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

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## Notable people

Note that in Jimma area, when an individual is married and establish an independent household and has children, he gets a new name which usually starts with prefix ‘Aba’ and his wife also get the prefix ‘Hadha’. Hence, in my writing here ‘A’ represents the shortest form of ‘Aba’.

### 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 | Dispute resolution | Party member and leader of iddir | Kebele officals in relation to his work |
| Elder 2 | Dispute resolution | Development team leader and 1-5 leader | With kebele chair in relation to his work |
| Elder 3 | Dispute resolution | Party member and Vice cashier of imam | With other elders and kebele officals |

### Clan leaders

NONE

### Community-specific customary leaders

| **What kind of customary leader?** | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks?** |
| --- | --- | --- | --- |
| Iddir leader | Facilitate the iddir activities including to make sure the members pay the annual payment, individual assisted during death | Party member | Kebele chair |
| Iddir leader | Facilitate the iddir activities including to make sure the members pay the annual payment, individual assisted during death | Cashier of the kebele cooperative | The head of woreda cooperative and the kebele chair |
| Iddir leader | Facilitate the iddir activities including to make sure the members pay the annual payment, individual assisted during death | Secretary of the cooperative | Kebele chair and the woreda cooperative officals |

### Religious leaders

| **Religion** | **Main activities in the community** | **What other elite positions do they hold?** | **Which other elites are in their networks** |
| --- | --- | --- | --- |
| Protestant | Leader of protestant religion of kalehiyot church | Party member, vice chair of iddir | Chair of the kebele |
| Muslim | Imam of mosque | Leader of development team and 1-5 leader | Chair of the kebele |
| Orthodox Christian | Leader of orthodox church | none | Chair of the woreda and the woreda church leader |

### Successful farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Engaged in production of coffee, teff, maize in large quantity | Party member | Kebele chair |
| Engaged in production of coffee, teff, maize and animal fattening | Party member | Kebele chair |

### Successful female farmers

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Farming and has ‘teji’ house | Leader of female iddir | Has good contact with the neighboring households |
| Farming and trading of Arake | Party member | Has good relation with the neighboring households |

### Successful traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Trading of coffee, crops, shop products | none | Coffee traders at Yebu, other traders in Jimma |
| Trading of shops, coffee, teahouse owner | none | With other traders in Jimma |

### Successful female traders/businessmen

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Trading of coffee, crops and shop products | none | Traders in Yebu and Jimma |
| Trading of shop product and farming | Leader of women’s iddir | Shop owners of Jimma |

### Women’s leaders

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Leader of women affairs | Member of party cabinet | Woreda office for women and child affairs officers |
| Leader of women federation | Party member | Woreda women federation officer |

### Political activists

| **Main activities in the community** | **What other elite positions do they hold?** | **Who is in their networks** |
| --- | --- | --- |
| Kebele chair | Party member | Woreda administrator, woreda party leader |
| Member of kebele council | Party member | Woreda council |

## Kebele

### Kebele Cabinet

| **Cabinet position** | **Livelihood success farming + other activities** | **What other elite positions do they hold?** | **Who is in their networks?** |
| --- | --- | --- | --- |
| **Chair** | Model and successful farmer | Party member | Woreda administration, head of woreda party |
| **Vice-chair** | Model and successful farmer | Chair of the kebele cooperative | Good relation with woreda and neighboring woreda administrations |
| **Peace and security** | Model farmer | - | Kebele chair |
| **Women affairs officer** | Poor farmer | - | The kebele chair and the woreda women and child officers |
| **Social court chair** | Model and successful farmer | Community elder | The kebele chair |
| **Social court secretary** | Model and successful farmer | - | The kebele chair |
| **The social court member** | Model farmer and successful farmer | Community elder | The kebele chair |

### Government employees

|  | **Age** | **Sex** | **Place of origin** | **Time in community** | **Appreciation by the community** |
| --- | --- | --- | --- | --- | --- |
| Kebele manager | 33 | M | Doyo (Mana woreda) | 5 years | good |
| Head teacher | 39 | M | Somodo | 17 years | good |
| HEW 1 | 25 | F | Somodo | 6 years | good |
| HEW 2 | - |  |  |  |  |
| DA Crops | - |  |  |  |  |
| DA Livestock | 27 | M | Dabasa (Mana woreda) | 5 years | good |
| DA NRM | 28 | M | Somodo | 2 years | good |
| Vet | 23 | M | Bilida | A year | good |
| Cooperative | 25 | M | Babala Kossa (Mana woreda) | A year | Good |

## Ideas

### Conservative ideas

The elders are usually conservative and resist new technologies including using fertilizers and pesticides. They also resist visiting health centres for their health. They usually do not want to use injections when they feel ill; rather they use traditional medical treatment. However they like transportation, grain mills, electricity and mobile phone as government interventions as it makes life easier.

### Modern ideas

The students, youngsters and some educated elders (usually model farmers) usually like the modern ideas. Even other conservative elders follow/apply new technologies after the model farmers have used it. Sometimes the conservative feel as if the price of commodities is getting expensive following the expansion of roads and improvement in communication. On the contrary, the modern ones usually reject such idea and support the road expansion and mobile phone and argue that these factors have nothing to do with the market inflation.

The modern ones also dislike frequent meetings organised by the government because this is time consuming and an obstacle for their work.

### Cultural entrepreneurs

The message from the government is to work on soil and water conservation and encouraging the community to participate. Last time the community participated from January for about 21 days on soil and water conservation. Except sick, elder and other unable people, the other community members worked 2 3 times a week so they completed the work within 2 months. It was influential in the community (the work which can bring a change in the community) and properly done. If individuals are absent from work there is a fine payment of birr 50 though they did not punish. Instead the absentee is made to work his share.

In all religious institution there is a message for followers to respect others religion in order to avoid disagreement between different religion followers. Moreover, the radio also broadcasts the same message about the right for individuals to follow their own religion, about respect and harmony among individuals and so on. The message is accepted by many of the followers and influential. However, there is no message from religious missionaries, returning urban migrants, ex-soldiers and students that influence the community.

Some returning international migrants advise youngsters not to migrate abroad and to work within the community. However, the youths are not interested to hear them because they feel as they (the returnees) have got many benefits from migration.

## Inequality

This data is from the kebele manager after having a discussion with some elders around the kebele during the interview. The number is rough estimation they proposed.2004 E.C eight months kers. y are indpendet of her relatives.ough estamaton after discussing with the people. the itia and c He (the kebele manager) discussed with the elders while I was insisting him just to give a rough estimation after discussing with the people. These are number of households.

On the whole the community has become better off, with a greater proportion of middle, rich and very rich households than 10 years ago.

### Wealth inequalities

|  | **Very rich** | **Rich** | **Middle** | **Poor** | **Very poor** | **Destitute** |
| --- | --- | --- | --- | --- | --- | --- |
| Rough proportions in community (number or %) | 3 | 200 | 753 | 191 | 51 | 10 |
| Household goods found in these houses | Car, villa house, sofa, refrigerator, more than 2 TVs, have employee | Good table, separate house from cattle, TV, satellite Dish | No TV but radio, house roof made of corrugated iron steel, bed | Don’t have good table but made of mud, have no bed | Have house made of grass, no table or made of mud or very poor quality table | If any they may have house made of grass, have no equipment |
| Sources of wealth | Trade of shop product, coffee and grain | Farming and selling of coffee, chat | Farming of fruits, chat and coffee | Small farming and share cropping | Work on others land on sharecropping base | Daily labourer |
| How do poor people get by? |  |  |  | Getting credit from Oromia credit and saving Association and other relatives and friends | They work on daily labour, engage in agriculture labour, access credit from relatives and friends | They work on daily labour, engage in agriculture labour, access credit from relatives and friends |
| Changes in last 10 years in propns of each category (more or fewer) | **Increase** | **increase** | **increase** | **decrease** | **decrease** | **decrease** |

### Status differences

|  | **Names of groups** | **% in each group 2013** | **Is this more or less than in 2003?**  **Why?** | **Wealth differences among the different groups?** | **Quality of relations between groups** | **Inter-marriage?** | **Shared organisations like iddir?** | **Extent of participation of each group in kebele management?** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Ethnic differences | Oromo  Yem  Daworo | 81  18  1 | The other groups are the same but the Yem group slightly increased as a few Yem groups came to visit existing Yem community members and stayed over. They do not have land and depend on their relatives as family members. | There is no difference | They have smooth relation | There is also inter-marriage | They share iddir | There is participation in some kebele positions such as council, militia, development team and 1-5 team. However, the highest kebele positions such as kebele chair, vice-chair and others are filled by the Oromo ethnic group |
| Religious differences | Muslim  Orthodox Christian  Protestant | 80  15  5 | There is increase of protestant followers because some orthodox Christian changed their religion | There is no difference | The relation is good. But there was a time (about 6 years ago) when orthodox Christian and protestant entered into disagreement. | There is inter-marriage | They share iddir | There is equal participation in the kebele management. |
| Clan differences | - | - | - | - | - | - | - | - |
| Craft workers | - | - | - | - | - | - | - | - |
| 'Slaves' | - | - | - | - | - | - | - | - |
| Migrants | **-** | **-** | **-** | **-** | **-** | **-** | **-** | **-** |
| Other status differences | **-** | **-** | **-** | **-** | **-** | **-** | **-** | **-** |

### Vulnerable people

Also from the kebele manager

|  | **Rough numbers** | **Change in last 10 years?** | **What problems do they have** | **Who cares for them?** | **Are there NGOs that help these people?** |
| --- | --- | --- | --- | --- | --- |
| Disabled adults and children | 13 | No change | Leg and hand problem, hearing impaired, sight impaired | The family | No |
| Mentally ill people and their families | 6 | Increase especially among youths which may be due to economic problems. Youths usually became mad when they realize they fail to become economically competent | fail to think normally and mad | Family | No |
| Old people needing support | 17 | No change | aged | Relatives | No |
| Orphans | 5 | The number increase | Missing both mother and father | Relative | No |
| Women heading households | 90 | No change | Loss of husband or divorce | They help themselves | No |
| PLWHAs | 3 | No change |  | Family | No |

## Households

The local ideal household is nuclear family structure and monogamous. However, some individuals who are able to manage may have a polygamous family. The smallest family size is 3 while the largest reach up to 13. There are 90 female-headed households. There are also 1300 households who pay government tax. The number of taxpaying households is higher than the total number of households of the kebele. This is because there are individuals who have their own land while living with their respective families. Moreover, there are women who have inheritance land and have separate land card and pay land tax separately. There is no landless household. All households of the kebele have at least garden land. The variation is in terms of the size of the land they have access to. There is no difference between tax payer and nontax payer. All of them are equally treated in the kebele. There are a total of 8536 people (4397 M and 4139 F). The number of young people under 20 is not known. The numbers of dependent youth in the community who cannot establish their own household is also not clearly known.

## Wider context

### Relationships with adjacent kebeles

Relationships with adjacent kebeles are described in the next section

### Rural linkages

**Bebelea Karra and Bebele Kossa**

Bebelea Karra and Bebele Kossa kebeles are adjacent kebeles to Somodo. People from Somodo and these two neighbouring kebeles are interlinked through marriage. Somodo’s people also share springs and river with people of these two kebeles. Most importantly Somodo’s people get lessons from the neighbouring kebeles on how to irrigate the land close to the river. Especially in Bebele Karra there is big river which has been used for irrigation. Somodo’s farmers get good lessons on irrigation from the people from these two kebeles. They share the health centre, market & secondary school in one of the nearby towns (Belida). The wereda made 6 neighbouring kebeles as a zone so people from Somodo as well as these two kebeles, mainly kebele officials together attend organized meetings in the centre (Belida town) and twice a week they also share mobile court service provided in this centre (Belida town).

People from these two kebeles use to come to Somodo to grind their grain and get veterinary service as the centre of the veterinary service is Somodo.

For the road which was built recently and goes from Somodo to Bebela Karraa Somodo’s community contributed cash as well as labour.

In Bebela Karraa there is a big market on every Sunday. People from Somodo sometimes go there to buy livestock, crop and vegetables. Farmers from these two kebeles use to sell the vegetables they produce in Belida town. People from Somodo buy these items from Belida.

**Lemmi** People from Somodo and Lemmi kebeles are interlinked through marriage. There are no other types of linkage. Around 2002EC there was boundary conflict on grazing land among Lemmi and Somodo. The wereda officials settled the case through GPS (Geographical positioning system) reading.

**Keniteri**

Traders from Somodo use to take chat to Kenitary for end users. From Somodo and Belida investors through their representatives buy coffee to process it in Kenitari.

In Keniteri there are well known wooden hand craft makers. People from Somodo use to buy/order wooden made household tools from Keniteri**.**

### 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?** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Belida | Belida is the first and most important town for Somodo community. It is also the neighbouring kebele to Somodo. Children from Somodo attend secondary school in Belida. As the Belida health centre is the nearest health centre to Somodo’s people, people from Somodo get health care service from Belida. In addition, they also visit private clinic in Belida. Some students near to the border of Somodo attend primary education from Somodo primary school.  On every Tuesday there is market in Belida. In this market different traders bring different household utensils, consumption goods, grains, etc from different areas, including Jimma town. Thus, Somodo people buy whatever they need, especially consumption goods and livestock from Belida. In this market also people from Somodo sell coffee and livestock.  In Belida there is government seedling centre. People from Somodo buys seedlings from this centre.  Belida is also the centre for 6 kebeles (Somodo and 5 other neighbouring kebeles). Meaning the wereda made Belida town that is 4 KM away from Somodo to be the centre for 6 kebeles so as to organize meetings for the members of these 6 kebele rather than calling them to the wereda. Accordingly, large meetings are organized in Belida. Similarly, to increase people’s access to court service twice per weekly mobile court service is provided in this town. Thus, Somodo’s people get this mobile court service while they go there for marketing. As Belida is the centre for most of the neighbouring kebeles while the ROs were there was a campaign of artificial insemination. Thus, people from neighbouring kebeles, including Somodo are getting this service from Belida so as to improve their livestock rearing method to support their livelihood. | 1 – 2 hour.  But for those residing in the boundary close to Belida it takes a shorter time. | Available, mostly from 8 am to 4 pm | Mostly they use to travel from 8am to 4 pm. On Market day (Tuesday) people travel all day. Similarly students travel on school day regularly | 5 birr for single trip | No any cut off | Traders, Students and the large community |
| Yebu | Yebu town is the capital of wereda. People from Somodo access police and court services from the town. The Wereda police office also has assigned one police for Somodo. Accordingly, the assigned police man frequently goes to Somodo and works in collaboration with local militia men and the peace and security committee.  Some people from Somodo also get health care service form Yebu health centre as well as from private clinics.  Some children from Somodo attend secondary school in Yebu. Sometimes people from Somodo go to Yebu market to sell coffee and buy some consumption items. But this is in rare case as the most important marketing centre for them is Belida town. The cooperative serving Somodo also takes modern agricultural input from Yebu.  From Somodo investors through their representatives buy coffee for further processing in Yebu. | 2 hour | Transport is available | Mostly they use to travel from 8am to 4 pm. | 10 birr for single trip | No any cut off | Traders, Students and the large community |
| Jimma | Jimma is the zonal town. People from Somodo go Jimma to get health care service from hospital and private clinics. Students from Somodo get TVET education from Jimma. Some daily labourers involve in wage work in Jimma. Some people used to sell manually grinded readymade coffee and enset in Jimma.  People from Somodo use to buy clothes, electronic goods such as TV, mobile, satellite receiver, Tape, radio etc as well as other household tools from Jimma. Shop owners in Somodo use to buy commodities from Jimma. Jimma Agricultural research institute provide improved chicken and improved coffee seed for model farmers. In addition, the institute first select sample farmland suspected of reduced fertility. To check this they take the soil from the sample farmland and investigate. If it is the institute supply lime to put in the farm land just like fertilizer so that the lime increases the fertility level of the farmland and the land would give good yield. | 2 hours walking | Available, mostly from 8am to 4 pm | mostly they use to travel from 8am to 4 pm. | 10 birr for single trip | No any cut off | Traders, some needy people and Students |
| Limugenet | Chat traders from Somodo send chat to Limu Genet for sale through their co-workers. They involve in these activities and they share the profit obtained on a weekly basis, it looks like a commission basis.  Big traders also use to buy crop for sale while their car is travelling to Jimma from Limu Genet. | Not applicable- as people do not walk there rather they use to travel by public transport | Available, mostly from 8am to 4 pm | mostly they use to travel from 8am to 4 pm. | About 40 birr for single trip | No any cut off | Chat traders and external crop Traders, |

### International linkages

Since 1995 EC internal migration to Sudan has been increasing. As travelling to Sudan does not cost much like other international migration many youngsters, mainly women have been migrating out there for work. As first they go to Metemma (Gonder border) through a broker via public transport. Migrating to Sudan may cost about 2000 birr only. However, once they reach there they suffer much; even there are instances where their money and clothes are stolen by thieves. It is illegal migration though before travelling first they process and get their passport as they need the passport while they will be there and travelling without passport may be risky since at least the passport confirms their nationality. Due to this it is mostly people from poor families who use to travel Sudan more. But nowadays as the purchasing power of the Sudanese currency has reduced and work access is not excellent people shift to migrate to other Arab countries such as Dubai, Kuwait, Beirut etc. From richer families they migrate out to these Arab countries as they do not face difficulty to meet the travel costs, which may be about 6,000 birr. Even those who migrate to Sudan, after working for about 3 years they would travel to Arab countries using the money they generated in Sudan first.

Participants estimate that now totally about 300 (on average about 30 per annum) youngsters have gone to these countries. Most of them do so because of joblessness, especially those who completed grade 10 and had not found any job. After completing grade 10 when they are not able to get a job they migrate out. There are some who follow their seniors and migrate out by dropping out school.

The women use to work as housemaids while men use to work as drivers or in manufacturing factories.

The migrants send remittances to their parents. Remittances are used mainly to improve their parents’ housing by building a new home or to repair the old home and to improve agricultural activities by buying oxen and modern agricultural inputs. For some migrants their parents build a home for them so that after returning back he would start independent living. A few returnees have bought a house in Jimma. In general, as the money they earned is not big except these (improving their parents’ housing by building a new home or to repair the old home and improving agricultural activities by buying oxen and modern agricultural inputs) there is no anyone who started other more organized activities by using the money they generated. On the contrary even some return back empty handed for unknown reasons. Mostly they do not get their salary on time due to some reasons.

## Change since 2008

### Crises

There has not been any drought over the last five years . However, two years ago there was no rain for eight months . In a normal condition we sow maize from March through April. However, in the mentioned year (2003 E.C ) they were forced to sow in the month of May. As a result the maize flower aborted in the month of September and almost half of the crop was unproductive. Animals suffered from shortage of pasture as grass was unavailable due to absence of rain fall. Moreover, over the last year the problem of foggy weather increased and resulted in deterioration of teff crop. This is locally called ‘Awaro’ and results in declined productivity. It also makes the flower of maize yellowish which leads to abortion of maize grain.

In the same year there was a problem of crop disease. This is locally called ‘cholera’ which hinders the growth of maize. It results in the decaying of maize flowers and prevents the accumulation of the grain. It affects not only the local maize breed but also the improved varieties were affected by the disease. The community reported to the DAs and they also reported to the wereda but they couldn’t find a response for it. There was also a worm which affected teff. As a result, the productivity of teff and maize dropped in that year (2003 E.C).

In relation to the absence of rain, there was a disease of animals which attacked mouths and foots. The DAS tried to provide vaccination for the disease and were able to save many livestock. However, many still died because of the disease and shortage of grass.

There was no epidemic human disease except typhoid and malaria in 2001-2E.C in which many people suffered off and cured due to the medical treatment they receive from health institution. No one died.

### Economic change

Since last year (2004E.C) there are new improved varieties of teff, wheat, maize, barley and Soya bean which were given for some selected farmers to grow on selected plots for demonstration and the harvest was good. Since it has good yield, a number of farmers are interested to have it when it will be distributed at kebele level. Regarding livestock, since 2003 E.C the DAs have been encouraging the farmers to use improved breeds like Borana and to use Artificial Insemination (AI). However, only few individuals who have money use Borena breed and a large number of farmers resist using AI. This is because, they say, if they use AI the foetus will be large and the cattle may fail to give birth as they don’t have appropriate feed and management. With the encouragement of DAs, the number of users is slowly increasing. But the consequences so far are not seen as the practice is not widely expanded in the community.

There is no new agricultural technology and new wage labour in the area. There is also no new migration opportunity in the area however, an increasing number of youths migrate to Sudan and a few to Saudi and Kuwait because of unemployment and of the information from earlier migrants. As a result the old parents are left with assistance and without anyone who follows-up their day to day activities (although some are able to get good remittance from it).

Regarding investment, since end 2004 E.C there are four individuals who came from another area and grow tomato, onion, cabbage and other vegetables on about 2 hectare of land. The land was first given to the youth of the kebele but they failed to work on it properly due to lack of capital and the kebele gave it for these new individuals in the name of investment. They sell the products at cheap price for the community. As a result, the community is able to get fresh vegetable with reasonable price.

### Social change

Over the last five years there was no notable celebration common for the community as a whole as the Somodo community comes from different ethnic groups and religions backgrounds. A month ago professionals from Oromia health bureau came and stayed for about month. They visited how people use bed nets and toilets and asked whether the health extension workers frequently visited households or not. They provide awareness for the community how to manage the issues. Before they came some people used to put the bed net at their home without using it. However, after the professionals give more awareness many people have started to use bed net and toilet properly. They (community members) also construct a house for toilet and use to wash their hand after toilet.

There are frequent meetings in the kebele. However, last year there was one big meeting which lasted for fifteen days and was organized in collaboration with Woreda experts and DAs. First the meeting was organized by the officials from the Zone for some kebele leaders and some community members and later the meeting extended to got level by kebele DAS and woreda officials. The meeting was a training which covered the importance of coffee, growing of seedlings and all the agricultural activities throughout its growing up from planting to harvesting of the coffee cherry. The training also covered growth of maize and introduction of new varieties. As a result, the community has been encouraged to plant coffee better than they do. However, as the price and productivity of maize is very low as compared to coffee, the farmers tend to expand the coffee plantation start of affiliate to coffee growing.

There was no conflict within the kebele as well as with the outside community. However, the woreda officials as well as the community police frequently give awareness to respect each other’s religions and live peacefully. Accordingly no conflict has occurred over the last five years.

### Cultural change

There is a change in terms of marriage ceremonies. In earlier time there was large celebration and a bride groom was expected to pay high bride wealth. However, since the last five years the marriage ceremony depends on the economic status of the partners. In general even though the price of things become high and this could increase the celebration expenses the expenses have usually declined (the amount of bride wealth, the type of animal slaughtered). Moreover, harmful traditional practices such as genital cutting also declines due to continuous education by the officials.

In the kebele there are no new religious or political ideas or important customary events over the last five years. Previously many youths gathered together and sit idle to chew chat. However, now due to continuous education and enforcement of the government not to gather to chew chat, youths start to be organized to work and assist their families. The government also teach people to share the work burden of women. However it is not as such accepted and the women still have the work burden as it used to be.

In earlier time parents started to feed solid food for children at age of four. However, now there is a big change and the parents became aware and start to feed children at six. Moreover, the parents start to refrain making their children swallow butter.

There is no change in leisure activities, clothing and diet. However, regarding household goods people start to use sofas (a new style of sitting chair), new style beds and new design cupboards. Moreover, there is a new kind of aspiration for young peoples. Many of them start to organize to work together. The families also encourage such organization for the improvement of the livelihood of the youths.

### Political change

The 1-5 team organisation is the government new way of doing things that came since three years. However, the strategy (1-5 team) really became more effective since last year. The 1-5 teams make people to work closely in cooperation and to be able to protect themselves from theft and other problems in the community. In 2010 there was only one political party i.e., EPRDF and there were political events in the kebele. The police were working for the effectiveness and security of the community till the end of the election period. There was no problem during election as people voted for EPRDF. No change in the kebele resulted from the election. The kebele chair and other committee members were not changed. Only the vice-kebele chair was changed. The story was, while the election was approaching but unrelated to this the ex- vice kebele chair quarrelled with someone in Jimma town drinking alcohol. Hence, he was imprisoned because of his wrong dead. Then the community replaced him with new vice kebele chair.

## Selling

People have started to sell more coffee and chat than they did five years ago.This is because as people became aware of the cash value of coffee they have been planting coffee effectively and giving it due care. The fresh coffee is sold to investors through local traders/representatives. Similarly, farmers use to sell dry coffee to middle level traders in the locality or to the traders in the nearby town (Belida). In most case women mostly sell small amounts of dry coffee for middle traders in the locality and take other commodities or maize in exchange.

Similarly, in the past people planted chat for consumption purposes only but since recently they have started to plant it for cash too. Thus, people sell more chat than they did five years ago. They sell the chat to traders, who in turn sell the chat in Limu Genet area through their trade network.

Over the last five years people have been selling out cattle and shoat except the oxen they use for ploughing. This is due to lack of adequate fodder. As from the communal land some part was given for unemployed jobless youth people lack adequate grass for fodder. Participants also stated that as in Jimma area there is no cooking oil producing factory or sugar factory they are not able to get residues for livestock fodder. Due to this people have reduced the number of livestock they have. Still traditional livestock breeding is the dominant one in the area. Though recently there have been efforts to increase livestock rearing in the area through artificial insemination.

As the livestock rearing practice is reducing over time people sell less than what they used to sell five years ago and before. In general, the income from sale of livestock products (milk, butter and egg) is not that much significant for the local economy; rather people use these products for household consumption.

Since few farmers started to produce honey they have been getting income from honey. Thus, these few farmers are selling more honey than what they were selling five years ago.

With regards to other items there is no change in terms of selling as compared with what they did five years ago.

## Buying

Farmers are buying more fertiliser and improved seeds than they did five years ago. Formerly farmers were not that much interested to buy and use these modern agricultural inputs. But since the last few years DAs used to support farmers to plan what they will produce and how much modern agricultural inputs they need and finally the DAs encourage farmers to use these modern inputs. As a result of this, now farmers are buying more modern agricultural inputs than five years ago from the cooperative.

As unlike 6 years ago when most of the local houses were made from grass now about 98 % of the homes are with a corrugated iron sheet roof. Thus, following improvement of their housing conditions people are also buying more household goods such as wooden made bed, chair and kitchen equipments, mainly utensils. People mostly use to buy these household items and build a new better home with the remittances they get from their children who emigrated to Sudan. Those who got electricity in 1999 EC (which is 35% of the kebele households) have been buying more electronic goods such as TV and Tape than they did five years ago. A few people also bought satellite receiver and electric baker.

As women get education about the importance of vegetables they have started to produce them in their garden. As what they produce is not adequate for consumption people buy more vegetable than five years ago. They use to buy them from the small local market and the nearby town (Belida).

As some farmers started to produce more coffee and chat they buy more crop, mainly maize than they did five years ago. They buy crop from the local traders and from the traders in nearby town (Belida).

With respect to other items there is no change in buying.

## Theft

|  | **How frequent?** | **Change since 2008** | **Action to prevent stealing** | **How effective** | **Action to catch criminals** | **How effective** | **Punishments** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Theft of crops | When chat is ready to harvest youngsters steal chat from garden/farm for consumption | Stealing has been reducing. | First advice by local militia and elders. | Effective to some extent | Establishment of community policing at the kebele level as well as at sub kebele level. Local militias search criminals based on the hint they have | Effective to great extent | If the thief does not stop stealing he is punished about 200 -300 birr through the iddir to which he belongs. |
| Robbery from people | This is not a problem in Somodo | Not applicable | Not applicable | Not applicable | Not applicable | Not applicable | Not applicable |
| House burglary | In rare cases | Highly reduced | The community is active in following the burglars and reporting to local militia | Very effective | Through integrated effort of the local militia and the community the criminals are caught for final action. | Every effective | The elder used to punish the criminals through iddir. If the case is serious it is the court that decides the punishment |
| Other kinds of stealing | No any | Not applicable | Not applicable | Not applicable | Not applicable | Not applicable | Not applicable |

## Education

Generally, people’s attitude to education has become good. That is why through community initiative two additional primary schools were built and these schools have been expanded (the main school is expanded to grade 8, two of the newly constructed schools has expanded up to grade 6 and 4 respectively), mainly through community labour and material contribution. Even in case of shortage of teachers there are community-employed teachers, whereby the community contributes money while paying land tax to cover the salary of these teachers. Thus, people’s attitude to send their children (both boys and girls) to primary schools has been very good, and the school enrolment ratio of the area has increased. However, still there is no Kindergarten service in the area. People do not have interest or there has not been any effort to start Kindergarten education. In primary schools there were efforts to provide zero grade education for small children aged 4 up to 6. However, as there is no assigned teacher to teach these children and they do not stay as required at school, this is not provided well. Local people do not value the start-up of this grade zero education.

During coffee harvesting season most students are absent from school for about two or three months. In terms of their educational achievement the results of most students are not good. Especially after completing grade 10 most

of them do not get the points required to be able to join preparatory school. As these students are still jobless this discourages parents as well as students to pursue education. Due to this some of them, especially girls prefer to drop out and migrate to Sudan or Arab countries to search work. Irrespective of this parents are still sending both boys and girls to Belida and Yebu secondary school. But to attend secondary school they travel a long time (about 2 hours for double trip) and many lack interest to attend. Mostly as girls are overburdened by domestic work they do not get ample time for study.

Peoples are not aware of the value of TVET, distance education and education at private colleges. Thus, upon completing grade 10 they do not send their children failing to join preparatory school (both male and female) to TVET or any other college. It is only a few children from rich families that attend TVET education. People’s attitude towards university education for both male and female has been good since a long time as they know that those who completed university education have good access to jobs. But the probability of joining university is very low. This is because as the area is cash crop area youngsters are inclined to start trading and they do not give due attention to education while attending school.

## Livelihoods

There is no change in enset production since 2008. However, there is a change in smallholder crops particularly in maize production. Over time the maize crops that were grown on garden land has progressively been replaced by chat and coffee plants. This is mainly because the selling price of coffee and chat is much better than that of maize which mainly consumed at home not for cash. The replacement by chat is more common among young farmers than the older ones. This bring a change in the balance between subsistence and cash crops as cash crops especially coffee and chat are more emphasized than before. This change from maize production to coffee and chat also has some effect on labour. The community used little labour for production of maize and the labour demand varies over time while the crop is growing. In contrast, production of coffee requires relatively intensive labour for preparing the holes to plant the trees and for harvesting. There is also a slight change in relation to irrigated land. Previously the farmers only used rainfed farming and grew crops once a year. However, due to continued government awareness creation an increasing number of farmers have started to grow carrot, tomato, potato, onion etc., using irrigation from the nearby river. This enables some farmers to get more cash than before.

There is no change in non-farm business because the farmers expend large amounts of money for fertilizer and other living costs are very high. This prevents the farmers from having extra capital to engage in non- farm business like trading.

In the area there is no non-farm labour. Only very few youths work in tea houses for relatives and others in shop keeping. But there is no change with non-farm labour over time. There is also no change in seasonal and long-term migration in Ethiopia. However, there is a change in the number of migrants to abroad. An increasing number of individuals, particularly youths, have migrated to Sudan and Dubai. This is because there is no employment opportunity in the kebele and the payment for labour in other towns (e.g. Jimma) is too low to enable them to survive. Hence, they opt to migrate abroad for employment and good pay.

## Agriculture

### Males

There is no big change in relation to cash from enset but the selling price of enset increased from 3birr five years ago to 12-15 birr/rap. This is mainly because when the price of grain increased over time, people who couldn’t afford to purchase grain turned to buy enset. Hence, people who used to not sell much enset also started to sell 2-5 raps per week. Regarding grains there is no change. Because even though the price of grain is high, people do not have excess grain to sell. As result the grain is not used for cash but only for consumption.

There is a change in terms of cash earned from horticultural crops (such as potato, tomato, onion) because people started to grow them due to the encouragement from DAs and some started to grow them for cash. There is also a change in fruits like avocado because the prise is so high and people who planted them in earlier years get good cash from it. However, there is no spice in the area.

The cash from coffee increased because a greater number of individuals started to grow it. However, the price of coffee dropped in the last two years from 500-800 birr/feresula to 280-320 birr/feresula this year.

Chat crop became a more important cash crop than before. The price is also increasing and many people started to grow in large quantity. Moreover, the cash from eucalyptus also increased. For instance, a tree that was sold for less than Birr 4000 five years ago is now sold for more than Birr 6000 because of the construction boom in Jimma town.

In the area the sale of meat, milk and butter is not common and this has always been so. But a few women use to sell milk, egg and butter if they have any extra. Honey production is also not common but some who have honey can sell it. It is very expensive: 50 per kg.

### Females

People started to plant more coffee and chat than they did five year ago. In addition, people have been planting coffee in a better way based on the lessons they got from DA and other areas’ experience. Due to this the cash obtained from coffee has increased. However, last year and this year the cash obtained has reduced due to the reduction of coffee price.

Similarly, in the past people planted chat for consumption purpose only but since recently some farmers have started to plant it for cash. Thus, the cash obtained from sale of chat for these farmers has increased.

As stated in other sections over the last five years people have been selling out cattle and shoat except the oxen they use for ploughing. This is due to lack of adequate fodder. Thus, people have reduced the number of livestock they have. As the livestock rearing practice is reducing over time cash from livestock products (milk, butter and egg) has reduced. Recently as a few farmers have started to produce honey cash from honey for these farmers has increased. With regard to the sources of cash from other items there has been no change.

## 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 in the community doing this work (in reality these are number of people/shops) | 7 | 7 (the number increase during harvest season) | 32 (shop) | 9 | 37 | 26 | - | - |
| Changes since 2008 | decrease | No change | increase | increase | increase | No change | - | - |

## Migration

### Males

Seasonal migration in the area is not common. However, during the coffee harvest period (mainly October) many individuals come from SNNP and Amhara to engage in coffee beans’ collection. Long-term migration for agriculture and urban migration are not common in the area and this has always been the case. International legal migration is commonly practiced and increasing over time. Usually women and some men fly to Saudi Arabia, Dubai and Qatar so as to accumulate some money and work in their country on their return. Moreover, there is also male illegal migration to Sudan and this is increasing over time. Even though it is difficult to estimate it an increasing number of men cross the border to Sudan through Metemma. They also stay till they collect some money that enables them to work on better economic activities.

### Females

In Somodo there is no tradition of urban migration or seasonal and longer-term migration for agriculture. There are some daily labourers (very few young men and women) who use to work in Jimma, mainly on construction sites and as guards by travelling each day.

Since 2008 international illegal migration to Sudan has been increasing. To minimize their cost of travel up to the border (Metemma- Gonder area) they travel via public transport. Proportionally about 20 women and 5 men are going each year respectively. Meaning more women than men go to Sudan.

But nowadays as the purchasing power of the Sudanese currency has reduced and access to work is limited people shift to migrate legally to other Arab countries such as Dubai, Kuwait, Beirut etc. Even those who migrate to Sudan, after working for about 3 years they would travel to Arab countries using the money they generated in Sudan first. Proportionally about 5 women and 2 men are going to other Arab countries each year respectively. Meaning like Sudan more women than men go to other Arab countries but the number of both men and women going to other Arab countries Is very less than those who goes to Sudan.

Mostly remittances are used to improve their parents’ housing situation by building a new home or repairing the old one and to improve agricultural activities by buying oxen and modern agricultural inputs. For some migrants, their parents build them a home so that after returning back he would start independent living. Recently few returnees, who migrated to Arab countries, have bought a house in Jimma. In general, remittances have not been used for other things than housing as the money they earned is not that much high.

## Inflation

### Males

There is a change in the price of all agricultural inputs and farm products. The price of fertilizer that was 200 birr/ quintal ten years ago reaches birr 1544 per quintal. Hence, now farmers reach a point where they fail to buy easily. Consumable products such as oil, salt, sugar and others are becoming very expensive. The price of farm products for instance coffee which is the main cash crop is Birr 300-320 per 17 kg. However, consumable products are becoming more expensive than is compensated by selling the farm products. As a result life becomes very tough for the community. Transportation costs and household equipments are very expensive. This forces families to spend a lot of more money than before and therefore to sell much coffee, in order to fulfil the household equipment needs of newly married couples.

### Females

Since 2008 there has been high increase in the price of cooking oil. Even in 2011 and 2012 there was a severe shortage of it. Even at high price these days there were many occasions when it was not available. As a result of this those who prepare biscuits and sell at their tea shop faced severe problems and stopped preparing biscuits. Since 2008 there has been high increase in the price of soap and sugar. Even at high price there also were many occasions when sugar was not available. When that is the case tea shop owners especially face difficulty to sell tea. To stabilize this price increase the government has started to supply cooking oil, soap, sugar, etc. through the cooperative. But as the cooperative lacks adequate revolving fund to buy and resell these items for the community the mandate was given to one of the richest traders in Somodo so as to sell these items with fair price for the community. Thus, sometimes people get these items from this trader. However, some people complain that they do not know when the trader gets these items. As a result of this they are not benefiting.

The price of modern agricultural inputs (improved seeds, fertiliser, & pesticides) also has been increasing. Due to this farmers lack interest to buy and use them. The price of house construction materials, household goods and transportation has increased. As these are important for their life people continue to use these items even though their price has increased. The price of oxen also has increased. Because of this and lack of fodder some farmers do not buy their own oxen rather they share oxen for ploughing purpose. The price of grain and vegetables has increased. As a coping strategy people use to consume Qocho (prepared from false banana ‘enset’) during the summer season as in that season the price of grain is very high.

Whenever people are not satisfied with the health care services provided in government health facilities they used to get this service from private clinic. But the fees of the private clinics have been increasing over time. Due to this only the well-to do-families access this service.

Generally participants stated that the price of wage work, personal care items, personal items such as clothes and shoes, and each and every commodity, over time has been increasing. Irrespective of the price increase for all these items, starting from last year the price of coffee has been reducing. So, farmers are facing a severe problem to afford to buy all the necessary items and agricultural inputs. Because of this farmers are taking loans from coffee traders representing investors. Thus, participants think that most farmers would face even more problems next year when they have to give their coffee in return of the loan they took. They also asked why government has not done anything to keep the price of coffee as it was since the price of all other items has been increasing.

## Drinking water

With regard to changes in access to drinking water see what is described in by kebele leaders in Module 3

## Farming technology

Two years ago a new plough was provided by Jimma research centre, for 6 farmers in the kebele. The farmers tried but stopped using it saying the plough is heavy to be drawn by oxen.

Last year the Jimma agricultural research centre also provided new varieties of wheat and soybean and chickens for selected farmers. Accordingly those who got access to the seed grow it and got good harvest. Hence, many farmers are eager to take it if the seed will be available. Moreover, three years ago the DAs also started to introduce new breeds of Borena cattle in the area. Accordingly, about three individuals took the breed. However, it does not spread though the kebele yet as it is new for people.

In the kebele the fertilizer and improved maize variety and pesticide when the need arise are the most popular technology and it is commonly used by almost all farmers due to regular follow up and enforcement by the DAs to make the farmers to use it. DAs threaten farmers to be imprisoned if they do not take the inputs. However, no milk and honey processing technology is used in the area.

## Irrigation

There is almost no use of irrigation in the area except a few who started to use wells to water their seedlings and individuals who came to the area and started to plant different vegetable using a water pump.

## Other technology

Mobile phone was introduced around 1988-1999E.C; in 2000E.C it widely expanded to the area. There were about five network receivers constructed over time. Many of the receivers were constructed in 2000 E.C. The community use mobile phones to communicate with relatives, DAs to be visited. Many of the farmers have a mobile and there are only a few individuals who do not have one. However, there is no internet connection. There are no bajaj and motorbikes. However, there are minibuses and other types of cars that the community frequently use for transportation.

## Domestic technology

Before the community members got access to electricity there were only 2 private mills working with fuel. There was also one mill owned by the kebele, which was supplied by the Development Bank of Ethiopia on credit. Occasionally officers from the Bank used to come to collect money (part of the loan). But this mill is out of date and is not functional now. The kebele has not paid back the credit fully. Following electrification the number of private mills working via electricity has increased, which is about 8 now. Thus, local people have much better access to mills in their locality. Even from neighbouring kebeles people come to Somodo to grind their grain.

Still now the dominant cooking fuel is wood. But over time some people have started to use charcoal as well. Following accessing to electricity most of the households who got electricity service in 1999 EC have started to use electrical goods such as TVs and Tape. A few of them bought satellite receivers. Very few traders have started to use improved stoves such as electric baker and cooking stove. A few who migrated to Sudan brought back electric equipments used to grind coffee and prepare juice. As the HEW introduced bed nets and improved baker used to save fuel, people are using these. Formerly some people were sick of malaria but after the HEW introduced and distributed bed nets malaria is not a health problem in the area.

As compared with 10 years ago, when most of the house roofs were made of grass, now about 98% of the houses have changed to corrugated iron sheet roofs. Following this housing improvement people have started to buy wooden made household furniture. Formerly people used to fetch and store water in pottery utensils (enjira and gan) but now that is not functional as people have started to use plastic utensils (jerry cans) since the pottery utensils are prone to break. In addition, to keep water safe the HEW give education about the importance of plastic utensils and advise them to use it.