to start to breed new animals’ hybrids. They used the modern honey hives to improve the production of honey. They use modern farming techniques such as planting maize in lines, etc. they started fattening livestock and sell them in the market when the market price increases. They started storing crops when the price is cheaper and selling when the price is expensive.

The model farmers were the first to get involved in irrigation activities. In the past people didn't have the knowledge to produce crops by using water from rivers and streams. Now thanks to the model farmers and support from the DAs, people have started to get involved in irrigation works and as a result produce crops twice a year. The model farmers recently started to use private irrigation motors and expand irrigation farms- producing different kinds of vegetables such as green paper, sugar cane, tomatoes, potatoes, onion, carrots, beetroots, etc.

The ordinary people are also encouraged to follow the model farmers. They learn how to plant vegetables and other crops in lines, how to use pesticides on crops in the farming, during storing in the store, etc. The model farmers also train the people the proper time for harvesting, threshing, etc. The ordinary people also learn how to improve milk and milk products from the model farmers, on how to fatten their oxen and bulls.

The ordinary people complained that the government has failed to stabilize the market price for the consumption items which adversely affects them though their income and produce have been increasing. People also complained about the continuous increase of the production inputs (fertiliser and improved seeds) which negatively impacts the farmers. Currently the price of fertiliser is 1600 birr per quintal. As the price of maize is 380 birr per quintal, farmers need to sell about 5 quintals of maize crop to buy one quintal of fertiliser.

Actually people support all kinds of extension activities as the interventions help to improve the livelihood of the people. People are working hard to improve the quality of their livestock and to get higher income from a small number of livestock instead of breading large numbers of animals.

The DAs teach the people to use hybrid animals in order to improve the production. The farmers are happy to keep new breeds of livestock. However, the woreda agricultural office could provide the people with the new breeds. The farmers are not happy with the increasing of the price of improved seeds. They say that though the improved seeds are produced inside the country, the price is too expensive for the farmers to afford. For example the price of one quintal of improved maize is 2120 birr. The farmers are not clear why such huge price is imposed on the farmers. They farmers said that while the price of improved seeds has been increasing in an alarming rate, the price of maize crops for consumption does not show major increment (it is still less than 400 birr per quintal).

### Cultural entrepreneurs

In the past old people were respected as were fathers and mothers. People had their own values and norms. Elders played key roles in conflict resolution and arbitration. Elders also played key roles in inculcating the young generation to accept and respect the tradition and culture of their fore-fathers. However, in recent years the roles of elders in this regard has been declining. The young generation is reluctant to accept advice from the elders. They want to practice new ideas as they want. They do not respect the golden values and tradition of the people instead they speak about their individual rights. They even do not give proper consideration to the ideas, roles and positions of the older people in their communities. Modern education greatly contributed to this deterioration of the young people's stand on respecting the ideas and roles of adults.

One of the recent government messages to the community was on preventing harmful traditional practices including female circumcision, rape, forced abduction and early marriage. The focus is mainly on educating the people about the negative impacts of the circumcision on the life of female children. It is true that in the past female children were married at the age of 13 or 14. However, the government extended this to 18. This has brought important change in terms of the minimum age for marriage. This has contributed to the increasing numbers of female children progressing at school. In the past forced abduction was a common phenomenon in the community. Now female children start to choose their own partner. The expansion of education has contributed to this change. In addition, the HEWs teach the people about the bad aspect of forced abduction and violence against women. This creates a great change and good awareness is created, particularly among the young people and model farmers.

Despite the government’s efforts to stop female circumcision, the people still continue to practice it. The respondents said that although the government provided training on the bad aspects of female circumcision, people continue to do it because it is cultural. And people want to continue to practice it. In addition, there are a number of insults when the female children are left uncircumcised. The insults come mainly from the circumcised girls. There are also sayings which criticised the uncircumcised girls. "Dubari ayna hinkebenie, mia’a chabsiti" (literally mean, uncircumcised girls breaks utensils); "Duberi ayne hinkebenie aka ferdati Utalti" (literally means, uncircumcised girls jump like a horse this means that uncircumcised girls are so sexy that they cannot be loyal to their husband).

The role of the Gada system has been declining from time to time in this community. In the past people sat under the big trees and discussed on the issues affecting the communities, and they made important decisions which were respected by all members of the community. The Gada leaders played roles in conflict resolutions and all their decisions were abide by the rest of the community members. Now people prefer the formal ways of conflict resolution. The role of the Gada leaders are no longer important. Persons, who are involved in illegal activities such as theft, crimes, fighting with neighbours, are now accused at the 1-5 structure, which in turn reports to the Gare (development team). The Gare again reports the details of the problems committed by the person to the kebele administration which in turn report it back to the iddir. Then the iddir penalises the person with 175 birr and declares that he/she should be responsible for all the problems he/she committed. If the person refuses to accept this penalty, the iddir reports to the kebele administration explaining his refusal to accept the decision for the people. Then the kebele reports back to the iddir urging it to take all necessary actions on this individual. Then the iddir called a general meeting to pass a sanction on the individual. This results in the exclusion of the person and his family from any social, economic, political and cultural activities.

People say that this kind of action started in the last 10 years and has becoming an effective way of establishing peace and security in the community and neighbouring kebeles. Until now more than 20 people faced such sanctions and most of them finally accepted their mistakes, asked to be excused and returned to their normal life. But still there are some people who are penalised and are suffering from the social exclusion. According to the respondents there a person called Tesfaye Kore, who faced such a penalty five years ago and still totally segregated from the community activities. The segregation includes his family members. He cannot participate in any social, cultural, political, economic activities of the people. His exclusion was also approved by the woreda administration as he refused to respect the decision from the people (through iddir). This person cannot get any social and economic support from the government and the local people. He cannot greet with the community members. The people cannot take him to the health institutions when his family members are sick. People cannot help to bury his family member when one is died. People do not give even fire to his family members if there is no fire in their home. He and his family members are out of all social institutions including iddir, mehber, equb, saving and credit association, irrigation cooperative, etc. His children cannot marry to someone from the community and /or nearby community. He and his family are the most ostracised part of the community.

According to the respondents, people are happy with these kinds of actions as these have been contributing to the reduction of crimes, theft activities and violence in the community.

Religion-: in terms of religion the current government declares religious equality. The religious leaders of the Orthodox church, protestant church and Islam have been given full recognition by the government both at the woreda and kebele level. The government considers these religious leaders as important figures to bring peace and security, and development in the communities. The religious leaders mobilize their members to full participate in developmental works. The leaders have also involved in conflict resolution when conflicts arise among the members of the community.

The religious policy of the government has contributed to the strengthening of the religious activities of the different religions.

The preachers of all the three religions (Orthodox, Protestant, and Islam) preach to the people about their religions. There are also conversions from other religions. The conversion rate is highest for the protestant religion. In Islam the wahabiyabism has emerged as a new sect in recent years and has been expanding from time to time. They constructed their own mosque in the Alemgena zone of the kebele, and they brought new preachers from other place. Currently more 100 wahabiya followers in Oda Haro.

They three major religions have got recognition by the woreda and local government. They have played important roles in mobilizing the people for developmental activities. The leaders of these religions are invited to major kebele and monthly meetings organised in Tibe town (from the nine neighbouring kebeles) to give their opinion on how they are advising their members for developmental works and to involving in preventing crimes in the area. The religious leaders also involved in reconciliation and arbitration when conflict arises between the members of the community.

As respondents reported the Mekene Yesus church of the protestant religion has been expanding faster than the other religions in recent years. This is mainly associated with the strong preaching from the pastors of this religion. Many young and adult people have been joining this religion. Most of the converts are from the Ethiopian Orthodox church. This results in the decline in the number of adherents of Orthodox Church. Despite this expansion, people live more in harmony. It is very common to get followers of different religions in the same hh but there is no conflict arising from religious difference. Participants reported that we can find followers of Orthodox, protestant and Islam within the same hh.

One of the new ideas have come from the returned migrants. Young people who have migrated to urban areas have returned back with new wearing style, fashion clothes, new hair styles, and new knowledge about the other communities. These have an impact on the young people living in the community. Participants said that most of these ideas are important to change the lifestyle of the people in the community. It helps modify some of the old cultures. When compared with the bad ideas coming to the community through these urban migrants, the good culture dominates. So, the respondents are positive towards changes in the lifestyle of the young people.

On the other hands, the international migration contributes to the emergence of totally new culture particularly among the Muslim communities in the kebele. The returned Muslim migrant women start to cover their faces with clothes, and to wear long dresses which were alien to the culture of the community. In the past there was no difference between the Muslim and Christians girls but now that the difference has been emerging. Some of the international migrants who have returned back to the community also wear trousers which also a new wearing style.

Regarding the role of media, most of the people in the community listen to the Oromia Radio programme every day. Of course this is possible only by those who have radios at home or mobile phone which has FM radio. According to the participants listening to radio helps the people to understand the presence of different culture and tradition in Ethiopia; they are also informed about the government developmental programmes, the major problems happened at the regional or federal level.

## Inequality

See next pages for tables on wealth and status inequalities and on vulnerable people in the community.

### Wealth inequalities

|  | **Very rich** | **Rich** | **Middle**  | **Poor** | **Very poor** | **Destitute** |
| --- | --- | --- | --- | --- | --- | --- |
| Rough proportions in community (number or %) | 5% | 15% | 20% | 25% | 25% | 10% |
| Household goods found in these houses | Big tin roofed modern, painted house,Bed made up of timber and house furniture made up of wood, kitchen cupboard, plastic and silver kitchen utensils and etc  | Big tin roofed modern house, house furniture, bed made of timber and wood,  | Simple and less quality furniture, plastic kitchen utensils,  | Traditional bed made up of mud called Medeb, small house, traditional kitchen utensils  | Traditional bed made up of mud called Medeb, small house, traditional kitchen utensils | Poor and small thatched house, no important household goods except some basic cooking utensil |
| Sources of wealth | The main source of wealth for this class is crop and livestock production house for rent in the Tibe town, Mule cart, Grain mill, they owned largest size of farmland, livestock esp. cattle, horses, mules and donkeys, irrigation land and irrigation motor pumps, Retailer shops | Main source of wealth is crop own larger size of farmland, livestock production (local breeds) mule cart, irrigation land, retailer shops | They own relatively large size of farmland, livestockthe main source of wealth is crop production and livestock production ( local breeds) | The main source of wealth is farming and livestock poor people they owned relatively small size of farmland and few cattle and sheep-they may own cattle(cows) of neighbours or relatives so as to share livestock products rearing  | **-**they own small size farmland They may have sheep, goat and may be cows in sharing arrangement their main source of wealth is crop production and few could have livestock, they produce on sharecropping, the main source of income is labour  | They owned nothing including labour |
| How do poor people get by? |  |  |  | Household members work as a daily agriculture labourer during the harvesting season-few young people who dropped out of school to migrate to Nekemt, Ambo and Addis Ababa and become daily labourer in non-farm sector, petty trade, by their good behaviour and good attitudes to work | Daily labour, sharecropping, petty trade  | NA |
| Changes in last 10 years in propns of each category (more or fewer) | The number of very rich increases in the last five years. The top model farmers have been emerged in the last five years | The number of rich has increasing in very fast. The active involvement of the farmers in farming and irrigation and trading business are the main factor for the emergence of this group of people | The middle wealth category has also been improved in the last 5 years. Currently there are more than 200 model farmers in the community. the majority of these model farmers are in the middle wealth group. | the number of poor people have been declined because of the improvement in the local economy. | This has also shown decline. People included the very poor are actively engaged in farming activities which helps the very poor to move out of the economic problem | It is also true that destitute are also working hard to move out of poverty and there have been important changes in the last five years |

### 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 in kebele management?** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Ethnic differences | OromoAmhara  | > 99%<1%  | Similar  | No difference  | They have good relationship | There is inter-marriage relationship | Same membership and equal contribution | Equal  |
| Religious differences | Protestant Muslim Orthodox | 65%10%7%  | Religious conversion and expansion is increasing since 2003 due to better understanding of the false belief traditional and customary religion | No significant wealth difference since they own land  | No significant problem among the different religion and they cooperate in social events  | There is inter-marriage relationship | Same membership and equal contribution | Equal  |
| Clan differences | Haben Mecha Degam  Wada  Sijo Gudeya Ariya Seda  | 40%25%10%10%5%5%3%2% | It is declining since the last 10 years since people carless to continue the clan difference  | No significant wealth difference since they own land | Have good r/ship among different clans  | There is inter-marriage relationship | Same membership and equal contribution | Equal  |
| Craft workers | Tuftu  | 1% | Is declining since 2003 because of death and  | They are middle class | Normal relationship with the community | There is inter-marriage relationship | Same membership and equal contribution | Equal  |
| 'Slaves' | Gerbota | 25%  | No difference  | They are middle class | Normal relationship with the community  | There is inter-marriage relationship. | Same membership and equal contribution | Equal  |
| Migrants | Wolo  | 1% | Remain the same  | No difference  | Good relations ship with  | They are intermarried with local people  | Same membership and equal contribution | Equal |
| Other status differences | NA | NA | NA | NA | NA | NA | NA | NA |

### 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 | There are 7 people reported as disabled adults and children in the community |  | They could not be fully capable of doing every livelihood activities by themselves and they could not get support in the community | No one cares for them unless and otherwise they have relatives and family | There is no any governmental and NGOs organisation who provide a special support to these people |
| Mentally ill people and their families | There are about 3 people reported as mentally ill people in the community. |  | Most of their families are forced to take this people to doctor witches because of less access for modern treatments and less awareness about the type of the problem | If they have family, it is their family who look after this people. Otherwise no one cares for them | There is no any governmental and NGOs organisation who provide a special support to these people |
| Old people needing support | There are about 20 people who are very old and in need of support in the community |  | The main problem these people suffer is from hunger and cloths shortage and less personal hygiene  | Children and relatives are the one who cares for these people but those who do not have families suffer from loneliness  | There is no any governmental and NGOs organisation who provide a special support to these people |
| Orphans | There are about 15 orphans in the community | The number of orphans has been increasing. In the opinion of my respondents, HIV/AIDs could be taken as a major factor | The main problem orphan children suffer from is that hunger, cloth, family love, education, and employment access | No one is there to care for these kinds of people in the community unless and otherwise they have relatives and employed as agricultural labourer | There is no any governmental and NGOs organisation who provide a special support to these people |
| Women heading households | There above 100 people reported as female household headed in the community | Since the last year, there number has been decreasing because of less divorce and death | No one is providing support. There is labour loss on their farming land and  | No one cares for themselves  | There is no any governmental and NGOs organisation who provide a special support to these people |
| PLWHAs | Only one recently confirmed women from PLWHAs after her husband died from the virus (informants insisted there is no officially identified PLWHAs by the Kebele except some gossips in the community) people who live with the virus do not have interest to disclose themselves |  | She is leading the household with 6th dependent children (their own children)The main problem could be less attention of the Keble for this kind of victim people  | No one cares for herself  | There is no any governmental and NGOs organisation who provide a special support to these people |

## Households

The local ideal household structure starts when young men marry a wife and establishes a new household; the establishment of the household starts with the couple. Immediately after the marriage, couples have children. When the first child is born the household is considered to be a young nuclear family. In this household structure the husband is always a head and has a power to represent the household both at the Kebele and community organisation. He is the one who is given positions and roles in the community. Wives have no role and position in the community and Kebele participation. Traditionally, the community believes women's role is in the domestic sphere only, so in Kebele and community organisations they are represented by their husbands. However, women are involved in the household structure when the household become female headed. A woman can represent the household after divorce or her husband's death. If there is older and unmarried son in the household, he will help the household by representing his father role i.e. agriculture works and some other decision making role in the house. The female headed also represents her household in the household economic issues, Kebele and community organisation though still they are not active participant like the male household head.

The young nuclear family possibly will have one or two children, which is the smallest size household. Whereas, the largest size of household ranges from 8 - 20, including parents.

There are 127 female headed households (17% of the community).

There are 700 tax paying households. Majority of the households in the Kebele are taxpayers since most of the community member own small plot land.

Landless households are 37.4%. - There is a huge difference between taxpaying and non-taxpaying households. Tax payers are beneficiary of land in the community and they are producer. Non-taxpayers are landless households and they buy their consumption from the market since they don’t produce farming product.

There are no any other kinds of households in the community.

The number of people in the community estimated to be about 4,127 people; male about 2,107 and female 2,031.

Respondents found it difficult to give the approximate number of young people under 20 and youth dependent but they estimate there could be above 1,200 in both sexes.

## Wider context

### Relationships with adjacent kebeles

Kebele 1= Terkanfeta Gibe. It is very closer to Oda Haro from its western side. It has strong social, economic and cultural ties with the people in the kebele.

Kebele 2 = Oda Korma. It is also a neighbouring kebele in the south-east part. It has also a strong social, cultural and economic relationship with the people of Oda Haro.

Kebele 3 = Gudina Welkite. It is a neighbouring kebele in the east. It has good social, cultural and economic tie with the people of Oda Haro.

Kebele 4 = Gudina Alo in the North. Most of the time they have good relationship but conflict over the use of forest lands negatively affects the relationship.

Kebele 5 =Karu Warra Roba in the North-West. Most of the time there is peaceful relationship but sometimes conflict over grazing lands negatively affects the relationship.

### Rural linkages

A. The relationship with *Terkanfeta Gibe kebele* is peaceful. The people in the two kebeles have strong social, cultural and economic linkages.

They share grazing lands during the winter season. People can send their cattle to the grazing lands of both sides. These kinds of relationship have existed since many years ago. Sharing grazing lands started in ancient times. The people of the two kebeles also share water points/rivers for drinking their cattle and for irrigation.

They have also labour sharing culture. Since in the past the people from both kebeles are involved in Debo labour sharing systems. This kind of labour sharing mechanism was very strong in the past though it still exists. With the focus of many farmers on the use of family labour, paid labour and wonfel (one-to one labour sharing), the role of the Debo has declined.

When someone dies from one kebele, the people from the other kebele are involved in the burial ceremony.

The people from the two communities have strong marriage relationships since in the past. Having marriage relationship from the nearby by community is a common practice in the area. So, the two communities have practised marriage relationship which is still the dominant social event carried out in the area.

The people of the two communities share the same market place in Tibe town. As this town is very close to the two communities (bordering both), people buy and sell different kinds of farming and non-farming items to each other. They also meet in the market and share ideas about issues related to the two communities.

Elders and religious groups from the two communities are involved in reconciliation and arbitration when serious conflicts arise between people/individuals from the two communities. Most of the time, the elders meet in Tibe town as it is a good place to meet and discuss issues.

People from both communities are involved in the monthly meetings organised at the Tibe town. The meeting is carried out on 29th of each month in Ethiopian calendar. Before the general meeting kebele officials, iddir leaders, elder, model farmers, and extension workers meet (on 21st) in Tibe to agree on the agenda for the general meeting. On the day of the general meetings, people from the 9 neighbouring kebeles involve in the meeting and there are representatives from the woreda. The main issues discussed on this day are mainly related to the security issues in the whole area and how to improve the problems. Issues related to farming and livelihoods of the people are also discussed.

People from the two communities share the same service cooperative. The cooperative is found in Tibe town. It provides services for more people live in than 6 kebeles. They buy fertiliser and improved seeds from the service cooperative. They also get sugar, food oil, tin, soap, etc with fair price from the service cooperative.

*B. Oda Korma:* - the people of Oda Haro has also strong social, cultural, economic and historical relationship with the people in Oda Korma kebele which share long boundary in the south –east. The relationship is more or less similar with that of Terkanfeta Gibe which is summarised below:-

They share grazing lands during the winter season. People can send their cattle to the grazing lands of both sides. These kinds of relationship have existed since many years ago. Sharing grazing lands started in ancient times. The people of the two kebeles also share water points/smaller streams for drinking their cattle.

They have also labour sharing culture. Since in the past the people from both kebeles involve in Debo labour sharing systems. This kind of labour sharing mechanism was very strong in the past though it still exists. With the focus of many farmers on the use of family labour, paid labour and wonfel (one-to one labour sharing), the role of the Debo has been declining.

When someone dies from one kebele, the people from the other kebele are involved in the burial ceremony.

The people from the two communities have had strong marriage relationships since in the past. Having marriage relationships from the nearby by community is a common practice in the area. So, the two communities have practised marriage relationship which is still the dominant social events carried out in the area.

The people of the two communities share the same market place in Tibe town. As this town was closer to the two communities, people bought and sold different kinds of farming and non-farming items to each other. They also met in the market and share ideas about issues related to the two communities. However, with the establishment of another town called Bore in Oda Korma area, the people from Oda Korma mainly go to this new market. This has resulted in the decline of people from this kebele coming to Tibe town for market purposes though still they buy some important items.

Elders and religious groups from the two communities are involved in reconciliation and arbitration when serious conflicts arise between people/individuals from the two communities. Most of the time, the elders meet in Tibe town as it is a good place to meet and discuss issues.

People from both communities are involved in the monthly meetings organised at the Tibe town. The meeting is carried out on 29th of each month in Ethiopian calendar. Before the general meeting kebele officials, iddir leaders, elder, model farmers, and extension workers meet (on 21st) in Tibe to agree on the agenda for the general meeting. On the day of the general meetings, people from the 9 neighbouring kebeles meet with representatives from the woreda. The main issues discussed on this day are mainly related to the security issues in the whole area and how to improve the problems. Issues related to farming and livelihoods of the people are also discussed.

In terms of the service cooperative (SC), they use different SCs.

*C. Gudina Welkie kebele:* this community has also historical, social, cultural and economic relationship with the people of Oda Haro. The relationship is almost similar to that of the Oda Korma Discussed above. The summary of the relationship is discussed blew:-

They share grazing lands during the winter season. People can send their cattle to the grazing lands of both sides. These kinds of relationship have existed since many years ago. Sharing grazing lands started in ancient times.

 The people of the two kebeles also share water points/smaller streams for their cattle. The relationship over the use of resources including water is sometimes not peaceful. It was reported that last month there was a conflict between farmers from Oda Haro and Gudina Welkite over the use of water from the stream which divides the two kebeles into two. As reported the stream was used by the farmers of Gudina Welkite for their cattle. Some farmers from Oda Haro use the water from the stream for small scale irrigation activities. A month ago, one household from Oda Haro started to produce seedlings on their own lands just on the other side of the place where the Gudina Welkite farmers bring their cattle to drink. They farmers opposed the production of the seedlings at that particular place as it is a place where their cattle drink (though it is located on the other side of the kebele). The land actually belongs to the household which produces the seedlings. The farmers reported the issue to the woreda administration. Some officials from the woreda came (they were originally from the Oda Korma kebele), and gave instruction to the farmers to destroy the seedlings. When the wife of the person who produces the seedlings tried to prevent the cattle from destroying the seedlings, the farmers beat her and broke her hand. Though the family took the case to the woreda police, they refused to see the case as the officials involve in the action. The hh also took the issues to the zone court but the court returned back the case to the woreda. The woreda still decide in favour of the farmers from the Oda Korma, and considered this hh as deviants.

They have also labour sharing culture. Since in the past the people from both kebeles involve in Debo labour sharing systems. This kind of labour sharing mechanism was very strong in the past though it still exists. With the focus of many farmers on the use of family labour, paid labour and wonfel (one-to one labour sharing), the role of the Debo has declined.

When someone died from one kebele, the people from the other kebele involve in the burial ceremony.

The people from the two communities have strong marriage relationship since in the past. Having marriage relationship from the nearby by community is a common practice in the area. So, the two communities have practised marriage relationship which is still the dominant social events carried out in the area.

The people of the two communities use different market place. The people from Gudina Welkite mainly use the market places of Bore and Ilala towns in the east. They come to Tibe market only to sell shoats and chickens.

Elders and religious groups from the two communities are involved in reconciliation and arbitration when serious conflicts arise between people/individuals from the two communities. Most of the time, the elders meet in Tibe town as it is a good place to meet and discuss issues.

People from both communities are involved in the monthly meetings organised at the Tibe town. The meeting is carried out on 29th of each month in Ethiopian calendar. Before the general meeting kebele officials, iddir leaders, elder, model farmers, and extension workers meet (on 21st) in Tibe to agree on the agenda for the general meeting. On the day of the general meetings, people from the 9 neighbouring kebeles meet with representatives from the woreda. The main issues discussed on this day are mainly related to the security issues in the whole area and how to improve the problems. Issues related to farming and livelihoods of the people are also discussed.

In terms of the service cooperative, they use different SC.

D*. Gudina Alo kebele*: as the other kebeles mentioned above, the people from Gudina Alo kebele have had historical, cultural, social and economic relationship with Oda Haro. The relationship can be both peaceful and disagreement. I discussed them below:-

They share grazing lands during the winter season. People can send their cattle to the grazing lands of both sides. These kinds of relationship have existed since many years ago. Sharing grazing lands started in ancient times. The people of the two kebeles also share water points/smaller streams for drinking their cattle.

The people of Gudina Alo also share forest lands with the people of Oda Haro. The forest land is located on the boundary between the two kebeles. The relationship on the use of the forest is not peaceful. People have entered into conflict many times in the last 10 years. Though the involvement of the woreda administration is very important in resolving these conflicts, the reluctance on the part of the officials who sided with the people to which they are biologically linked created huge problem. Though the conflict started 10 years ago, it has even been resolved. The delay of the solution from the woreda has led to the wide spread destruction of the natural forests in the area. People from both sides have invaded the forests for farming, construction, and to construct residential houses. The expansion of charcoal in the area is mainly due to the presence of conflict on the use of the forest lands in these border areas. As there is no one control the forests in this area, people from both sides illegally cuts the forests for timber, firewood, fence, charcoal, send their cattle to the forest for grazing, expanding their farming activities to the forest which results in the burning of the forests to clear it from farm activities, etc. The damage to the forest is huge and the people have lost the majority of the old and natural forests within a short period of time.

They have also labour sharing culture. Since in the past the people from both kebeles involve in Debo labour sharing systems. This kind of labour sharing mechanism was very strong in the past though it still exists. With the focus of many farmers on the use of family labour, paid labour and wonfel (one-to one labour sharing), the role of the Debo has been declining.

When someone dies from one kebele, the people from the other kebele are involved in the burial ceremony.

The people from the two communities have had strong marriage relationship since in the past. Having marriage relationship from the nearby by community is a common practice in the area. So, the two communities have practised marriage relationship which is still the dominant social events carried out in the area.

The people of the two communities shared the same market place in Tibe town. As this town was closer to the two communities, people bought and sold different kinds of farming and non-farming items to each other. They also met in the market and shared ideas about issues related to the two communities. However, with the establishment of another town called Gudina Alo market, the people from Gudina Alo mainly go to this new market. This has resulted in the decline of people from this kebele coming to Tibe town for market purposes though still they buy some important items.

Elders and religious groups from the two communities involve in reconciliation and arbitration when serious conflicts arise between people/individuals from the two communities. Most of the time, the elders meet in Tibe town as it is a good place to meet and discuss issues.

People from both communities involve in the monthly meetings organised at the Tibe town. The meeting is carried out on 29th of each month in Ethiopian calendar. Before the general meeting kebele officials, iddir leaders, elder, model farmers, and extension workers meet (on 21st) in Tibe to agree on the agenda for the general meeting. On the day of the general meetings, people from the 9 neighbouring kebeles involve in the meeting and there are representatives from the woreda. The main issues discussed on this day are mainly related to the security issues in the whole area and how to improve the problems. Issues related to farming and livelihoods of the people are also discussed.

In terms of the service cooperative, they use different SC.

E. *Karu Werra Roba kebele*: as the other kebeles mentioned above, the people from Karu Wera Roba kebele have had historical, cultural, social and economic relationship with Oda Haro. The relationship can be both peaceful and disagreement. I discussed them below:-

They share grazing lands during the winter season. People can send their cattle to the grazing lands of both sides. These kinds of relationship have existed since many years ago. Sharing grazing lands started in ancient times. The people of the two kebeles also share water points/smaller streams for drinking their cattle.

The people of Karu Werra Roba also share forest lands with the people of Oda Haro. Like that of the Gudina Alo kebele, the forest land is located on the boundary between the two kebeles. The relationship on the use of the forest is not peaceful. People have entered into conflict many times in the last 10 years. Though the involvement of the woreda administration is very important in resolving these conflicts, the reluctance on the part of the officials who sided with the people to which they biologically linked created huge problem. Though the conflict started 10 years ago, it has even been resolved. The delay of the solution from the woreda has led to the wide spread destruction of the natural forests in the area. People from both sides have invaded the forests for farming, construction, and to construct residential houses. The expansion of charcoal in the area is mainly due to the presence of conflict on the use of the forest lands in these border areas. As there is no one control the forests in this area, people from both sides illegally cuts the forests for timber, firewood, fence, charcoal, send their cattle to the forest for grazing, expanding their farming activities to the forest which results in the burning of the forests to clear it from farm activities, etc. The damage happened to the forest is very huge and the people have lost the majority of the old and natural forests with short period of time.

They have also labour sharing culture. Since in the past the people from both kebeles involve in Debo labour sharing systems. This kind of labour sharing mechanism was very strong in the past though it still exists. With the focus of many farmers on the use of family labour, paid labour and wonfel (one-to one labour sharing), the role of the Debo has been declining.

When someone died from one kebele, the people from the other kebele involve in the burial ceremony.

The people from the two communities have had strong marriage relationship since in the past. Having marriage relationship from the nearby by community is a common practice in the area. So, the two communities have practised marriage relationship which is still the dominant social events carried out in the area.

The people of the two communities share the same market place in Tibe town. As this town is closer to the two communities, people buy and sell different kinds of farming and non-farming items to each other. They also meet in the market and share ideas about issues related to the two communities.

Elders and religious groups from the two communities involve in reconciliation and arbitration when serious conflicts arise between people/individuals from the two communities. Most of the time, the elders meet in Tibe town as it is a good place to meet and discuss issues.

People from both communities are involved in the monthly meetings organised at the Tibe town. The meeting is carried out on 29th of each month in Ethiopian calendar. Before the general meeting kebele officials, iddir leaders, elder, model farmers, and extension workers meet (on 21st) in Tibe to agree on the agenda for the general meeting. On the day of the general meetings, people from the 9 neighbouring kebeles meet with representatives from the woreda. The main issues discussed on this day are mainly related to the security issues in the whole area and how to improve the problems. Issues related to farming and livelihoods of the people are also discussed.

People from the two communities share the same service cooperative. The cooperative is found in Tibe town. It provides services for more people live in than 6 kebeles. They buy fertiliser and improved seeds from the service cooperative. They also get sugar, food oil, tin, soap, etc with fair price from the service cooperative.

It is important to note that in terms of religion, Orthodox and protestant Christianity have been practised in all the five neighbouring rural kebeles of Oda Haro. So, there have been strong linkages in terms of religion as well. Islam is available only in Oda Haro and Gudina Welkite kebeles. No Islam religion in the rests of the rural kebeles.

### 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?** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Tibe, Bako, Jaji  | People go to these town for market, clinics and health centre, marriage, school, administration service such as court, credit and saving company, services cooperatives, funeral and church etc | Tibe town 10m-1:00hBako town2:00h-3:00hJaji town2:00h-3:00h | Mini bus and medium public buses (qitiqi country crossing busses) | 10 to 15 minutes | 6-15 birr  | During rainy season, it is a big barrier as it restrict people to move easily especially during the market day | -majority of them connect with traders in the market-students from the different part of the Woreda, zone -relatives who are residents in the town |
| Tibe | -sells grains, vegetables, sheep, goats, chickens, butter, eggs, honey, etc;-buy consumption items like sugar, food oil, salt, clothes, etc-use service cooperative-health centre-Private clinic- Kindergarten education- secondary education (grade 9 & 10)-Vet service | 5-60 minutes | Mule cart | 15- 25 minutes from the far place  | 3 birr | No  | -traders-café & bar owners- clinic owners- health workers- Religious groups-teachers, students,-Grain mill owners-service cooperative workersVet service workers- farmers from other rural communities |
| Bako | -Go to Bako market on Tuesday and Friday-secondary and college (TVET, private college) education-health centre-woreda town –administrative , legal, security services- Saving and credit association- Bank service- Advice from the Bako Agricultural Research Centre | 4 hours | minibus Taxi from Tibe town | 30 minutes | 7-8 birr | No  | -traders-café & bar owners- clinic owners- health workers- Religious groups-teachers, students,-Saving and credit association workers-bank worker-administrators, lawyers, police men, agricultural experts and researchers- farmers from other rural communities- Relatives |
| Jaji | -Sell of cattle, and vegetables, red-pepper-buy cattle-buy clothes, household utensils,  | 3 hours | Minibus cars from Tibe town | 20 minutes | 15 birr | No  | -traders-café & bar owners- Religious groups- farmers from other rural communities-Relatives |
| Ambo, Nekemt  | Market, hospital, court, school and colleges, social events, marriage, funeral | Transport available  | Mini bus and medium public buses (qitiqi country crossing buses) | 3 to 4 hours  | 35 birr |  |  |
| Ambo | Zone town- administrative, legal services-sell farm products- red-pepper, teff, maize,- college and university education- Hospital service- | Not possible on foot | Different cars from Tibe town | 3-4 hours | 50 birr | No  | traderscafé & bar ownershealth workersReligious groupsteachers, students,bank workeradministrators, lawyers, police men,Relatives |
| Nekemite | Hospital service | Not possible on foot | Different cars from Bako town | 3-4 hours | 30 birr |  | Health workersrelatives |
| Addis Ababa | Trade :-Sell of grains (maize, teff, sorghum), red-pepper, vegetables (tomatoes, sugar cane, onions, green peppers)- to get passport service | Transport available | Mini bus and medium public buses (qitiqi country crossing busses) | 5 to 7 hours  | 76 -100 birr | No  | Tradersrelativesbrokersreligious groups (for Muslims)  |
| Shoboka | -Sell of cattle, and vegetables-buy clothes, household utensils, handicraft item | 2-3 hours | Minibus taxi from Tibe town | 15 minutes | 4 birr | No  | traderscafé & bar owners Religious groups farmers from other rural communities |
| Bore | Some people sell some vegetables | 1 hour | No cars for commercial purpose but mule cart | 30-40 minutes by mule cart |  | No  | farmerstradersrelatives |
| Gedeo | Sells of red-pepper and mango | Too far | Minibus car from Tibe  | 2 hours  | 20-25 birr | No  | tradersrelatives |

### International linkages

The community members have been migrating to different countries. According to the respondent, before 15 years there are some people from the same household who went out from the community to USA and Germany. They migrated because of DV lottery and scholarship. These former migrants have attracted their relatives as a result of this about 5 people went to USA from their family. Other than these, the recent migration is mostly to Arab countries. Most of Arab countries migration is dominated by young females. There are about 20 young females who have already migrated legally to different Arab countries for domestic work. The first international migrants left the community 15 years ago; whereas migration to Arab countries started in the last five years. Migration to outside countries started because of the easy link and contact with urban cities. Linkage and connection with other people outside the community such as connections with Ambo town, Addis Ababa and Nekemt pave the way to migration since it was useful in helping people to get information about internationals linkages. According to the respondents’ information, migrants make preparation before they migrate. They must take their passport from Ethiopia Emigration department in Addis Ababa and should have contact with an agency which has legal stats to send people to outside country for domestic work.

According to the respondents, People in the community are very interested in sending their children to Arab countries at least for two reasons. Most of the migrants are sending remittances and young female who are graduate of 10th and TVT College have no opportunity to go to higher education and don’t have job opportunities. There are some young females who are sending money, this helps the household members including siblings and building house with iron sheet roof for their parents. There is a lot of change in families who send their children to Arab countries including those household whose family are in USA. There are some migrants who have returned back to the community to visit their families and went back again. There are two young female who returned back and stayed in the community. Among the two women, one came back to have a baby she was one month pregnant when she went there. She had stayed about 6 months in Dubai. She brought money to her household and she has start trading in the community. Currently, she is selling butter and spices. The other young female, returned back because of bad situation she faced there. The respondent said, she is unlucky, she just returned back after one year and she didn’t even bring money for her family or for herself to establish independent household. She has becomes dependent on her parents again. Based on the rumour, said the respondents, her employers were bad people who abused her badly and refused to pay her salary.

The recent trends show that female children are increasingly migrating to different Arab countries including Saudi Arab, Lebanon, Kuwait, Sudan, Quarter, etc. Most of the migrant girls are female children who have completed grade 10 or 12 and therefore have job opportunities. There are also migrant girls who completed the primary schools (grade 8). Their age ranges from 16 to 30. In the past 2 years, the number of these international migrants has been increasing. When we see this in terms of their religious background, most of them are from the Muslim households but the Christian girls have increasingly migrated. In the last 12 months more than 35 young women have been migrated to the Middle East countries. Three of them have returned back after one year- two were sick whilst the third was deported for an unknown reason. The migrants have been sending remittances to their parents. The parents are using the money for the construction of new corrugated sheet iron house. According to one participant, last month one of the migrant girls sent 19,000 birr to her parents and they started to construct a big corrugated iron sheet house (75 sheets of iron). She sent this amount of money one year after her migration. Some are able to start business while still others are expanding their farming including the irrigation.

In the last five years some people (male and female) migrated to the Sudan through the port of Matama and Humera. They migrated illegally.

There are some migrants who migrated to the USA some years ago. The first person went there through DV lottery and then he brought more than 7 family members. These migrants have been sending remittances to their family in Oda Haro and this has greatly contributed to the changes in the livelihood of that family.

## Change since 2008

### Crises

 According to the respondents’ information, there is no major drought crisis in the community since 2008. However, there is irregularity of rain which affects the productivity of crop cultivation and affects the productivity of the community as a whole. This is due to the change in the weather conditions in the community since the last ten years. Temperature and heat condition is increasing highly; rain becomes unpredictable which causes infertility of the soil. Another major problem is crop diseases which seriously affect the livelihood income in the community. The most affected crop is red-pepper production. A disease called ‘kollera’ has been occurred since the last ten years and it has destroyed red-pepper production which has considerable importance as major income source in the community. Moreover, mango fruit which is important as cash crop in the community become out of market in the last two years because of ‘kollera’ infection. There is no any solution and action taken by the government. Since the introduction of vet service located at Tibe town, livestock diseases are not a major problem in the community. However, chicken disease occurs and the community lost a number of chickens because of a lack of vaccinations and drugs in the Kebele. There are no human epidemic diseases or deaths in the last ten years.

According to respondents, there have been no big droughts in the community since 2008. The major problem related to weather conditions is the unpredictability of the rain. In the last five years the condition of rain fluctuates from time to time. Most years, the rain comes very late and it stops very early. In the past the rain came in April or in May and people started to sow crops in May or early June. Also it continued to rain until end of October or early November. In the past there were two rainy seasons – the spring and the summer. But now the rain mainly comes very late (after mid-June) and it stops early (before mid-September) so there is only one rainy season (summer). Even the summer season has been shorter which has had a huge impact on the production. For example, last year the rain started in mid-June and stopped in mid-September which resulted in the decline in the production of most grain crops.

The increasing of the drought season also leads to the decline in the underground water and water from the river- which led to a shortage of water for irrigation during the dry season. The long dry season also means it affects the livestock population. When the dry season increases, cattle cannot get enough food to eat which can lead to them starving.

In order to cope with the changes in climatic condition, people have started to sow maize crops which can be ripened in a short period of time.

Crop diseases:- in the past five years, the disease of maize crop has been reduced because the pesticides used for maize crop was effective in most cases. While the disease for maize has shown decline, the disease for red-pepper has been increased. The disease locally called ‘cholera’ has been affecting the red-pepper from time to time. It attacks the root of the red-pepper, and finally it dries out the leaves and the seeds. The participants said that though the people reported the problem to the woreda agricultural office, no solution been given to the problem. The disease started to attack these crops 7 years ago. Now the people are fed-up with the impact of this disease on the crops, and stopping growing red-pepper in the future- some farmers have already stopped producing it.

There is also a disease called termites which attacks (eats) the roots and stalk of the maize, teff and some trees. The disease first attacks the roots and when the crop is fallen down, it eats the stem as well. The impact of this disease has been increasing from time to time. Despite the continuous report to the government to deal with the problem, no response has been received.

There is also a disease which affects the tomato plant. Despite the farmers’ use of pesticide to treat the affected plants, the disease continues to dry the leaves of the plant and have big impact on the quality and quantity of the production of tomato.

The major plant disease in the community and in the whole woreda is the ‘cholera; which affects the mango plant. It emerged in some kebeles of the woreda three years ago, and transmitted to Oda Haro last year. The disease has widely expanded and almost affects the mango plants everywhere. It mainly attacks the leaves and the fruits. It dries the leaves and spoils the fruits. Due to the widespread impact of this disease people almost stopped eating and selling the mango fruits.

The people and extension workers reported the problem to the woreda agricultural office but no actions have been taken yet. According to the participants, the Bako agricultural Research Centre has studied the problem and suggested that the pesticide for this disease must by sprayed by aeroplane, and it reported the problem to the regional agricultural office. The woreda also said that it reported the problem to the region and it is waiting from responses from the region. However, the participant farmers said that due to reluctance from the government of different structures, the farmers are losing this important cash crop which is important not only in the kebele but throughout the woreda.

Livestock diseases:- treatment for this disease but people use traditional method of taking out this animal by using nail or similar the animal disease has declined from time to time in the past five years. This is mainly because of the fact that the vet service office in Tibe town has given vaccination to cattle and shoats twice a year. In the past their cattle were affected by the Gandi, Abagorba and Desta diseases. The vaccination helps to reduce the impact of these diseases. Despite this there is small animal living in the river and streams which affects the animals. It locally called Ulanula (Elikit in Amharic). It looks like a snail. It enters into the mouth/nose of the cattle when they drink water. It sucks the blood of the animal. Once it enters the mouth/nose of the animal, it gradually goes into the brain and finally kills the animal. There is not a modern treatment for this disease. Treatment is possible only if action is taken before it goes deep into the brain.

This animal increases in number during the long dry season. During the summer season, it can easy be taken away by the running water and has little effect on the animals. Currently it occurs in most of the smaller streams (like laga Dibi, and laga Alemogo in Alemgena zoen, & laga Ibisa, laga Boto, laga Siso, laga Boto 1 and 2, and Kombolcha), it affects cattle in Alemgenna and Boto zones. The people reported the problem to the DAs and woreda agricultural office but no action has been taken yet. In order to protect their cattle from this disease, people are closely following their cattle while they drink water from these streams and immediately take action when the ulanula enters their mouth/nose.

The most important disease affecting the chickens is called Fungle (chicken flu). This disease affects the chickens throughout the year. It easily transmits from one chicken to another and it spreads very fast and widely. It can affect large number of chicken in short period of time. Though DAs advice the farmers to buy the medicine from the vet service, the participants said that the medicines does not cure the chickens. The vet service gives the same kind of medicine for all kinds of chicken diseases without identifying the type of the diseases. So, it is not effective. The participants complained that the DAs do not help them find a solution to this killer disease of the chicken. They said the DAs and woreda agricultural offices always advice to bread chickens but they do want to deal with the diseases. According to the respondents, even at the current times there is an outbreak of this disease in Boto and Ebicho zones of the kebele. The DAs have even no information about this event. As people are fed-up with the reluctant from the DAs, no one wants to report to them. People are using traditional way of treatment of the chickens (give the food with lemon juice and the leaves of Mimiye tree. One respondent said that he lost some 60 chickens last year due to this disease. The DAs did not help him.

Bee disease:- despite the fact that the local government urge the farmers to breed honey bees, the bee population has been affected by the weed killers. When the bees want to make the honey from flowers of different crops/plants mainly during the summer season, the weed killers used for the maize and other crops poison the bees and have resulted in the decline in the bee population owned by the farmers. One respondent said that the honey bees from six of his beehives died last year. They were poisoned by the weed killers. The government have not find solution to the impact of this chemical on the bees.

Moreover, the deforestation activities in the area has led to the decline in the trees which produces flowers for the bees. This is again a factor for the decline in bee population.

Human disease: - before five years, malaria was one of the major diseases affecting the people in the area. In the past five years with the help from the HEWs and woreda health office, the impact of malaria has drastically reduced. In addition to distributing mosquito nets at hh level, the government spray DDT in farmers’ houses and in swampy areas. This brings huge changes in terms of protecting malaria.

More over with the health education and training activities, people are well aware about personal hygiene and environmental hygiene which helps in the decline in most of the diseases arising from lack of proper hygiene.

### Economic change

Since 2008, people have been greatly focusing on using improved maize crops as the production of improved seeds has increasing from time to time. Actually three kinds of improved maize are used based on the soil type and the length of the rainy season. They are called 660, 540 and 543.

In addition to Maize, people started to produce some new fruits in the irrigation fields. These include:-

* new banana plants which give good fruits as compared with traditional one;
* avocado plants which introduced in the irrigation farm last year,
* tomato plants called koshoro –introduced in the last two years in the irrigation farm;
* New onion plant called baro which was also introduced last year.

Hybrid cows and bulls were also introduced some years ago and distributed to model farmers. Currently only one or two farmers have hybrid cow and bulls as no new breed have not been distributed recently.

Regarding the *new farm technologies*, some rich farmers started to use small irrigation motor pumps to produce vegetables and maize. One model farmers has a maize thresher which he bought before five years. Currently he is renting this machine to the local farmers at 4.5 birr per minute. There are also two maize threshers owned by the service cooperative but not in use due to problems of maintenance.

As to *agricultural labour*, still family labour is the dominant farm labour both for farming and herding. In the past the Debo was one of the main labour sharing system in the community but as elsewhere, it has been decline due to huge feasts associated with it, and because people have turned to simpler kinds of farm labour system including wonfel (equal sharing of labour) and paid labour. Paid labour has been becoming a common practice in recent years mainly because of the expansion of irrigation scheme and with the emergence of model farmers who want to spend much of their time on own farming instead of involving in labour sharing system. Of course as a member of 1-5 organisation, it is a must sometimes to help those weak/sick people when they failed to do their farm work.

In the last year, some *immigrant workers* have started to come into the community to work on irrigated farms. They are Amhara migrants who build a small tent on the edge of the tomato or onion farm and work on the vegetables in the form of share cropping. Whilst the owner of the farm covers all the production inputs (land, oxen, farm tools, irrigation pump, selected seeds, fertiliser, pesticides, weed killer, etc.) the labourers contribute their full labour and guard the farm until the crop is collected and sold. This new trend is expected, by respondents, to increase in the future because people understand that these new migrants are very efficient and effective in irrigation work as compared with the local labourers. The new wage opportunities in the area create good chance for the Amhara migrants to get work there.

No *new investment activities* reported yet in the area. Of course there are some agro industry investment organisations in the Oda Gibe areas. But this far away from the communities and it has had little impact on the labour system and overall economic activity of the kebele. They of course bring vegetables to the Tibe town on the market days and people from Oda Haro may buy some vegetables from these investors. On the other hand, the selling of these vegetables in Tibe market harms the irrigation farmers from Oda Haro because it leads to the decline of vegetable price though the decline in price of vegetables and fruits are a good opportunity for the non-irrigated farmers.

Regarding *livestock farm,* livestock rearing is the second most important economic activity in the community but people are still sticking with the traditional types of livestock rearing practices. According to the respondents’ information, most of the community members own ox, cows, sheep, goats, donkey, mule and few horses but the quality and quantity of livestock product is declining due to the shortage of grazing land in the community. Though there are no major new livestock in the community, some improved breed livestock introduced by agriculture extensions in the last three years. These are 3 high breed cows and an ox introduced in the community so far. This activity is not yet expanded because of the limitation of high breed supply from the Woreda.

BBM is one of the *new agricultural technologies* introduced recently. Though it has been introduced in the last three years, no one has tried it in the community. It was distributed among few model farmers but no one was willing to use it due to its heavy weight. According to the respondent, the heaviness of the tool could affect the oxen. However, according to the people information, DAs provided training and advice as the tool has a capacity to increase the productivity of lands and helps the seed to grow up effectively. Moreover, irrigation pumps motors introduced in last four years and maize thresher in last five years in the community.

*Changes in Land use*: in the past people produced the same kind of crop on the same land which contributed to the decline in the fertility of the land. Recently with the advice from the DAs and farm experts from the woreda, people have started to produce crops in rotation which has created good opportunity to improve the fertility of the soil.

There has been the fragmentation of farm lands due to the continuous increase in population. As there has been no official land redistribution in the last 30 years, most of the young generation are without farmland. This has forced most parents to share their farmland with their married male children. This again leads to the further fragmentation of the land. In some cases, the communal lands of the community have been distributed to farmers who have been displaced from their land for the construction of public building such as schools, FTC, kebele office, HEWs office, etc. The deforestation activities in the highland areas of the community result in the conversion of the forest lands into farming and grazing lands. In one of the smaller mountains some forest lands was given to youth cooperatives who are planting new plants on the deforested lands and given the right to protect the remaining natural forests.

*Saving and credit associations*:- most of the people in the community were organised in the form of cooperatives and take credit from the Oromia Saving and Credit Association located in the woreda town. Based on the economic capacity of the farmers, one can get up to a maximum of 10,000 birr. People complained that the maximum amount is very small particularly for model farmers who want to borrow in bulk and to invest more. So, some of the leading farmers are not happy with the amount and are leaving the association. The poorer hhs are however happy with the existence of the credit opportunity because it helps them to get the money for buying fertiliser and improved seeds.

New *means of Transport*:- the road from Addis Ababa to Beneshngul region divides the kebele into two. It had been under reconstruction in the past five years and its construction in Oda Haro area was recently completed. The people are very happy with the reconstruction of the road and a new bridge on the Sama River (the biggest river in the community).

So, the people have now full access to minibus cars which help them to get to both nearby and far away towns and cities to the both sides of the kebele.

There has been construction of internal roads by the people with some financial support from the wereda budget. The constructions of the internal roads cover wider areas and greatly contributed to the introduction of the mule cart transport in the community. Mule cart was not a practice in the community until the past three years. Now more than 160 carts are available in the community mainly used for transporting commodities to market, trader and grain mills. The mule car is also used to transport crops from the farm to the threshing places. People also use the carts to go to market and to trade from place to place in the community. Of course there are still places which have no internal roads. The participants of the interview said that there is a plan to extend the internal roads to all places in the community.

*Inflation:* - the price of food crops has been increasing from time to time. This has helped the model farmers to get good income from the sales of their farm products. As the price has been increasing at an alarming rate it negatives impacts on the urban dwellers and farmers who buy food crops from the market. Side by side with the increase in food crops, there has been an increase in the price of fertilisers and improved seeds. Sometimes while the price of food crops either decline or stayed constant, the price of modern inputs continues to increase which negatively impacts all the farmers who are totally dependent on improved inputs. The participants said unless the government intervening and stabilize the market of production inputs, it is very difficult to expect the sustainable improvement in agricultural production. . Inflation has been noticed in the community immediately after the Ethiopian millennium year. The inflation is not in some kind of items only but it has been noticed in every items including household consumption. According to respondents, things have been increased two/tree fold and even more compared to the previous price. People cannot afford event to buy basic consumption goods including sugar, food oil, pulses, grains, and so on.

*Migration:* the newly introduced migration opportunities in Arab states have brought a lot of changes in the community. Some of the community members who are receiving remittance from migrants have changed a lot in their livelihood. There are also internal migrants to urban cities. Young male migrate to different urban cities to work as waiter, barista and so on. Young female migrate to urban cities for domestic work and some to work in the hotel and cafeteria such as waitress, injera maker, bed maker and rooms’ janitor. According to the respondent, internal migrants didn’t bring any change in the community even some of them are becoming dependent on their parents. Internal migration is driving people to drop out school and affect their future carrier.

### Social change

The notable celebration in the community was organised in 2010. It was a ceremony organised by model farmers in the Kebele. About two hundred model farmers have trained on how to improve agriculture production for 15 days. According to the informants, this celebration was a big festival. People contributed and slaughtered oxen to celebrate this event. In 2010, people were involved in the training on the main strategies outlined in the GTP. It was organised by the woreda office. The training focused on how to transform the local economy. Specifically, it included the use of improved seeds and fertilisers, the use of irrigation during the dry season, education, health, environmental protection, etc. the training was given for half month and at the end of the training people celebrated it by preparing feasts in the school compound. Following the training people decide to actively engage in farming and non-farming activities. The training created huge awareness about the importance of new farming technologies and techniques. In the last five years there have been good achievements in the improvements of the local economy. Many people are moving out of poverty. These changes are the result of that intensive training and the continued support given to the farmers by the extension workers and other farm experts. After the GTP training, people have widely engaged in the use of fertilisers and Improved seeds, the expansion of irrigation on the river and streams, people start to fatten their cattle (focus on quality than on quantity), expansion of clean drinking water points, expansion of education (two primary schools constructed in the school), improvement in health condition of the people due to the training, education and advice from HEWs and woreda health experts, etc are the main achievements after the celebration of the GTP training.

Maskel and Timiqet are among the notable celebrations known in the community but since the recent time as most of the community members become protestant religious ceremonies and celebrations have been declining.

In 2008 people celebrated the Ethiopian millennium by planting trees. The trees are now in good condition. The Grevillea tree which was planted at that time is covering wider areas in the community. It was planted both on the communal land and private lands by farmers. The planting of trees at this time has become a starting point for the further expansion of planting new trees in the community. it encouraged people to widely involve in the planting of different kinds of new trees in the coming years.

Visitors: no notable visitors have come to the community in the last five years. Of course the woreda leaders have visited it several times.

Big meetings: every month on the 29th E.C, there is a general meeting in Tibe town. Kebele leaders, DAs, HEWs, community leaders, religious leaders, iddir leaders, ordinary people from nine kebele, and representatives from the woreda security office participate in the meeting. The main issues of the monthly meeting is to discuss on the security issues in the areas and to awareness the people about any security problems that have happened in the locality and in the woreda as a whole. It was started in 2005, following the national election of that year. The election was followed by unrest in the kebeles and in the woreda. Although the opposition’s parties won the election, the government finally changed the result and become the winner. Then discussion on the security issues became an instrument to reduce crimes, theft and any organised illegal activities in the kebeles. It has helped to create cooperation among the peoples in the nine kebeles on security issues. The result is impressive. The crimes and theft activities in the kebeles have drastically declined and people are happy with this change.

Conflict within the community: - No major conflict has existed within the community in the last five years.

As already mentioned there are conflicts over the use of forest lands with the Gudina Alo and Karu Werra Roba kebeles. The conflict was started in 2005. As the woreda administration failed to resolve the conflict people from all sides involve in the wide spread deforestation activities. It resulted in the destruction of huge amount of forests located in the border areas. The conflict is still not resolved and the deforestation continued. The participants of the interview said that it is totally the problem of the woreda officials for the continued destruction of the forest lands which was protected by the people for many years. As the kebeles have no power and authority to resolve the conflicts between different kebeles, all the destruction happened to the natural environment are attributed to the woreda office that are sided with one group and encouraged the people to invade the forest lands.

Notable Crimes: - no notable crimes have been happened in the community. The general meetings on the 29th in Tibe town and the sanctions on the criminals and stealers by the iddir and kebele office greatly contributed to the reduction of crimes in the kebele and in the nearby kebeles.

### Cultural change

There is a significant change in cultural events since 2008. People have learned to minimize amount of money and consumption they invest in weddings, Debo, mourning and religiously feasts. In the past, there was a huge wasteful celebration. According to the respondent, people in the community slaughter either ox or shoats for simple events to invite people. Since, marriage is among the most important cultural events in the Oda Haro culture. People invest what they have for the wedding celebration. People in the community believe that birth, circumcision for both sexes, marriage and death are very important social events which involve household efforts for the extensive meal preparation. Therefore, people invest a lot of money in marriage, birth, circumcision and death events. But now people are aware that for these kinds of social events they should minimize celebration in order to save the family livelihood. Because of this people are developing the saving skill since recent times instead of investing in celebration. Female circumcision and abduction are not changed in the community. People have learned and been made aware about harmful traditional practice but most of the community members are not willing to lose these traditional practices. There has been government intervention in providing advice and trainings in order to avoid female circumcision and abduction but people couldn’t take it into their consideration.

There are new ideas and religious practice in the community. Unlike before, the area is dominated by Protestants which is estimated to be above 65% and some orthodox and Muslims are there. Regarding traditional religion Waqifata and Kalu have declined. The transformation from traditional beliefs to protestant, orthodox Christian and Muslim have been increasing. In the community trajectory discussion people have raised the wide conversion to Protestantism is due to the reason people become aware Satan and mystical believes become challenges when people see nothing true in their life. However, there are some people who still tend to believe in traditional i.e. Kalu. Visible conflict between different religions were not confirmed and reported except some cases like conversion of a Muslim family to protestant at the same time has created some bitterness among the Muslim people.

There are no major new idea changes in politics. Most of the people in the community are changing their diet. The respondent said, thanks to irrigation, People begin to use different types of wot i.e. they start using tomato salad, more vegetables, and so on. There are newly introduced household goods in the community since the last few years such as furniture, metal and plastic kitchen utensils.

The aspiration of young people has changed. Since recent time, young people have a preference to leave the community to find work including international migration. On the other hand, there are many young people who are very optimist to continue their education and aspire to join universities. The aspiration of adults for their children has changed a lot. For instance, previously parent’s aspiration to their daughters has been to marry off to landowner and rich husband. But now most people prefer to send their daughter to Arab countries and some to send them to school.

There have been government interventions on improving cultural work hours per day, per week. This is a change in the number of days people should engaged in domestic and outside domestic work. Previously, most of the days per week were considered to be saint. days including Saturday and Sunday. People do not involve in any of domestic and farm work during these saint days. This was common for all orthodox Christian’s followers. However, after the government intervention celebrations of saint days have minimised and people have accepted to work throughout the week excluding Saturday and Sunday. There is also a change of working hours per day. People have minimised their coffee time and social events time to increase the working hour per day and per week. According to the respondents, the movement of Protestantism has contributed in minimizing religious celebration days. People who convert to protestant religion have dropped out of the celebration of saint days and mahibers. There are no huge meetings that affect the working days and hours in the Keble. However, people develop new ideas in contributing their labour to the community work. According to the informants, government interventions have brought a lot of changes in public work e.g. a big change in protecting environment. According to the informants, people have new ideas about domestic work. They believe domestic work sharing among male and female, son and daughter is very important to develop equal working opportunity both in domestic and outside domestic sphere. As a result of this, men including sons began to fetch water, collect wood, take grains to grain mill and wash their own clothes. However, the progress is still insignificant as most of the domestic work is still covered either by the wives or by older daughters in the house. Following the government intervention, people develop new idea about child-rising practice. People have become more concerned about what and how they feed and take care of infant children. Moreover, they care about their children health and take them to health post to receive vaccination, treatment and nutrition check-up. In the previous time, nobody cared about children's food, clothes and personal hygiene but since recent time there is a special attention and care to children. People are also well aware to give birth to small number of children. As the attention given to personal and environmental hygiene improves, the number of child deaths seems to decline. Many people start to give care to children start from the time of conception. In the past women did not go health institutions during the time of pregnancy but now they at least visit the HEWs and checks with the status of the child during the time of pregnancy. In most cases, the children are born in health institutions and there is a follow up after the birth including vaccinating the children in proper time.

There is no big change in leisure activity in the community since the last ten years. Some people spend leisure time in local drink house, some spend their time in chewing chat and the common leisure time is coffee time in the community. Young people go to Tibe town and drink beer, watch movies and so on. Young people spend their time by playing football in their neighbourhood and by swimming in the river. These have been practiced in the community since many years ago and they are not new to the community members.

Customary ideas and practices: - in the past people did not save money. They focused on satisfying the day to day needs of the people. Now people have started to save money and to store food crops. Storing crops during the time when the price is cheap and selling them when the price is high is becoming a common practice in the community.

As compared with the past, people have been getting credit from the saving and credit associations.

In the past people spent their income by drinking alcohol but in the last five years this has been declining mainly due to the fact that most of those who changed their religion to Protestantism have stopped drinking.

In the past three five years iddirs have started to play important roles in taking action on those who said to have been involved in criminal activities including theft, robbery and fighting. These roles of the iddirs have given recognition by the people, local administration and woreda officials. According to respondents, the iddirs penalize 175 birr when someone involved in criminal activities. If the person refused to accept the fines, he will be sanctioned in which he and his family are discriminated from all kinds of social, economic and cultural activities. According to the respondents, these roles of the iddirs have contributed to decline in theft, robbery, fighting and conflicts, even conflicts between wife and husband has also been reduced.

The last five years also marked a decline in forced abduction. Voluntary abduction has replaced forced abduction in most cases, though there is some forced abduction in different places in different times. But the changes in this regard have led to the increasing involvement of both couples in the decision about their marriage and future life. On the other hand the expansion of voluntary abduction contributes to the decline in the roles of parents and relatives in marriage arrangement. Children start to choose their couple by themselves and to decide their marriage either by themselves or in consultation with parents. The last five years also shows a decline in early marriage though there is early marriage in some cases. Now in most cases the age for marriage scale up to more than 20 years.

In the last five years, the government start to work on awareness raising on the harmful side of female circumcision. In principle it seems that the people are well aware about the harmfulness of circumcision and to accept to stop the practice. In practice almost all the households in the community have practised circumcision. The respondents said female circumcision has greatly been practised among the Muslim communities. They reported that some Muslim households even bring the female children of their relatives from Addis Ababa and other communities where female circumcision has strictly been forbidden and circumcise them at their home. This is because of the fact the people in the community still support circumcision and no one move against the acts of these people who circumcised the children of other distant relatives at their home.

In relation to religion, the Protestant and Orthodox churches are the two dominant religions in the community respectively. Islam is the Third. The traditional religion has been declining in the last five years at the expense of the expansion of Protestantism and Orthodox. In the past Orthodox was a dominant religion in the area but due the vast preaching from the protestant pastors, it is able to overtake this dominance. I n the last two years some Muslims start to follow the Wahabiya religion. This has led to some kind of hidden tension among the followers of these two sects (the Wahabiya and Sofia). Now there are two mosques in the community (one for Sofia followers and one for Wahabiya followers).

As the Gada system has greatly declined, not rites of passage have been identified by the respondents.

In the past people lived in thatch and mud house, the people and cattle live together in the same house. In the last few years many people in the community have changed their house into corrugated tin house. More over there have been new trends of constructing separate house for cattle in the compound.

Clothing: - in the past people wore the same kind of clothes throughout the year. Wearing different clothes is a recent phenomenon in the communities. The increasing numbers of educated youths, the increasing of rural-urban linkages contribute to the emergence of new wearing styles and wearing quality clothes. According to the participants of the interview, now it is becoming difficult to differentiate between the urban and rural young people as both wear similar clothes and make similar hairstyle.

Diet: - Before five years, people ate twice a day (mainly in the morning and evening). Now people start to eat three times a day. The variety of food people eating has also been improving from time to time. In the past it was not very common to eat vegetables. Now people can eat different kinds of vegetables by buying either from the market or from the irrigation fields in the community. Though eating meat, milk and fruits existed in the community even in the far past, but the variety have been improved and eating vegetables of different kind is a new trend.

New household goods: - in the far past, people used household furniture like desk, and benches. In the past five years these have been changing very fast. People start to use quality tables, chairs, modern bed with mattress (in the past people mainly slept on the ground using some grasses), construct house with quality doors and windows (including French doors in some cases), in most cases they use plastic household utensils (which has been replacing the clay pots and woody made utensils), etc.

Changes in aspirations: - young people want to focus on their education and to get government job. They want to lead their life in urban areas as they believe that the land shortage in the rural areas could enable them to stay in the community and lead life there. Of course there are some young men who want to rent land and produce crops (using both irrigation and rain). But this is not the aspiration of the majority of the young people. Young women in particular want to either get government job and live in urban areas or to migrate to middle east countries and then to change their livelihood. Most of the adult people also aspire to educate their children and help them to get some job. Adult also think that with the increasing fragmentation of the land, it is very difficult to keep their children to stay at home. In the past adults want their children to become good farmers and to live on their forefathers land. But now this is changed. Even a considerable number of adult people want to buy house in urban area and make their children to live there.

### Political change

In the last five years, the government has been focusing on improving education, health and agricultural conditions of the people. The problem is that the price of production inputs such as modern fertilisers, improved farm inputs, weed-killer, pesticides, etc have been increasing from time and now reach a level in which the people cannot buy them. According to the respondents, if the current trend of economic growth is to continue, the government should intervene in the distribution of modern farm inputs and stabilize their prices. According to one respondent, the price of a quintal of fertiliser is now 1600 birr which is more than double when compared with five years ago, the price of improved maize is more 2000 birr per quintal and this more than five times as compared with 5 years ago. The farmers have sell about five quintals of maize (the price of one quintal of maize is 380 birr) to buy one quintal of improved maize.

Regarding politics, most of the people in the community support the political ideas of the ruling party. According to the participants, about 200 people are members of the EPRDF. Currently there is no opposing political party in the area. In 2005, there were hot debates between the ruling and opposing political parties (he opposing political party called ONC (Oromo National Congress)). But following a clash between the ruling and opposing political parties, the ruling party overtook the power and changes changed the result of the election. After this, the ruling party worked hard to change the livelihood of the people and to organise people around its political agendas. In 2010, again there was a national election in which the ruling party overwhelmingly won the election. There was not major political party participated in the area and people had no choice except electing the ruling party. Therefore, it is very difficult to judge that this election was good or bad (one respondent said). After this election, the ruling party engaged in strengthening the administrative structure at the local level.

However, there has been lack of commitment on the part of the woreda administration to change most of the government policies and programmes. The woreda is not consistent in implementing the policies. They start one programme and jump to another without completing the previous one and without proper follow-up on the previous programme. The respondents give an example of this. Last year there was a public programme focusing on watershed works and environmental protection. After three months public engagement in terracing-check dams and planting of new pants on the terraced lands, the woreda and the kebele administration failed follow-up them. As a result most of the terraced check domes were destroyed by floods and the planted trees were destroyed by cattle. This year they also mobilised the people to involve in the terracing work for more than one month and there is a plan to plant trees on the terraced lands. If the same history repeats this year as well, the public work will not bring important changes in terms of the government plant to restore the old forests and to replace the destroyed once with new trees and plants.

Though the structure of Kebele council, Zone, Gare and 1-5 were already established, they were more strengthened and started to play key roles in administration, development activities, and political participation after the 2010 election. These structures also play roles in protecting the formation of other political parties at the local levels because they control members of their 1-5 or Gare not to involve in any activities without the prior knowledge of the other members. It is the responsibility of the kebele council to pass important government directives to the lower levels. The roles of the Gares and 1-5 are mainly a key in mobilizing the people for developmental works, to keep the security of the people and to mobilize the people to engage in different kinds of meetings and trainings organised either by the kebele administration of by the woreda. According to one participant of the interview, in the last five years the political activities of the kebele administration has been decline because the people do not give attention to politics; they rather give more attention to the economic activities of their household and their community. According to him, even the kebele administrations seem to give more focus on improving the economic activities of the people rather than on political awareness. He said this focus on the economy has brought big change in the economic wellbeing of the people and people are more and more actively engage in farming using modern input. The knowledge to adapt new ideas and technologies has also been changed in the last five years.

The kebele administration has worked hard to help the people to get improved seeds, and fertilisers, to get consumable items such as sugar, food oil, and corrugated sheet iron from the service cooperative with fair price.

## Selling

In the last five year the production of maize and teff has shown good improvement. Maize in particular is becoming the dominant consumption and cash crops for most households. The use of improved maize seed and chemical fertiliser and the sowing of the crop in lines are the main reasons of the increase production of this crop. The increase in production has helped many farmers to produce extra products which means that people are able to sell the crops to market. Five years ago, many farmers’ consume grains at home and it cannot be enough to sell in the market. The last five years we see big difference. The increasing amount of maize for selling may contribute to the emergence of big farm product traders in the community. Now most of the farmers sell both the maize and Teff crops to the local farm product traders; some others to the service cooperative in Tibe town, and still others sell to other big traders in Tibe.

Recently irrigated farmers start to produce potatoes in the irrigation farms. The production is good though there are price fluctuations. They sell production both local traders who buy from the farm and sell to Tibe town and to big traders who transport the crop to big towns like Ambo and Addis Ababa. These who produce in bulk sell to the big traders. The price is fair in most cases though it shows fluctuation in different seasons.

Pulses and beans are produced only in the Boto zone of the community because this is somewhat a highland area and people produce there in smaller amount. They mainly use it at home but they can sell the extra ones.

Among the oil seeds, Nug is the only one growing in the community. People produce it on small plot of land due to shortage of land. They give priority to grains, particularly maize. Nug is mainly used for market. Respondents said the production of this crop has been declined in the last five years because of the decline in the land (it is mainly grown on black soil) size for this crop. The production has also been reduced as there are no improved seeds for the crop. They sell mainly to the local farmers but sometimes wives sell it in Tibe town in small amount to buy consumption items.

The last five years marked the increasing production of various kinds of vegetables on the irrigated lands. Irrigated farmers produce crops like tomatoes, potatoes, cabbages, green peppers, etc. they sell them to both local smaller traders and the big traders from Addis Ababa. The big traders come to the farm and load the vegetables (particularly tomatoes.

Among the fruits, the farmers sell sugar cane, mango and banana to both local traders and large distant traders. The distant traders sell the crops in other big towns like Gedeo, Ambo and Addis Ababa. The mango fruits have been declining in the past five years because the crop has been affected by the pests while the production of sugar cane has been increasing.

Among the spices, the community produces red-pepper which they sell to both local and national traders. Though the production has been declined in the last five years due to disease, people still use if as cash crop.

Coffee is mainly produced for home consumption. Some household however sells it. It seems that both the production and the sales of this crop have been increasing in the past five years.

Chat is also mainly used for local consumption among the Muslim communities.

The numbers of oxen and bulls which are sold in the market have been declined in the last five years but the quality has been improved. People focus on fattening the oxen/bulls and sell them at good price. They sell them in the markets to distant traders. The markets of Shoboka and Jaji are the main cattle market in the area. The number of shoats has also been reduced but people sell them after fattened them. The quality has been increased though the quantity has declined.

Milk is consumed locally and is not sold in the market. Some people who have many cows can sell the butter. The amount of butter has been declined due to the decline in the size of cows. The butter is sold in Tibe market and women take the responsibility of controlling the money.

Women and children sell eggs in Tibe town. The number of eggs sold in the market has been declined because large numbers of chickens have been affected by the disease.

The bee population have been declined from year to year due to the fact that the forests have declined which affected the food for bees. In addition the pesticides are attacking large number of bees every year. So, only few farmers have been selling the honey. They sell to traders in Tibe town.

## Buying

There was no any attempt made by agricultural extensions to introduce enset product in the area. Maize is the chief cash and subsistence crop in the community followed by teff. Barley crop is not common in the Keble but it is produced in Boto Zone. There are root crops like potato, sweet potato and they are sold in Tibe markets. The only oilseed produced in the area is Nug. Nug is rain fed production in the area. The community did not use nug rather sells it outside of the community through large traders. The farmers do not give attention to nug crop and the extensions too because of the less awareness of its importance for income source. There is no improved seed of nug. The area is very comfortable to produce nug but less awareness to expand it as cash oilseed crop. Pulses are not that common in the area except beans, chickpeas and pea which is produced in one zone only, Boto.

Regarding vegetable, there is very important change since the last five years. The like of tomato, potato, sugar cane, cabbage and green pepper is among the most important vegetable crop produced based on irrigation. Fruit such as mango, sugar cane, banana, lemon, komitate, papaya and orange are the main recently introduced fruits in the area. The major spicy such as red pepper which is rain fed based production is very important production in the community.

## Theft

|  | **How frequent?** | **Change since 2008** | **Action to prevent stealing** | **How effective** | **Action to catch criminals** | **How effective** | **Punishments** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Theft of crops | This is not very frequent in recent years | It has been declining | The kebele administration and iddirs take actions on the thieves which contribute to the decline the theft activities | The sanctions taken by iddir are very effective. People stat to fear to involve in theft activities | There is a big monthly meeting in Tibe town where members of 4 kebeles engage in the meeting to discuss on how to control/catch thieves and other criminals. So if a theft is happened in one community, the others cooperate to catch the thieves.  | It is very effective. Theft is reduced in all the neighbouring kebeles due to these actions | Sanction is the major ones. But if it is a big crime the case is taken to the woreda court which is not effective as compared with the sanction. Sometimes the court people takes bribes and release the thieves. |
| Robbery from people | It is not frequent  | It showed great reduction  | The monthly meetings in the Tibe town made huge contribution to the decline. People in the neighbouring areas cooperate to hand over the robberies to the police.  | It is very effective | Neighbouring people and people in the community are well aware and training to cooperate in any robbery activities | It is very effective  | They criminals are taken to the woreda police and the case is seen at the woreda level. |
| House burglary | This is not very common in the community |  |  |  |  |  |  |

## Education

There is no kindergarten education for both boys and girls in the community. However, there is a kindergarten school in Tibe town which were started in the last five years. Some rich and middle wealth households send their smaller children to these schools in town. They pay between 50 and 70 birr per month per child. There is a plan to establish o class in the Gudina Haro full cycle primary school next year. They creates eager among the poor households to send their smaller children to pre-school.

There are two primary schools in the community. Both girls and both learn together in the same school and the same classrooms. People are very happy for the expansion of primary schools in the community because they are able to get schools for their children in the nearby area. People are sending large number of their male and female children to school.

The secondary education is found in Tibe town. It was established two years ago. People are very happy as these create huge opportunity for the children, particularly girls, to learn in the nearby area. In the past had to go to the Bako secondary school in Bako town (woreda town).

The TVET is found in Bako town (16km), which a challenge for most of the girls and poor male children. As the transport cost and house rent are expensive, these groups of children face big problems to continue their education TVET. Parent wishes to have it in Tibe town in the nearby future.

Regarding the university and college education, parents are not happy with the increasing failure of most of the children in the community not to get the passing point in grade 10 and 12. Due to this problem large numbers of young people who complete secondary education are staying in the community and are dependent on their parents. Though those who have money send some of their children to Ambo and Bako to attend the college education in private colleges, they majority of them could get job after graduation. As they have taken Certificate of competence (COC), they could pass the exam. The exam and the education they have learned in private college do coincide. Thus, there are questions of quality in private colleges (focusing on money, not on quality).

## Livelihoods

In the past five years, the red-paper production has been declined. The crop has been affected by a pest locally called cholera. The disease started to affect the crop five years ago. Though the farmers have repeatedly used pesticides, the chemical could not prevent the pest. The pest can easily adapt with the pesticide. The Bako Agricultural Research Centre has taken a sample and studied it but no response was reported back to the farmers yet. The woreda agricultural office also knew the problem but no action has been taken yet. The expansion of the disease has forced the farmers to refrain from cultivating this crop and the production has been decline from time to time. The fact that it is a cash crop, its repeated attack by the disease means the decline in the income of the people, and adversely affects the livelihood of the farmers. Currently many people have been changing the red-pepper farm into the production of other crops such as maize and teff.

The most important cash and stable crop in the community is maize. It is the main crops consumed by the people. It is the main crop sold to the market and people get good income from the sale of this crop. In the past people produced maize without using improved seeds and fertilisers. In the last five years almost all farmers in the community have used improved seeds for maize and fertiliser. Respondents said that the decline in the fertility of the soil contributed to the decline in the production of maize crop some years but when they started to used improved inputs, the production has begun to increase. One of the participants has a stand that nowadays even the production of maize start to decline. According to him, people farm the crops in rotation. They produce maize over and over and this has contributed to the decline in the fertility of the soil. He added that people start to use fertiliser in bulk and this directly affects the natural nutrients of the soil. Furthermore, the soil fertility has been affected by erosion and flooding. He concludes that all these facts lead to the decline in the nutrient content of the soil which indirectly means decline in the productivity of the soil.

The irrigation farm has been expanding in the community. People are producing variety of crops using the natural way channelling the water. Respondents said that people produce different kinds of vegetables and fruits including tomatoes, potatoes, sugar cane, green pepper, onion, cabbages, banana, etc. However, the respondents are concerned that despite the fast increase of the irrigation activities along the Sama River and other smaller streams, the water cannot accommodate the fast and vast interest of the farmers. It already becomes a source of conflict in some villages in the community. The water shortage mainly happens when there is a long dry season has happened. The competition on the use of water leads to not only the creation of tension among the farmers but it also leads to the drying up of some of the streams due to the over use of the water. Those farmers who cultivate their irrigation around the lower part of the Same river could get sufficient water from their irrigated crops because those who cultivate the land in upper areas already consumers huge amount of the water every day. The decline in the amount of water in the river affects not only the irrigated crops; it also affects the cattle which mainly get their water from the river.

As to the balance between the cash crops and subsistence crops, the subsistent crop is the major one. The subsistent crops mainly grow during the summer times using the rain water. However the vegetables which are now becoming important cash crops next to maize are mainly grown on the irrigation farm during the winter season.

Farm labour has become very important for the expansion of farming activities in the past five years. The most important labour from smallholdings is the family labour which has taken dominance on the traditional labour sharing systems like Debo, and wenfel. While Debo has been decline drastically, wenfel still remains important particular for those who have small family labour. As Debo involves big feasts, people prefer their own family labour and wenfer (equal share of farm labour). The rich and the emerging model farmer also use paid labour. They focus mainly on their family labour and paid labour instead of Debo and wenfel. In the past paid labour was not common in the community and people gave low status to those who involve in paid labour. Now, it is becoming a source of income for the poor, children, and women. It seems that women start to declare their economic independence by earning income from the paid labour (both rain fed farming during farming and harvesting seasons, and from the irrigation works).

In the last five years, people who involve in the non-farm activities have been increasing. People are involved in trading activities including trade in farm products like maize, sorghum, red-pepper, teff, and nug, irrigation crops like sugar cane, tomatoes, potatoes, onion, etc. Some people are also involved in carpentry, lumbering, weaving, blacksmiths, etc. Some people are engaged in the trading of livestock including bulls, heifers, goats, sheep, mule, donkey and even cows. The trends in the past five years indicate that the involvement of people in livestock and crop trading has been increasing. Most of the above mentioned non-farm activities have been accomplished by men. However, women are also involved in a number of non-farm activities including engagement in petty trading in the nearby town of Tibe and Shoboka. They trade in vegetables (tomatoes, onions, cabbages, sugar cane, green pepper, etc), butter, chickens, honey, eggs, etc. They buy these items from the farmers and sell in the market of Tibe. In some villages women involve in the selling of local alcohols. They sell Areki and tella, and qaribo. These activities have also been increasing in the past five years though their growth is slowly.

Migration has become an important aspect of the livelihood for some of the household and young people in the community. The most important migration is urban and international migration. Young men and women have increasingly been migrated to bigger urban town like Ambo, Nekemite, Addis Ababa, Adama, etc. Some of the young men work as assistant taxi driver, coble stone workers, hotel and bar workers, tea house worker, bajaj drivers, and some involve in daily labour in urban areas. Young women mainly involve in hotel and bar works, work as housemaid (very common). The destination for both young men and women are more or less similar. They both migrated to the above mentioned towns/cities.

International migration is also becoming an important aspect of livelihood for young women. Many of these migrated have migrated to the middle east countries including Saudi Arabia, Kuwait, Lebanon, Dubai, etc. in the last five years Saudi Arabia is becoming an important are of destination for the majority of these migrants. According to the respondents, in the last two years more than 20 young girls have been migrated to these countries. As they are sending good amount of money for their families, still large numbers of young women are attracted and are ready to migrate. One of the participants of the interview said that his sister migrated to Lebanon five years ago. She came back to Ethiopia this year but she returned back because she knows that she cannot get such big income when she stay in Ethiopia. She is going to work there for the coming two years. Then she has a plan to come back and to live in Ethiopia. Now she is building a house in Addis Ababa. So, the payment is the main pulling factor for most of these migrant women.

## Agriculture

There is big change in the amount of grain sold in the market. However, most People in the community sell crops to the market but they don’t make profit and get huge income source. According to the respondent, farmers sell their farming products to substitute consumption foods like sugar, coffee, palm oil, lentils, faba beans and so on. On the other hand, there is a change in production of vegetables. Vegetables are becoming an important cash crop in the community. Koshoro tomato, Baro onion, cabbage, green pepper and potatoes are the major types of vegetables cultivated by those household who own irrigated land. There is also a provision of improved seed such as koshoro tomato; Baro onion and potato in the community. There is improved coffee production but it is not yet expand to the market. There are members of the community who produce chat but it is more consumed in the community than price exchange. Red-pepper is the major spice produced in the Kebele.

There is change in eucalyptus production in the community. It is the main source of income for some community members especially for poor households who own small scale land. The agriculture extension service has distributed eucalyptus seedlings in the last five years. There are seedling nurseries run by youth cooperatives and individuals in the community. According to respondent, eucalyptus is not good for soil fertility since it shares the underground water it affects other products. However, it is important income source for some households in the community.

The production meat is decreasing time to time. There is no butchery service in the community; however, the community members slaughter goats, ox or bull either for holidays or social events. Traditionally, people buy an ox to share the meat among themselves during holidays. They contribute the amount of many and share the meat (qiricha) among the members of the group. Respondents agreed that except few richest household most of the people in the community are forced to stop eating meat since the price becomes unaffordable. Traditionally, the community do not sell milk. Milk is for household consumption in the community. Moreover, informants perceive that, there is no good milk production even though people like to take it to the market. The production of milk has been decreasing including for household consumption since the last ten years. The community have awareness that livestock products such as milk, cheese and butter price is getting expensive in the last few years. However, due to fodder and grazing land shortage, traditional livestock rearing practice and lack of regular veterinary service people become less interested in livestock production. All respondents agreed those things have been the major constraints to transform livestock products into major income source in the community. Additionally, they argued there is no attention from agricultural services to motivate the implementation of improving livestock products in the community. However, there are some household members particularly women who supply butter to the market even though it is very small amount. The price of butter is increasing very much especially during the spring season and Ethiopian major holidays. The price of a cup/glass of butter ranges from 50 to 70 ETB which is 25 or 30 ETB during summer and ordinary season. Butter selling is becoming a major income source for woman in the community. There is honey production in the community but recently it has declined because of the pesticides used to spray the farming land. Production of eggs for market at household level didn’t bring any change but the price of eggs has increased. There are improved chickens in the community but because of lack of vaccination and drugs; people are losing their money. chicken rearing practice is consider to be the role of women in the community and women support their household by generating income from egg selling in the community. There is no hide production in the community. The community give less emphasis for hides and they take them to Tibe town market to be treated. As the respondent claim, no one in the community consider hides could be a major economic source for individuals and at the country level. But the price of hides in the market is rising time to time.

As already discussed respondents reported that Maize is still the most important grain cash crop in the community. The production of maize has been increasing with the intensive use of modern fertiliser and selected seeds. Some irrigated farmers also produce maize during the winner on their irrigated lands. Though the farmers sell this crop to local traders, the big traders are able to sell at national market in Addis Ababa. This is a big changed happened in recent years. With the decline in the production of sorghum due to the expansion of maize crops, its importance as cash crop also declined.

Potato is mainly produced in the Boto zone of the community (northern part). In the last five years its production has increased due to the fact that the expansion of irrigation farms contributes to the production of this crop twice a year. Actually it is mainly eaten at home but also sold in the market. Petty traders also buy this crop from the farmers in the irrigation farm.

Other vegetables:- the expansion of irrigation farms in the past five years has resulted in the expansion of the production of varied kinds of vegetables including tomatoes, cabbages, green papers, sugar cane, carrot, beetroot, onion, etc. Most of these crops are marketable crops. Some of them are sold in the nearby markets (mainly Tibe). Vegetables like tomatoes and sugar cane are also sold to bigger traders coming from Addis Ababa. The selling of vegetables to distant traders is a very recent development and the trend shows this will continue in the future.

Fruits: Mango has been growing in the community and other kebeles in the woreda since in the far past. Recently though the planting of mango tree has been expanding, it has been affected by a disease locally called Cholera. The disease was started three years ago in other communities and spread to Oda Haro two years ago. The disease affects the leaves and fruits of the Mango tree. It dries up the leaves and spoils the fruits. Now it is affecting almost all the mango trees in the community. The kebele administration and the DAs reported the problem to the woreda agricultural office but no proper response was given. The farmers are adversely affect by the attack of this disease on their fruit, their income has been declined, and they could not eat the fruit of this plant.

The planting of new coffee plant has been increasing in the past five years. People plant this tree in their garden and the production has been increasing though it has been affected by disease. The coffee is produced mainly for consumption and only few hhs are selling it in the market.

Chat: - this pant has been producing in the community since the ancient time. Like coffee it is grown in the garden and in some case in the farm. It is mainly produced by the Muslim farmers who use the plant of consumption at home. Only few farmers take to the market. Most of the pants are consumed in the community. Respondents said that with the expansion of Protestantism in the area in the last five years, chewing chat has also been reduced because the protestant followers do not chew chat. Only the Muslims and some jobless young people chew it. This indicates that the production of chat decline in the last few years.

Trees:- the last five years marked the planting of large number of new trees in the community. Respondents reported that the planting of these new trees (mainly Grevillea, Lukania, Spadota, Mimi, Eucalyptus, etc) was started after the celebration of the Ethiopian Millennium (2008). We see these trees everywhere in the community, and the Grevillea tree, in particular, becomes very popular among the farmers as it has a high capacity to protect erosion, its leaves can easily be discomposed and improves soil fertility, when it grow big, it is said to be very good for timber, it has a power to modify the weather condition. Due this great awareness on the part of the farmers, many farmers have already planted large number of this tree and still have good interest to plant more. The planting of these new plants have been increasing while the planting of the local trees have been declining.

Spices- As already discussed red-pepper was one of the know spice crop in the community and had been used for both consumption and market. With the expansion of the cholera disease which affects the roots and leaves of this plant, its production has been declining and it seems that farmers want to stop producing this crops unless effective pesticide is introduced.

Meat\_ people eat meat mainly during the holidays. They mainly slaughter goats or sheep of chicken during this time. It is not very common to slaughter oxen, bulls or cows. They mainly sell these bigger animals in market. People recently start to fatten cattle and shoats and sell to the market in higher price.

Milk:- it is totally used for family consumption and people start to focus on getting large amount of milk from small number of cows. This change comes due to the training and advice given by the agricultural extension workers and woreda farm experts.

Butter: it is used for both family consumption and for market. The last few years indicates an increase in the price of butter (150 birr for 1kg) which attracts many farmers to sell the butter in market rather than consume in at home. Respondents said that selling butter is mainly the activity of women and husbands do claim the income obtained from the sale of this product.

Honey: the community was known by the production of honey in the past. Still a considerable number of farmers have honey bees but with the intensive use of weed-killers on the crops during the summer season, the honey bee population have bees declined because the chemical can easily kill the bees and if one bee is poised with the chemical, it can easy beat the others and the chemical easily affect large number in a short period of time. Any still many farmers are using honey both for consumption and for selling. As the case in butter, honey is mainly sold by women but there are men honey traders.

Eggs- despite the wide spread impact of chicken diseases on the production of eggs, still large number of people have chickens and they sell eggs to the nearby market of Tibe three days a week. According to respondents, women bread the chickens and use the income obtained from the sales of eggs.

Hides:- people sell hides to traders in Tibe town during the holiday.

## Off-farm work

| **Males** | **Agri-cultural servants** | **Agri****daily labour** | **Own business** | **Skilled work** | **Regular employment** | **Daily manual labour**  | **FFW** | **Other** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Rough proportion of people/shops doing this work  | 3% | 20% | 15% | 10% | 1% | 5% |  | 46% |
| Changes since 2008 | Increases due to expansion of farming | Increases due to irrigation activities | Expanding due to the emergence of local trade and irrigation | Expanding due to the focus given to this work by the government | Increases due to the expansion of education and health services in the community | Increases with the expansion of irrigation | No FFW in the community | Family labour and wonfel are still the dominant farm labour |

## Migration

Migration to Arab countries is becoming very common and it has been increasing recently. Most of these are female young girls who mostly completed grade 8 and above and 16-30 years old. Migration demand to Arab countries has increasing since the last 2 years. It is mainly Muslim children and those who are from the rich family who migrate to Arab countries.

There are also some who migrated to America and Germany through DV lottery and scholarship respectively. These people attracted most of their family members. Two of them visited the country again and the rest never comeback. In the previous time one Arab man used to live in Oda Haro and he dies there. In the last 12 months about 40 young people who migrated to Arab countries and three people returned back. One got sick and one due to pregnancy. The thirds one is just for family visiting and she bought house in Tibe torn and went back again. They send good remittance to their family which attract the other young girls in the Keble.

In recent years very few people have migrated to the other rural community for agricultural work. The expansion of local economy contributes to the decline in both seasonal and long-term migration for agricultural work. In the past people migrated to Jimma, Humera, Matama and Fincha areas for agricultural works on temporary basis. This has declined in the last five years and now almost no one migrates for agriculture to other areas.

As discussed earlier and in other modules too, the urban migration has been increasing in the past few years. Large numbers of young men have migrated to smaller and big urban centres for work. The main destination areas include Tibe town, Bako town, Nekemeite, Ambo, Addis Ababa and Adama. Most of them involve in paid work in restaurants, hotels, others work as car/bajaj drivers/assistant drivers, coble stone workers, etc. there are also those who are employed in government offices in Bako, Ambao, Addis Ababa and Adama. Most of the time they use the money for themselves and only few of them have sent money back for the support of their families.

As for international migration there are very few men who have migrated to other countries. Respondents reported that few years ago some young men migrated to the Sudan illegally through the port of Matama and they have never returned back yet. There are some young men who want to migrate to Middle East countries as drivers but this has not been happened yet. The majority of the migrants to the Middle East countries are young women.

## Inflation

People argued that since 2008, economic inflation has resulted in price escalation of all commodities. Everything increased in price especially since the Ethiopian Millennium year. As a result of this, consumption goods, price of all commodities including improved seed, fertiliser and pesticides has increased extremely in the last five years. According to the respondents, this higher price discourages poor people from applying fertiliser and improved seed in their farm. If people stop using fertiliser and improved seed, they lose good quality of production which even could not produce for half year household subsistence. Moreover, the price of ploughing oxen increased from 2500 to 5000/6000; this price discourages the poor people from having ploughing oxen. As a result of this, Poor people are forced to give up their land for sharecropping. Livestock, school and health cost has been increasing since the last five years. Similarly, the price of 1 glass Faba beans from 0.05 cents to 3 Birr, 1kg potato from 2 to 5 birr, 1 glass coffee from 6 to 16, 1kg sugar from 8 to 24 has increase. Moreover, house constriction materials and labour wage has increase very much. The price of iron sheet has increased from 70 to 120 Birr if it is from service cooperatives services. Cement and wooed production has been increasing since the last five years. The price of household furniture including bed, table, and chair and crop storage has been increasing highly. Transport cost is fluctuating every time; it rises from 6 up to 25 for 16 kms. The daily wage rate for agricultural labourer has increased from 5 to 30 Birr. Price of clothes and shoes has increased in the last five years.

The price of production inputs and agricultural production has been increasing in the past five years. The following table indicates in changes in the price of both inputs and out puts of farm activities:

| **Price changes for different items/animals in the last five years** |
| --- |
| **Item** | **2008 (in birr)** | **2012/13 (in birr)** | **Remark**  |
| DAP fertiliser(in quintal) | 1000 | 1662 |  |
| Urea fertiliser (in quintal) | 700 | 1200 |  |
| Maize selected seeds (12.5kg) | 120 | 250-260 | It is about 260 from private firms and 250 in service cooperative |
| -weed-killer (2-ford) in litter-weed-killer (Round up) -Weed-killer (lasx?) | 45-6090-100160 | 80-100160-200200-250 |  |
| -Pesticide for storing crops-pesticides for plants | 3 birr for 3 quintals70 for a quintal | 3 birr for 3 quintals100-150 for a quintal | No change in the last five years |
| Oxen  | 3000 | 6000-6500 |  |
| Cow | 1800 | 4000 |  |
| Small bull | 750 | 2000 |  |
| Big bull | 2500 | 6000 |  |
| Heifer  | 1800 | 3000 |  |
| Goat (fattened) | 1000 | 2000 |  |
| Goat (not fattened) | 600 | 1200 |  |
| Sheep (fattened) | 1200 | 1500 |  |
| Sheep (not fattened) | 400 | 800 |  |
| Maize (in quintal) | 100 | 400 |  |
| Teff (in quintal) | 600 | 1200 |  |
| Sorghum (in quintal) | 200 | 400 |  |
| Red pepper (in kg) | 40 | 20-30 | Show decline due to increase in production in other areas |
| Potatoes (in kg) | 1.50 | 2.40 |  |
| Tomatoes (in kg) | 1.50 | 4.50 |  |
| Green pepper (in kg) | 6 | 10 |  |
| coffee (in kg) | 80-100 | 50-60 | Shows decline due to decline in international market |
| Food oil (in litter) | 15 | 35 |  |
| Sugar (in kg) | 5 | 24 |  |
| Salt (in kg) | 1 | 3 |  |
|  |  |  |  |
| Mattress  | 600 | 1200 | Household good generally show big changes |
| Bed  | 600 | 5000 | Wood and wood products have shown big increase |
| Transport cost to woreda townTransport cost to ShobokaTransport to Jaji townTransport to zone townTransport to Addis Ababa | 3142050 | 1041550120 |  |
| Wage rate | 7 | 12 |  |
| Health cost | free | 100-300 for minor illness | The cost is very high in private clinics |
| Education cost | Free | Calculated with land tax (people do not know the amount) | If a child learn in private college, it costs up to 300 birr per month |

## Drinking water

In the last five years people start to use the water from rivers and streams for irrigation activities. The Sama River is the biggest river used for irrigation work and for animals to drink. Other smaller streams have also been used for irrigation and cattle. So, the last five years indicate a widespread use of water from the river mainly for the production of vegetables and fruits for market.

Moreover, drinking water has also been improved in the past five years. According to respondents, more than 8 smaller springs have been improved and started to give service for the local people. According to them most of the people in the community have access to safe drinking water at the present time. One respondent said that there is hand pump in the Gudina Haro full cycle primary school and 4 other pumps in different villages in the community. There are also 3 natural water springs in 3 different places. These springs were improved and protected to give proper service to the people. In addition, many households have had smaller wells in their compound for drinking their cattle for washing clothes and utensils, to grow garden vegetables, etc. According to one respondent there are more than 50 such wells in the community.

There are no communal wells in the community.

People who have corrugated houses use roof catchments during the summer season. The constructions of corrugated houses have been increasing in the past five years indicating the increasing in the use of roof catchments.

Bottled water was not used in the community five years ago. However, in the last five years with the opening of some shops in the community people start to use it. In particular those who chew chat buy bottled water from the local shops and use it to chew chat. On respondent said that those who use bottled water drop the plastic bottles everywhere and cattle eat them and die. He said it creates problems for the farmers.

There is very clean water at one point near the Sama river The water was used by people for more than 30 years but recently the woreda drinking water improved it and installed pump on it. The need for this water has been increase and many people from Tibe town come and buy it. It belongs to one local iddir, and he sells 20 litres of the water for 1 birr. Mule carts have been transporting this water to Tibe for restaurant owners, and private individuals who want to drink safe water. In bars and restaurants, one litre of this water is sold at 2 birr after it become cool in the refrigerator.

## Farming technology

The community is depending on traditional farming technology. There is no farming technology intervention on tractor and combine harvesters so far in the Kebele. But there is a maize thresher which has been introduced in the last five years. BBM has been distributed among 4 model farmers in last year. It is reported that people have resisted using BBM because they found it very difficult and heavy weight for the ox. There is improved seed introduction including maize such as BH660, 540, 240, Agar, Shone, Pawuner etc since the last ten years. There is also introduction of improved teff seed called Qoncho which has been provided to the community since last year. Every farmer in the community has started using improved seed for maize since its first distribution and found it very important in improving production. However, farmers complain that there is a problem of quality and on time supplying in the Kebele. A Service cooperative has been providing different types of pesticides such as 2 FORD and LASO in the Kebele but people reported that the price has been increasing every year. According to the information, people could buy pesticides from private shops which are relatively more expensive than the service cooperatives. In addition to this, people said those pesticide which are available in the Keble are inadequate to apply for different kinds of crops diseases and weeds which have been noticed to be a big problem in the community. On the other hand, those pesticides which are applied on the farm land are affecting bee colonies. Bee colonies have been falling due to pesticides and agriculture extension did not provide any solution so far.

Fertiliser provision has been started since the last twenty years; there are two kinds of fertiliser including dup and urea. The provision of fertiliser has been assisting the community in improving the productivity of the land for these reason farmers have a huge interest to apply more fertiliser in their land. Nevertheless according to the respondents, the higher price which has been increasing since the last five years is becoming a constraint to apply enough amount of fertiliser in a plot of land.

There has been introduction of new breed cattle in the last few years but it has not expanded in the community. Though the community has a huge demand; there is a limitation of improved breed livestock supply in the Keble. There was introduction of improved Breeds of chickens but there is no intervention in providing training and advice on modern chicken rearing practice. People use traditional way of chicken rearing practice which doesn’t to help the implementation of improved and modern poultry production activity. There is also lack of vaccination and drugs that discourage the community to involve in poultry rearing activity. There has been no any intervention made on milk processing technology so far in the Kebele. On the other hand, there was introduction of modern beehives in the Kebele. In the last few years, agricultural extension distributed modern beehives among a few model farmers but nobody used it. There is bee colony loss in the area due to the chemical effect in relation to pesticide utilisation on the farm land and termite attack in the Kebele. Moreover, there are also introduction of line planting technology for maize and teff crop which was introduced immediately following the GTP training and advice provided by the Woreda. Unlike the maize line planting practice, the line planting techniques for teff is practiced lately by few model farmers only. People said, line sawing techniques are important intervention as people become able to observe improvements in productivity but some people fail in using teff line sawing system due to wrong application. However, those farmers who saw adequately by utilizing the proper training and advice become beneficiary. There is no other mechanised equipments introduced in the Keble so far.

Grain mills are found in the nearby town of Tibe. It is not available in the community. There is a plan to have it in the community in the future. There are up to 15 grain mills in Tibe town and three of them are owned by two farmers from Oda Haro. It takes between 10 minutes up to 1 hour to travel to the Tibe town.

## Irrigation

Gravity-fed irrigation has been practiced in the community since the last few years. According to the respondents’ information, the first ditches were introduced in the Kebele since the last twenty years and the last 9 ditches have been introduced since 2006. There are five private motor pumps which are introduced since the last five years. The introduction of irrigation schemes has brought a lot of changes which is very significant in the economy transformation of community. Those households who own irrigable land have improved their economic livelihood. According to the respondents, even despite the fact that the area has been noticed to be potential area for irrigation access; the source of underground water has been declining since the last ten years. As far as the respondents’ perception, plantation of modern trees like eucalyptus and grevillea, irrigation practice and the general change in weather condition might have a negative contribution for the declining of water source or underground water in the community.

## Other technology

Mobile technology has been introduced in the community since the last five years. Respondents estimated above 200 mobiles in the community. According to the information, almost all large and middle business person, many farmers and young people among the community own mobile phones. Most of the farmers use mobile to facilitate market exchange connect brokers and negotiate crop price with other traders outside of the community. Some other use mobile technology to connect with relatives and family who lives far away and some others especially young people use them to access music, song, and radio and internet application service. There are no Bajaj and motor bikes transport services in the community.

## Domestic technology

There are two large traders from the community who own electric source grain mill in Tibe town since the last few years. It has been used by the community in the Kebele. There is no change in the type of cooking fuel that the community use. Forest wood and maize residual are the common source of fuel. There is also charcoal production which they use for coffee making and so on in the community. No intervention has been made on improved stoves in the community so far. Kitchen cupboards made of timber, wood and mud have been introduced in the community since the last ten years. Also large number of people uses good quality tables and chairs made from wood. Plastic utensils were introduced by the community members in the Keble in the last ten years. There are no electrical goods including refrigerator and TV due to lack of electric access in the Keble. Though the electric lien passes through the community in different places, the community has not go the chance to get electricity. People use lamps for light during the evening. Some households start to use improved stove (lakech mitad) for cooking injera and bread.

However, there are battery user tape and radio and there is also solar radio owned by some people. There is bed net distribution among 700 households in the community. This intervention has been made in the last ten years. We see bed nets in the house of every house hold. It has been distributed to the people every year by the woreda health office to protect them from malaria. At least we get more than two bed nets in one household. So, the expansions of health extension works contribute to the widespread use of bed nets. This results in the decline of the expansion of malaria.

## Research officer addition

### Environmental changes and conservation

Five years ago, people were reluctantly destroying the natural forests in the community. They government also did not take appropriate actions on those who involve in the destruction of the natural forests. These contributed to the widespread destruction of the forests in the community. Only in few areas that some forests are survived.

However, in the last three years the woreda and kebele administration have given intensive training to the people focusing on the importance of protecting the environment, mainly on protecting the natural forests and to afforest in places where the forests were already destroyed. The awareness raining activities have been done through both the general meetings at the kebele level and through specific advices from DAs. The DAs have played roles in training the people on the issue. The woreda agricultural office advice the people, in different occasions, to protect the environment from destruction.

The first people involved in the protection of the environment are the leading model farmers. Some years ago (following the launch of the GTP), some 200 households were selected as the model farmers in the community. These people were those who can accept news ideas very easily and were become ready to implement the government policies. They were given recognition by the people in the general meeting. They were considered as model farmers because they are easy to accept new ideas and technologies. They model farmers not only train the ordinary people about the government policies and programmes, they also involved in the conservation of the environment themselves.

Three years ago, these 200 people took training on how to implement the different programmes and policies of the government. These model farmers then trained the ordinary people. The training included the protection of the environment. After this training, people started to involve in public works to protect the environment from erosion, flooding and destruction of the forest lands. The activities also include the planting of new plants both on public lands and private lands. People became aware the impact of environmental changes on the soil and farming activities. People understood that soil erosion and flooding washed away the fertile soil and finally leads to the decline in the fertility of the soil. They understood that when the soil is washed away by erosion, the soil cover will become thinner and thinner.

### Electricity

Though the community is very closer to the nearby town and the electric polls pass through it, people and institutions like schools have not yet get electric services. People said that they have reported the issue to the concerned authorities at different times but he officials have never given their ear to the questions from the people.

### Education

Though there are two primary schools (one full cycle primary, one G1-6), the quality is very poor. The schools have suffered from shortage of teachers and shortage of text books for students and reference books for teachers.