



SCHOOL OF POSTGRADUATE STUDIES

INSTITUTE OF INDIGENOUS STUDIES

**THE INFLUENCE OF CHRISTIANITY ON THE GEDEO INDIGENOUS
RITUAL PRACTICES, SOUTHERN ETHIOPIA**

By

Zekariyas Negash

Advisor:

Mellese Madda (PhD, Associate Professor)

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF DILLA
UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR A
MASTERS OF ARTS DEGREE IN INDIGENOUS STUDIES**

JUNE, 2024

DILLA, ETHIOPIA

DILLA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

**THE INFLUENCE OF CHRISTIANITY ON THE GEDEO INDIGENOUS
RITUAL PRACTICES, SOUTHERN ETHIOPIA**

By:

ZEKARIYAS NEGASH

ADVISOR:

MELLESE MADDA (PhD)

Co. advisor: Tesfaye Gedecho

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF DILLA
UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR A
MASTERS OF ARTS DEGREE IN INDIGENOUS STUDIES**

DILLA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
INSTITUTE OF INDIGENOUS STUDIES

APPROVAL SHEET

Approved by Board of Examiners:

Advisor _____ Signature: _____ Date: _____

Internal Examiner _____ Signature _____ Date _____

External Examiner _____ Signature _____ Date _____

Chairman _____ signature _____ Date _____

SGS Approval: Signature _____ Date _____

Final approval and acceptance of the thesis is contingent upon the submission of the final copy of the thesis to the School of Graduate Studies (SGS) through the Department/School Graduate Committee (DGC/SGC) of the candidate's department.

Stamp of SGS Date: _____

DECLARATION

I declare that, the thesis entitled “the influence of Christianity on the Gedeo indigenous ritual practices, southern Ethiopia “is my original work and all source of information used for the study have been duly acknowledged.

Name: **Zekariyas Negash**

Department: **Indigenous studies**

Signature _____

Date_____

Acknowledgement

Above all, I would like to express my gratitude and give my heartfelt thanks to the almighty God. First of all, I would like to express my deepest appreciation and special thanks to my advisor, Mellese Madda (PhD) for his comments and critical remark beginning from the proposal writing to the completion of the study. I would like thank him for his genuine cooperation, encouragement as well as guidance to complete this study.

Secondly I would like to express my heartfelt thanks to. Tesfaye Gedecho for supporting me by giving me advice and encouraging me to stop the work he is doing and study properly for this study, and for being willing to be a consultant for this study.

Thirdly my special heartfelt gratitude also goes to my wife; Fantanesh Negusse, Bekalu Zekariyas my father Negash Ya'e, my mother Almaz Dhageyo, my brothers; Dawit Negash, Samuel Negash, Yaqob Negash, my Sister; Medanit Negash, and Nigusse Jariso, Amanuel Nigusse, for their moral and material supports throughout my study. Another; I cannot skip my friends, namely; Shantam Dendane, Sali Bule Mulugeta Birhanu, Asfaw Alemu, Adamfire tariku for their unspoken support from beginning of the class to the end of class.

Fourth, I would like to acknowledge government offices at the woreda level in the study areas, particularly the kochore, Gedeb, Dilla zuriya, the culture and tourism office for supporting and providing me with important document during my field work, kochore woreda culture truism office for you willingness to sponsor.

Last but not least, I would like to thank all my thesis participants, relatives, and friends for their time and effort to encourage and help me when I undertook the research throughout the two years in Dilla University.

ACRONYMS

EPRDF	Ethiopian People's Revolutionary Democratic Front
FGD	Focus group discussion
IDI	In-depth Interviews
IS	Interview Schedule
KII	Key informant interview
NPO	Non Participant observation
SNNPR	South nation and nationalities and peoples region
PCS	Projected coordinate system
FMPGCL	File management plan Gedeo cultural land scape

List of figures

Figure 1: The location of map.....	32
Figure 2: The community elders of focus group discussion	43
Figure 3: church and Songo houses.....	46
Figure 4: Huluqqa	58
Figure 5: Society to take gumata of the Abba Gada	61
Figure 6: Culture transferring to the coming generation	60

Glossary

Definition of local terms

Abba Gada – indigenous political leader of Baalle or Gada system

Akko mannoyye – a feminine administrative system Gedeo before Gossallo and Baalle system

Baalle - Age graded traditional administration of Gedeo people

Bitaa - The avoiding different misfortunes

Cincca – *Mageno* hears their prayers and blesses our land and crops

Darasso – The ancestral father of Gedeo people

Daraaro - The thanks giving festivals of the Gedeo people

Dano – unintentionally committed killing of individual

Facii'e - Confessing sin

Gede'uffa - Literary name of Gedeo people language

Gondooro - The never again ritual in the conflict resolution

Gooloo - To protect people from bad situations

Gosa – Clan

Gossallo – masculine administrative system

Hayyi'chcha - Traditional judges

Mageno - The Gedeo term for the God almighty

Mundo – intentionally committed killings of individual or group

Qeexala- Traditional prayer among the Gedeo people

Songo- People gatherings or traditional court

Wabeeko- is the tradition those who forecast the future adverse of the phenomena in Gedeo

Woyyo –People with super natural power

Xeeroo- An offering given to *Mageno*

Abstract

The main focus of this research is to explore “the influence of Christianity on the Gedeo indigenous ritual practices in southern Ethiopia.” The research was limited to the three woreda of the Gedeo Zone and concentrated on their ritual customs. The study attempts to address the specific objectives of the nature and status of ritual practices, investigate the manner in which indigenous rituals are performed, the dynamics of ritual practices as a result of the influence of Christian teaching on ritual practices, and finally, the importance of social integration of indigenous ritual practices. Gedeo people have been performing various rituals like Facii'e, Cincca, Bitaa Bira, Gooloo, and Huluqqa prayers to Mageno for various reasons, such as asking for rain during the dry season, and asking Mageno for intervention to control epidemics and create long-term peace and stability. The researcher used an ethnographic study design and a qualitative research approach. In addition, the researcher used both primary sources, like observation, informal conversation, key informant interviews, and FGD, and secondary sources, like different thesis, books, etc. On the other hand, the researcher used non-probable procedures, specifically purposive sampling techniques. Theoretically, the study also used the theory of rituals as a conceptual framework. In this study, thirty-two (32) individual, knowledgeable Gada leaders, elders, and religious leaders chosen from the society sampled woreda. The findings of this study show that the rise and expansion of Christianity, including Orthodox, Protestantism, and Catholicism, and its followers were not desired to accept and support indigenous ritual practices of Gedeo. The researcher employed an ethnographic design and a qualitative research methodology. The study's findings demonstrate that the emergence and expansion of Christianity, including Orthodox, Protestantism, and Catholicism, and its followers did not want to embrace and encourage indigenous Gedeo ritual customs. The findings of this study revealed that indigenous rites such as Facii'e, Cincca, Bita bira, Gooloo, Huluqqa, and Gondooro were practiced in the study area. The study's findings, which are consistent with the dynamic of cultural practice under the influence of Christianity, show that modern religions are decrease against lost cultures and ways of life, while the study area is dealing with social issues such as conflict, instability, recurring drought, famine, disease, accidents, and property destruction.

Key words: Indigenous, Christianity, rituals, Gedeo, Ethiopia.

Table of Contents

Page

APPROVAL SHEET	ii
DECLARATION	iii
Acknowledgement	iv
ACRONYMS	v
List of figures.....	vi
Glossary.....	vii
Abstract.....	viii
TABLE OF CONTENTS.....	Error! Bookmark not defined.
CHAPTER ONE	1
INTRODUCTION	1
1.1. Background of study	1
1.3. Objective of the study.....	5
1.3.1. General objective	5
1.3.2. Specific objectives	5
1.4. Research Questions.....	5
1.6. Scope of the Study	6
1.5. Significance of the Study	6
1.7. Limitation of the Study.....	7
1.8. Organization.....	7
1.9 Operational definition.....	8
CHAPTER TWO	9
2. LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK	9
2.1. Introduction	9
2.2. Religion.....	9
2.8. Concept of rituals	15
2.9. Gondooro ritual and ancestral curse	17
2.10. Baalle traditional administrative system of Gedeo.....	17
2.11. Songo traditional institutions.....	19
2.12. Factors for the erosion of cultural ritual practices	20
2.12.1. Globalization	20
2.12.2. Modernization.....	21

2.12.3. Westernization.....	23
2.12.4. Diffusion.....	24
2.13. Theoretical framework of rituals	25
2.14 Religion theory	29
CHAPTER THREE	31
3.1. DESCRIPTION OF THE STUDY AREA.....	31
3.2. Geographical Location and Agro-ecological Zones	31
3.3. Language and Population.....	33
3.5. Religion.....	35
3.6. Background of the informants	36
3.7. Research Methodology and methods.....	37
3.8 Research Approach	37
3.9 Research design	37
3.10. Methods of Data Collection	38
3.10.1. Primary data.....	38
3.12 Secondary data.....	40
3.13 Sampling procedure	40
3.14 Methods of Data Analysis	40
CHAPTER FOUR	42
4. The influence of Christianity on the Gedeo indigenous ritual practices.....	42
4.1 The causes of the loss of indigenous ritual practice in the Gedeo	42
4.2 The dynamic of cultural practice in the influence of Christianity	48
4.2.1. The westernization.....	50
4.2.2 The policy of government	52
4.3. <i>Daraaro</i> ceremony and its historical development	54
4.4. The Indigenous ritual practices which performed in the Gedeo	56
4.4.1. <i>Facii'e</i>	56
4.4.2. <i>Cincca</i>	57
4.4.3. <i>Bitaa bira</i>	57
4.4.4 <i>Gooloo</i>	57
4.4.5 <i>Huluqqa</i>	58
4.2.7 <i>Gumata</i>	60

4.5. Importance of the social integration of indigenous ritual practices.....	62
CHAPTER FIVE	64
5. CONCLUSION AND RECOMMENDATIONS.....	64
5.1. Conclusion.....	64
5.2. RECOMMENDATION	67
List of key informants.....	80

CHAPTER ONE

INTRODUCTION

This chapter of the study addresses the introduction, which includes the following: background of the study, statement of the study, objective of the study, general objective, specific objectives, research questions, scope of the study, significance of the study, limitation of the study, organization of the study and ethical considerations.

1.1. Background of study

Indigenous cultural practices and beliefs tends to be collectively owned, whether taking the forms of stories, ceremonies, songs, beliefs, customary law, artwork or scientific agricultural, technical ecological knowledge and the skills to implement these technologies and knowledge (Zukang, 2009:1). Indigenous peoples therefore place a great deal of importance on passing this practices and knowledge to the next generations not only for the sake of preserving the knowledge but also for preserving their own identities (Ibid :20).

Gedeo as one of the indigenous societies in Ethiopia, which has its own native cultural practices, prospered various indigenous ritual practices and natural and man-made cultural, their main indigenous cultural practices are cultural ceremonies, traditional knowledge, and customary conflict resolution mechanisms. They have been applying their own traditional mechanism based on the accepted cultures, values, and norms of the society (Aster, 2019:5).

Christianity first began in Jerusalem in the first century, moved across the world, and was introduce into many cultures. It marched from Jerusalem to Asia Minor and reached Egypt in North Africa, and then, through Greece, it pushed Roma, German, British, and American regions. Again, through Egypt, in the fourth century, it preached in Ethiopia (Kimambo, 1927: 238; Deressa, 1999: 28).

In Africa, Christianity is neither a recent happening nor a by-product of colonialism, but goes back to the Apostles time. In the first phase of African Christianization, the churches flourished on the northern shore of this continent for 600 years before Islam's advent. Historically, it came to Africa before it came to Europe and North America (Elder, 2009:3).

As the source indicated, paganism and Judaism were practiced side by side in Ethiopia before the introduction of Christianity. Both were the result of contact with Middle Eastern countries through commercial channels (Sergew, 1970). Ethiopian Christianization began when two Syrian Christians, Frumentius and Aedissius, came to Aksum and started to tell people about Jesus Christ and the Christian faith around the fourth century. Frumentius and Aedissius influenced King Ezana, who ruled Aksum in the early part of the fourth century, and successfully converted him to Christianity. Mikre Selassie, as shown in *History of the Church*, saw Christian religion advent to Ethiopia in the Aksumit during the reign of King Ezana (320–360 AD).

Following Menelik II's expansion and the Gedeo's inclusion by the central Christian government, Orthodox Christianity was introduced in 1896, marking the first attempt to introduce the Gedeo to the global religious community (Getachew, 2018:20 & Karp, D et al, 2018:115). Even though Emperor Haile Selassie I favored the Gedeo people's conversion to Orthodox Christianity, the Christian faith did not expand far. Preaching in Amharic or Ge'ez, the language of the Ethiopian Orthodox Church, was one of the main causes of the delayed spread of Orthodox Christianity since the Gedeo people found it difficult to understand (Sophia, 2020 & Getachew, 2018:20).

Another attempt at conversion occurred in 1948 when the Gedeo were exposed to Protestant Christianity through the Sudanese Interior Mission (SIM) in the region. The SIM was headed by two missionaries Mr. Gilen Keyen, a Canadian, and Mr. Albert Brandt, an American (Tadesse et al., 2008, Demisse, 1988). At Koffe, on the outskirts of Dilla town to the south, the SIM set up shop. As the number of converts grew in the 1950s, the mission extended branch social services in other regions of the Gedeo, starting with a modest school and clinic (Tadesse, et.al, 2008, Zewdu, 1994, McClellan, 1978).

Above all, during the Gedeo's 1960 protest against the central government, the Protestant missionaries provided support. But the communist government's association of Protestant Christianity with Western imperialism during the Dreg period (1975–1991) presented obstacles to the religion's expansion. Nonetheless, Protestant Christianity has once again grown since the EPRDF party assumed power in 1991; at this point, 83% of the Gedeo population is Protestant

(Tadesse, 2002:28). However, indigenous cultural practices including cinicaa, bitaa biraa, goolo, facii'e, huluqqa, qeexala, gondooro, and Daraaro rites all of which struggle to survive in the Gedeo communities have suffered greatly as a result of the rise of Christianity.

In addition, Gedeo performs many indigenous rituals and prayers to Mageno for intervention in times of delayed rain or dry seasons, epidemics, and sickness, as well as rituals for long-term peace and stability, fertility, productivity, and society. As a result, the purpose of this study was to investigate and analyse the loss of indigenous ceremonial practices among Gedeo people in southern Ethiopia, with a focus on facii'e, bitaa biraa, gooloo cincca, qeexala, huluqqa, and gondooro. The impact and forces influencing Christianity, as well as the changes that Gedeo society is experiencing, were thoroughly investigated.

1.2 Statement of the Problem

Indigenous ritual traditions such as *facii'e*, *bitaa bira*, *gooloo*, *cincca*, *qeexala*, *huluqqa*, and *gondooro* serve distinct functions. It provides the Gedeo with a greater sense of identity and continuity than others. Christianity has a negative impact on cultural ritual practice and the witness of socio-cultural changes on the indigenous religions by undermining the custom, condemning individuals who follow these indigenous cultures (Tsegaye, E 2019) According to Dessalegn (2019), as a traditional social organization, it provides opportunities for socialization religious expression, conflict resolution, judicial administration, and social peace. Furthermore, as a social security mechanism for the community, the Baalle system organizes and leads various ceremonies to combat epidemics, bring delayed rain to its proper period, and limit excess rains that have an influence on agricultural products. Furthermore, the Baalle/Gada system announces new laws (Sophia, 2020).

On the other side, it was utilised to safeguard the environment and natural resources. For example, the Gedeo agro-forestry system has evolved over time with little degradation or loss of biodiversity because it is founded on indigenous understanding of environmental management and land use systems. Gedeos indigenous knowledge may also help us understand cultural responses and adaptability to climate change. For ages, the Gedeo's mutual relationship with their surroundings has been critical to the ecosystem's survival. The Gedeo's interconnectedness

with their natural environment is tied to their epistemological and ontological beliefs about humans' place in nature. In addition to this, in Gedeo tradition, individuals cannot live apart from their natural surroundings because they were formed together and coexist on the basis of reciprocity, respect, and reproduction (Regassa et al. 2017:7).

Furthermore, various academics have investigated the different social components of the Gedeo, such as Asebe R. (2007), who focused on ethnicity and inter-ethnic relations between the Guji and Gedeo, but did not explicitly mention Gedeo culture. Added to this, (Tsegaye Ebabey Demissie 2019) *facii'e* and *Daraaro*: traditional epitomes of confession and prosperity among the Gedeo People, and Eshettu Tesfaye Retta 2021 the expansion of Protestantism and cultural transformation among the Gedeo, Similarly, Girum (2001) investigated how to resolve Guji-Gedeo conflicts at various times, focusing on the techniques used to bring peace between the two adjoining ethnic groups.

Despite the fact that these scholars have helped to provide crucial information about the Gedeo community, there is a gap that reflects the dynamics of culture and religiosity.

Because the ritual practice researchers were not as focused on the dynamic culture of Christianity, the researcher was inspired to investigate in order to fill the gap that had not been addressed by the scholars. The Gedeo villages have challenges with Christianity and their indigenous ritual customs, including *facii'e*, *cincca*, *gooloo*, *bitaa bira*, *huluqqa*, and *gondooro*. As a result, Christianity has a negative impact on culture ritual practice by undermining its customs and condemning individuals who follow these indigenous cultures. Furthermore, these Christians (Protestants) stated that these civilizations are superfluous for us because we have been saved by the blood of Jesus Christ.

Because these proponents of Christianity are increased from time to time and their teachings are formed, new generations, such as youngsters and youth, are unable to comprehend the preceding indigenous culture. As a result, there is a gap in our understanding of Gedeo indigenous ceremonial practice and including *Daraaro* ceremony.

As a result, the purpose of this study is to fill this gap by conducting in-depth research and analysis on the impact of Christian teachings on indigenous ritual practice and the Gedeo people's Indigenous ritual ceremonies.

1.3. Objective of the study

1.3.1. General objective

The general objective of this study is to assess the influence of religion (Christianity) on the Gedeo indigenous ritual practice.

1.3.2. Specific objectives

The specific objectives of this study would be to provide the following central points, such as:

- To assess the nature and current status of ritual practices such as facii'e, cincca, gooloo, bitaa bira, huluqqa, qeexala, gondooro, and Daraaro cultural ceremonies among Gedeo people.
- To investigate the manner in which the indigenous rituals are performed in the study area.
- To explore the dynamics of ritual practices due to the influence of Christianity.
- To evaluate the importance of the social integration of indigenous ritual practices in the study area.

1.4. Research Questions

The following are some of the pertinent interrelated research questions that the study is attempting to address in relation to the topic:

1. What are the nature and current status of ritual practices such as facii'e, cincca, gooloo, bitaa bira, huluqqa, qeexala, gondooro, and Daraaro cultural ceremonies among Gedeo people?
2. How do the Gedeo people perform the indigenous rituals?
3. What is the dynamic of cultural practices that influenced Christianity?
4. What are the implications of the social integration of indigenous ritual practices in the study?

1.6. Scope of the Study

The scope is to solve the indigenous ritual practice and challenges of Christian teaching on the ritual practice of Gedeo people. Because there is an occurrence of challenges and obstacle to preserve by indigenous ritual practice in the ethnicity of Gedeo, as well as the existence of religion, a negative attitude and a knowledge gap. This study is specifically on namely three woreda Kochore, Gedeb and Dilla.

Thematically, it is limited to identifying the influence of Christianity on indigenous ritual practice such as facii'e, cincca, bitaa bira, gooloo, huluqqa, qeexala and gondooro. Moreover, this study will involve youth, elders, concerned experts, religious leaders, and other concerned bodies deemed to be taking part because of their experience, concern, and knowledge about the issue under scrutiny. This study was also carried out using ethnographic research designs and qualitative methods.

1.5. Significance of the Study

The study aims to improve understanding of the revitalization of indigenous culture in the social, cultural, and economic contexts that Gedeo have experienced. It may emphasize the impact of Christianity and applicability of indigenous ritual practice to study area, and it would benefit to indigenous peoples of world wide. This study is also crucial for traditional communities like the Gedeo people, who undertake rituals to find answers to tough and ambiguous situations that endanger human life. As there are few recorded accounts of the cultural deterioration of Gedeo, the study would make a little contribution by acting as background research for those who would be interested in conducting additional study which initiates other scholars to carry out further studies to fill the gap that this study failed to address through in- depth studies on the same subject.

There is no human being exists without culture and there will be no continued human existence if this way of life is compromised. Similar to this, there is no historical process of human culture if an indigenous culture and heritage that we received and from which we learned a great deal are destroyed or go extinct. This study is also important for maintaining and preserving social harmony in the community. In relation to this, it may help to document such previous indigenous ritual practice for the benefit of future young generation. In general, this study is relevant to any

stakeholder that interested in indigenous knowledge and its relationship to the culture who want to preserve the erosion of indigenous ritual practices.

1.7. Limitation of the Study

Perhaps the barriers to the success of this study are different factors such as a lack of adequate informants in field data collection, climate, and transportation. Secondly, the quantity of literature on the subject or dealing specifically with these issues was one of the study's shortcomings. In line with this, the researcher found it difficult to obtain data for the study issues due to a lack of reference materials that highlighted the recent trend of fading indigenous ritual practice and cultural values no empirical review. Fourthly, some respondent exhibited a reluctance to provide accurate information. As a result, at some point, the respondent's response rate drops. The financial constraints put pressure on which should be mentioned.

However, the researcher has finally managed all situations that faced him through accommodating challenges and understanding, which at the end helped him to overcome the information that he got from primary and secondary data sources.

1.8. Organization

This thesis is organized into five chapters. The first chapter deals background of the study, statement of the problem, aims, research questions, methodology, scope, significance of study, limitation of study and ethical consideration are concerned in the chapter. The second chapter concerned literature reviews for the research issues and theoretical framework are involved. The third chapter tells that, the description of the study area. The fourth chapter the cause of loss of indigenous ritual practice in the study area, dynamic of cultural practice in the influence of Christianity, westernization, policy of government, Daraaro ceremony and its historical development, the indigenous ritual practice activity and performance such as; *facii'e*, *cincca*, *gooloo*, *bitaa bira huluqqa*, *gumata*, *qeexala*, *gondooro* purification and Importance of the social integration of indigenous ritual practices. Finally conclusion and recommendations

1.9 Operational definition

Ritual practice: by triggering a variety of social-psychological mechanisms that cooperate to produce the ritual's distinctive results, participants are given a sense of belief and belonging. In particular, it has been demonstrated that the unique components of ritual practice elicit changed subjective experiences and effortful and/or abnormal behaviors, which are then misattributed in a way that generates or sustains belief and belonging around the center of ritual attention. The resulting model is demonstrated to be complete, theoretically rich, and empirically believable once these processes are followed in detail (Durkheim 1912-1995).

Ceremony: is any action carried out in a very serious, ornate, or ceremonial manner.

Culture: the ingrained mental and behavioral habits that enable a community to adapt to its environment.

Indigenous ritual: native, endemic, autochthonous, born in the United States.

Cultural practice: the customs and traditions of a specific ethnic community.

Religion: a fervent conviction that there is a spiritual force or forces governing human destiny.

CHAPTER TWO

2. LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.1. Introduction

This chapter has two sections these are literature review and theoretical framework. Literature review part is about written academic books or review literature which revised in the course of the study. The reviewed materials such as written books, and articles are about the influence Christianity religious teachings and meaning of religion, branch of religion, Christianity, Roman Catholic Church, Protestantism, the impact of Christian missionaries on culture, Concept of rituals, Gondooro ritual and ancestral curse, *Baalle* traditional administrative system, *Songo* traditional institutions, Factors for the erosion of cultural ritual practices, Globalization, Modernization, Westernization and Diffusion finally discusses Theoretical framework of cultural study's.

2.2. Religion

The definition of religion is elusive and has been subject to several attempts by different authors; no single definition can fully convey the meaning of the term. Religion is commonly defined as any particular system of belief about a deity, frequently incorporating rituals, a code of ethics, and an ethical philosophy that encompasses a variety of faith organizations, spiritual paths, ethical systems, and beliefs regarding the existence of god or gods (Mandy, 2013: 10).

The word "religion," which derives from the Anglo-Norman and Old French languages of the 1200s CE, denotes regard for morality, duty, holiness, and veneration for the gods. In the end, it comes from the Latin *religio*. The word "religio," or religion, comes from two different etymologies: First of all, the Latin term *religio* is derived from *relegere*, which is composed of the words *re* (for "again") + *lego* (for "read"), where *lego* means "go over," "choice," or "consider carefully." Tom Harpur and Joseph Campbell contend that the word *religio* comes from the Latin *religare*, which means "again" with *ligare*, which means "to bind" or "connect."

The second denotes the morality or disciplines required to govern and control people, (Ajaegbu, 2012: 10). Religion, in the opinion of anthropologists, is the facet of civilization that connects man to the supernatural and the sacred. Since it is a human construct, it can differ in any way that

the imagination of humans can. is an institution made up of culturally patterned interaction with culturally postulated superhuman beings; it is an organized system of beliefs, ceremonies, practices, and worship that is centered on one supreme God or the deity value that gives groups of men a solution to the question of ultimate meanings (Bhatt, 2012: 44 & Morris, 2006: 1). Some view religion as a collection of components that assemble to form clusters. Among them is a conviction in they consist of the following: a moral code thought to originate from extraterrestrial origins; belief in the possibility of transcending human suffering; belief in God, gods, or "spiritual beings" with whom humans can have spiritual contact; and ritual solving humans and the extraterrestrial (Saler, 1993; 219).

2.3. Branch of Religion

In general, the anthropologists categorized religion into two. These are the world or global religions and the religions of pre-literate or traditional societies. World religions are those concerned with the interpretation of sacred texts and the spreading of faith to others. These include Christianity, Islam, Buddhism, Hinduism, Judaism, Confucianism, and Shintoism, Baha'I, Jainism (Indian), Spiritism, Sikhism, Yoruba, Juche, Cao Dai, Neo-Paganism, Tenrikyo, Unitarian-Universalism, Rastafarianism, Zoroastrianism, Scientology among others. The religions of traditional societies are mainly concerned with the pragmatic (practical) benefits to gain from the correct performance of rituals or observance of the correct taboos. They are less worried with the finer points of theology or personal salvation (Kottak, 1994).

2.4. Christianity

Christianity is a monotheistic religion that emphasizes Jesus' position as savior and is founded on the teachings of Jesus as they are contained in the New Testament and the Old Testament (Felix, J. 2007: 12). The forte Greek word Christos, which itself derives from the verb choir, is where the name Christianity actually originates. Its connotation is identical to that of "Messiah," which comes from the Hebrew word Mashiah. About 300 miles north of Jerusalem, in the Greek-speaking city of Antioch in ancient Syria, those who followed Jesus were first referred to as "Christians" in the year 35 or 40 A.D. (Ibid: 29). The earliest Christians are regarded as Jewish Christians as early Christianity was a Jewish cult that broke away from Judaism over 2,000 years ago (Brian, 2006: 158).

Christians believe that Jesus is more than just a prophet because he is special in that he is God incarnate that is, he is God as opposed to Judaism and Islam (Ibid: 43). It is thought to be the most widespread religion in the world and is practiced in many parts of the globe (Shaw, 1996: 10). With around 2.2 billion adherents globally, it is the most popular religion in the world and continues to have a significant impact in Western Europe and North America. Since the sixteenth century, Christianity has been strongly pushed by missionaries and has expanded over most of what is currently referred to as the "developing" globe (Anna, 2006: 3). The early adopters of Christian doctrine were simply referred to as Christians; they were neither referred to as Protestants nor Roman Catholics.

The Christians, or followers of Christ, continued to build their religion exclusively on the Bible during the first three centuries. Nonetheless, the theology of the Fathers' writings and canons, as well as the decisions made at the three ecumenical councils Nicea in 325 AD, Constantinople in 381 AD, and Ephesus the Chalcedon in 431 AD represent an invaluable basis and embodiment of the faith. Thus, over time, the Eastern Orthodox, Roman Catholic, Eastern Oriental, and around the world, protestant denominations were founded (Attia, 2011: 11).

Despite the ruling of the Council of Chalcedon in 431 AD, it is clear that the Catholic Church's unity is being further shattered, endangering the Empire and signaling the beginning of Christianity's first split. Ritual and doctrinal divisions among Christians were born out of this Council (Moore, 2006: 200). Consequently, the Roman Catholic patriarchy in Christianity came to an end in the eleventh century due to a combination of cultural, political, and religious differences as well as the legacy of the Roman Empire and the split of its territory. Consequently, the subsequent Great Schism split Christianity along ecclesiological, cultural, linguistic, and theological lines, with the West representing the Western Roman churches and the East representing the Eastern Oriental and Eastern Orthodox churches (Ferguson, 1998:8). Later in 1517, the Protestant components split out from the Roman Catholic ones (Attia 2011), p. 21.

2.5. Roman Catholic Church

The Greek word from which the word Catholic is derived means "universal." It is impossible to pinpoint a precise day for the founding of the Roman Catholic Church without naming a particular person. However, it is the universal church of God, the outcome of a broad deviation

from the New Testament's divine pattern of worship, organization, doctrine, and work supplied by Jesus through the apostles (Taylor, 1999: 8). A few years following the final apostle's passing, the Roman Catholic Church underwent a gradual but steady shift that resulted in the long-term introduction of human doctrine (Ibid. :19).

Regardless of their affiliation, all followers of the Roman Catholic Church who accept Christ as their Savior are actually members of the Christian Catholic Church. After all, the Roman Catholic Church is a local church that is exclusive to those who submit to the pope's authority. Its headquarters are located in Rome, Italy (Anna, 2006: 5). The central governing body of the church is the Diocese of Rome, also referred to as the Holy See. Vatican City, a tiny autonomous city-state enclave inside Rome, the capital of Italy, is home to the Roman Curia, the administrative body of the Holy See, with the pope serving as its head of state.

The Roman Catholic Church is an institution whose continued existence is independent of structures, rituals, cathedrals, churches, vestments, organs, or any other human act or favor. It has frequently persevered even after all of these things have taken from it. This is the global church of the Nicene and Apostles Creeds. The only truly universal church is this one. Its members can be found wherever the gospel is accepted and believed in the world (Felix, 2007:16). The Eastern Orthodox Church, sometimes called Eastern Orthodoxy, Orthodox Christianity, or the Orthodox Church, is a sect of Christianity with origins in the early Church, specifically in the Greek-speaking eastern branch of the Emperor of Rome (Negrut, 1998: 1). The Constantinople, Antiochian, Jerusalem, Russian, Romanian, Serbian, Greek, Cypriot, Georgian, Polish, Bulgarian, Albanian, and Macedonian Churches are all considered to be Eastern Orthodox churches (Attia, 2011: 16).

The Chalcedon Ecumenical Council's ruling in 451 AD regarding the divine and human aspects of Christ was recognized by the Eastern Orthodox Churches, which resulted in the breakup of ecclesiastical communion with the Oriental Orthodox Churches in the fifth century. Their highly iconographic and liturgical (16) worship is fundamental to the life, doctrine, and practice of the Church. It is said that their representations, which include Jesus, the Virgin Mary, biblical events, or saints, evoke a feeling of God's presence (Negrut, 1998: 3). The Oriental Orthodox churches are a historical religious movement that includes the churches of Egypt, Syria, Ethiopia,

India, Eritrea, and Armenia (Attia, 2011: 14). Their refusal to recognize the Council of Chalcedon, which took place in AD 451 and dealt with Christ's "Two natures." In other words, the "Hypostatic union" of the divine and human natures in one without mixing, confusing, or changing is revealed by the "One nature of God the Logos Incarnate" (ibid: 16). They therefore prefer to describe these churches as "Non-Chalcedonies Orthodox Churches" (Wahba, 1990: 2).

2.6. Protestantism

The other Christian religions that may be traced back to the Reformation in Germany in 1517 objected and split from the Roman Catholic Church when Luther stated the 39 articles, according to the teachings of the former Catholic priest Martin Luther. This group is commonly referred to as Protestants or Lutherans. According to them, the Bible is the only reliable source for Christian doctrine, practice, and belief (Attia, 2011: 21). Protestants issued statements of faith during the Reformation in the sixteenth century. These statements collectively constitute the Book of Concord and, along with the Bible, serve as the foundation for Lutheran doctrine.

The Augsburg Confession (1530) is the most significant of these. Protestant principles can be summed up as follows: through Christ alone, by grace alone, in faith alone. These publications emphasize these ideas. Common Orders, a Protestant worship style, resembles Anglican liturgy in several aspects (Ibid: 30). As a result of disagreements over theology, philosophy, and religious practice, the Protestant revolutionaries eventually split into numerous denominations. Evangelicals, Seventh Day Adventists, Presbyterians, Methodists, Lutherans, Baptists, Methodists, Episcopalians or Anglicanism, and Pentecostals are a few of the major Protestant denominations (Anna, 2006: 5).

2.7. The impact of Christian missionaries on culture

The concept of cultural practices, Daraaro ceremonies in general, and the impact of Christian religious teachings and practices on indigenous ritual traditions worldwide are explained in this section. This review is significant because it demonstrates how Christian sect practices influenced Gedeo people's cultural ceremonies in a comparable manner.

Indigenous cultural practices and ceremonies might be connected to death and burial, or they can be connected to ancestral myths and rituals for boosting plants, animals, meals, fertility, and generally bringing young people into adulthood. They celebrate with singing and dancing, storytelling, the display of body decoration and ceremonial objects, and they continue to play a significant role in modern indigenous communities (Pavli, 2010; 28–29). They also maintain linkages to the ancestral past in the course of these ceremonies. The stories associated with the ancient creatures are recounted and repeated during these rites (Beckett, 1987; 153). In the case of Africa, Christian religious instruction and practice have a significant cultural impact; protestant Christianity has played a key role in the modernization of African culture.

The primary need for entry into the modern workforce is a western education that includes literacy and proficiency in a European language. During the majority of the colonial era, education was under the control of the Protestant Mission, which aimed to both convert Africans and instill Western values. Protestants opposed established belief systems and encouraged the spread of novel concepts and lifestyles throughout Africa. For example, the influence of beliefs and protestant Christian missionary endeavors on native environments, Europeans thought that Africans, or the black race, were not productive enough to thus, the missionaries put European culture on them, forcing them to generate their own ideals (Okon, 2014).

Omobola claims that the beliefs, values, customs, practices, and social behaviors of the Yoruba people are similar, and this is reflected in the political institutions, local economies, family structures, burial customs, cuisine, numbers, literature, and other related activities that define Yoruba ways of life. But because missionaries are treated inhumanely by churches, those churches have formed their own churches (Omobola, 2014; 5). Furthermore, the teachings and practices of Christianity have had an impact on the traditional beliefs and culture of the Igbo people in eastern Nigeria. While references to other regions of the nation may be made, Christianity is a foreign religion that was brought into Nigeria, whereas the traditional religion is an indigenous faith (Onyeidu, 1999).

Christianity has had a significant, strong, and ongoing impact both positive and negative on African culture overall throughout history. The entire discussion of how African cultures are changing has been viewed as a phenomenon that started when Africans and Europeans first

interacted. Fundamentally, relatively basic, harmonious, and homogenous societies in Africa underwent fast social and cultural transformation in the second half of the nineteenth century due to western influence. These societies became complicated and diversified. The people adhered closely to the customs and religion of their local communities (Chuta, 1992). The foreign religion of Christianity, together with its associated cultural baggage, has been held accountable for the current condition of affairs.

Africans were seduced and apprehended using these culturally loaded teaching and learning methods (education), as well as modernization, globalization, and urbanization (Ozigbo, 1988). Additionally Jack (2007), a person or group inside the community creates or discovers a new concept, thing, or activity; in the case of Christianity, this is a new entity to believe in, a new narrative to tell, a new ritual to do. In the latter case, additional cultural processes including contact, migration, intermarriage, invasion, and conquest are involved when a concept, an item, or a behavior from a different community is brought into the original society. The advent of the new object marks the beginning of change, regardless of the ultimate source of novelty.

Similar to Gahanna, where some traditional chiefs converted to Christianity and other Christian converts started to question certain indigenous beliefs, practices, and values as well as the indigenous authority structure, the effects of religious beliefs, practices, and Christian missionaries' activities on Akan indigenous practice became increasingly evident. Additionally, the indigenous Akan people of Ghana were driven from their traditional way of life by the imported Christian beliefs and values, which were made possible at the time by the influence of western culture (Acuah, 2011; 12).

2.8. Concept of rituals

A series of actions, words, gestures, or objects of veneration make up a ritual. The customs of a group, including a religious community, may dictate rituals Victor Witter Turner, 1973. Formalism, traditionalism, invariance, rule-governance, sacral symbolism, and performance are characteristics of rituals but not their definitions. Catherine Bell, 1997. As many of the rituals we see as anthropologists involve magic and the supernatural (spirits, gods, ancestors, ghosts, etc.), most anthropologists focus on the function of ritual in religion (e.g., Stewart and Strathern 2014).

The costly and ostentatious actions of religious followers can be considered as social rituals. The degree of ritualization and the makeup of cohesive and non-cohesive religious organizations differ, according to study done in 2006 by Levy and Razin. Ritual has been conceptualized in a variety of ways. Experts and scholars, however, differ in their definitions and justifications. Numerous ritual behaviors are essential to the religious, political, and sociocultural activities of many groups, according to studies. Jalata (2017)

According to Sims and Stephens (2011), ritual is a particular type of tradition that is examined as a distinct category of folklore by several folklorists. Repetitive activities, rituals provide a more defined purpose than customs; they are often highly controlled and structured, and they are often used to indicate or declare one's participation in a group. Rituals incorporate many distinct forms of folklore: material folklore, such as food, books, awards, clothes, and costumes; verbal folklore, such as chants, recitations, poetry, or songs; and customary folklore, such as gestures, dances, or motions. Furthermore, according to Myerhoff (1977, cited in Sims and Stephens (2011), rituals are described as performances that are repeated and patterned, usually involving ceremonial symbols and acts.

Nevertheless, Schirch (2005) argues that ritual encompasses a diverse range of behaviors that might be spiritual or secular, conventional or contemporary, formal or informal, shaping or transformative, destructive or helpful. The frame that indicates when the ritual begins and ends is perhaps most important for our understanding of rituals. Eller (2007) suggests that ritual engagement may ultimately be less about information transfer in the usual meaning of the word and more about performance meant to create, maintain, shape, or break relationships, including those with the nonhuman and superhuman. Humans and super humans may interact ritualistically since human interaction is ritualistic in nature. The indigenous local users of Kafecho have played a significant role in the preservation and appropriate management of their forest through their ingrained spirituality and religiosity.

The Kafecho people view prayer as an ongoing conversation with the forest spirit "Qoolloo," discussing their day-to-day concerns and hazards, such as Zegeye 2017. These challenges and efforts placed the kafecho in a more or less permanent state of communication and involvement

with their forest spirit (Ibid). The Gedeo perform a variety of rites at different times and places. Cincca, etc., is an example of one of the ceremonies facii'e to xeero.

2.9. Gondooro ritual and ancestral curse

Gondooro, among the Gedeo, refers to a ritual activity to end enmity between two individuals or groups entered in to homicide conflict, Announcing or concluding something or an event not to happen again. The tradition has complex ritual procedures and powerful symbolic representation of purification of the 'curse' and reconciliation of conflicting individuals or groups. The tradition is performed both as a means of purifying the 'curse' from the guilty and a method of conflict resolution. Through the ritual processes, the guilty and his clans would be reconciled with the member of the family and clan of the offended. The tradition works not only in resolving of interpersonal, but also inter-group conflicts (Asebe, 2007). Still the practice of this tradition declined mainly with the teachings of Protestant Christianity.

They usually send mediator to victim's family not to enter into revenge which would yield another phase of bloodshed and continuity of enmity and bloodshed. During the intentional homicide, an offender does not allowed to meet people; eat and drink together; nobody greets win does not allowed to share anything with that person. According to Desalegn (2019) the *gondooro* ritual is divided in to two. These are *mundo* to mean applied on intentionally committed killings of individuals and *dano* to mean applied in unintentionally committed killings of individual. It is believed that the person is cursed. The offender is called *Mundo*-a bloody and cursed person. The curse of ancestors is believed to be over the person. Greeting him and any communication believed to transfer this curse to the peaceful family.

2.10. Baalle traditional administrative system of Gedeo

The people of Gedeo are one of the long lived people of Ethiopia with its own traditional administrative system. The traditional administrative system is named the *Baallee* the age graded traditional administrative system. Zewudu (1994: 3) as cited in Girum (2011:74) states that Gedeo people had its own social, political and legal systems. This was "*Baallee* system" like neighbours Oromo Gada system administration that divides Gedeo into groups or sets that assume different responsibilities in the society. It has guided religious, social, and economic life of the people for many years. This traditional administrative system serves the community of the

Gedeo provides political, religious as well as institution of conflict resolution through indigenous communication (Tadesse et.al 2008:20).

The *Baallee* tradition, which shapes Gedeo social, cultural, religious, economic, and political functions and expresses their worldview in all aspects of their lives, a ritual ceremony was performed by the *Baallee* leaders on public occasions and during the transfer of *Baallee* leadership. Firstly, like the Orthodox Church, it appears that the Protestant planting has not encouraged the *Baallee* system and its ritual ceremonies which the Gedeo people greatly value and the traditions including blessings from the *Abba Gada*, (*Baallee* Leader) during the various public meetings and significant occasions. Apart from upholding and administrating the *Baallee* laws, the *Abba Gada* in power sometimes conducts rituals for the people well-being such as the fertility of peoples and animals, good harvests and mutual peace.

Abba Gada performs these ritual prayers in which Gedeo politics and religious rituals intersect and overlap one in influencing and the other determining the duty of the other office for the well-being of the community. Such a performance of the *Gedeo Baallee* and religious rituals are considered to be materially and spiritually productive for the people without whom natural disaster may follow.

However, the *Gedeo Baallee* system began to erode during the imperial period due to political pressure from the central government, which considers it as a competitor to governmental power and mainly as a result of the expansion of Protestant Christianity, which rejects any rituals and sacrifices related to the *Baallee* system (Getachew, 2018).

The *Baallee* system is a societal rank in which male Gede'o passes through in their life time. There existed nine ranks, namely, *Qadado*, *Siida*, *Lumaasa*, *Raaba*, *Luba*, *Yuuba*, *Guduro*, *Qululloo* and *Cowwajje*.

Each rank has been a manifestation of the development to take societal, administrative, and religious or any other societal responsibilities. Transformation from one grade to the next takes eight years. It takes one 72 years to evolve the first rank *Qadado* to *Cowwajje*. However, a benchmark to any new born is his father's rank in the *Baallee* system. Because, he bears a grade

younger than his father's during the birth. This is to mean, if the father's grade is *Luba*, the new born the child bears the grade youngest to *Luba*, which is *Qadadoo*.

2.11. Songo traditional institutions

Songo meaning a place by which different cultural rituals and other activities will take place or the traditional court of the Gedeo people take the major role in conflict resolution. It is obvious that, regardless of their origin, religions are sources of ethical and moral values. The indigenous religion of Gedeo is off course a base of ethical and moral values which affected the routine activities of the people and its peaceful co-existence and interaction with its neighbouring peoples. The Gedeo elders claim that, they have gradually developed ethical and moral principles along with their indigenous religion since long times. Under these principles "coveting others property, performing adultery, abusiveness, beating and prejudicing others, murder, etc." These are considered as wrong and unacceptable doings by the community. Anyone who does such unacceptable activities has to be accountable by the Songo (Tsegaye, 2019).

According to yoseph 2019 songo is indigenous institution and well-known public ritual meeting place among the Gedeo. Songo is traditional institution as well as sacred place were social, political and cultural issues were discussed and solved by local elders. It is regarded as holy place respectful to perfume different rituals and cultural ceremony. The veneration of scared songo places were geographical illustrated by the presence of sacred songo trees. These trees were never injured and fell down due to the fear of calamities, ancestral curse and mores of Gedeo community.

In a nutshell, Songo is a political, spiritual and cultural institution (Kippie et al. 2008: 42-47).It serves as a place for prayer, truth-telling, cultural learning, wrestling, entertainment, and administrative rituals. The community elders Songo has additional activities to be performed by the Gedeo community. This includes, it is a place to pray God, a place where only truth will be spoken, a place by which the youngsters learn about different cultural values, a place of practicing wresting plays among the youths of the community, a place of entertainment, is a place where both administrative and traditional ritual activities are practiced. Above all for Gedeos, songo is a place which is believed as holly and information centre. Both negative and

positive information are communicated also protestant Christianity affecting different traditional ritual practices.

Every Thursday people convene at the local court in songo. The people come to the songo with various purposes some people come as witness to attend and hear mediation and arbitration in the court or to the present its cases to the court to seek solution. The mediators are the *hayyi'chcha* forms the council of elders in the songo. According to the council of elders they have been free service to the people. In the songo cases such as dispute over farm land, family dispute, dispute between individuals over payment of loans which was given in the absence of a witness and a number of such cases have been presented to the court and decided by the council of elders. As elders maintain the local court are very effective especially in cases which have been done secretly or done in the absence of a witness (FMGCLS, 2021:16).

Even today, in the presence of modern institution like the police, court and kebele district administrators, the songos have been continued playing its traditional roles of mediation. The songo is open for all to attend cases, dialogues, mediation, witness and decisions passed by the hayyicha (Ibid: 16)

2.12. Factors for the erosion of cultural ritual practices

2.12.1. Globalization

Nsibami (2011) defines globalization as the growth and intensification of interactions between nations and people worldwide, enabled by ongoing technical developments in communication and the blending of cultural norms, systems, and values. The phrase "a process of connecting areas or nations of the world that is aided by information flow (communication)" was added by Kwame. This process allows changes to be made to the socio-cultural, political, and economic structures and systems of individual nations and peoples. It has impacted people's cultural characteristics in a variety of ways. It appears likely that ethnic and cultural variety will eventually vanish and that traditional civilizations would suffer threats (Vesajoki, 2002).

Globalization is the system of interactions between countries involving technological, economic, political, and cultural aspects, according to Diah (2014). The majority of these interactions are

made feasible by advancements in communication, transportation, and infrastructure. As a result, exchanges and integration between various social groups, businesses, and governments from other nations are all part of the process of globalization. It impacts every other facet of our lives profoundly. A multicultural community also gives rise to endangered cultures. Over time, societies shift from being homogenous to heterogeneous, simple to complex, informal to formal, and quickly in between. The new civilization that is forming has new characteristics and dimensions, and among its essential components are endangered cultures and dialects.

According to Aborishade (2002), for example, globalization is the result of western colonialism more especially, American imperialism which aims to impose its hegemony on other oppressed and impoverished governments by the threat of economic, cultural, political, or military force. We are not all the same, even if we are all members of the human race. Disregarding this would be equivalent to demolishing God's own exquisite rainbow, composed of the diverse shades of ethnic variety. But according to Mel (2013), the idea of a global culture is essential to globalization. On the other hand, the idea of a global culture is imaginary or false. We must speak of cultures rather than just one culture if culture is defined as a collective way of living or as a collection of beliefs, styles, attitudes, and symbols.

This is because a collective way of living implies a diversity of modes and ranges. In Gedeo culture, there are rituals for both human and non-human nature. Through the ceremonial actions, these people known as *facci'e* and *qexxala* express thanks for the goods that *Mageno* gives for them and ask *Mageno* to help them with their problems. Their prayers were shown to be a powerful means of ending serious ecological disruptions such as disease, drought, illness, shortages, rain, and other calamities in society. These customs are disappearing in the modern era for a variety of reasons, including globalization.

2.12.2. Modernization

According to the explanation given at study, [com/academy/lesson/modernization-theory-definition](https://www.com/academy/lesson/modernization-theory-definition), “modernization” is a policy that attempts to describe the modernization process that a country goes through as it transformations from a traditional civilization to a modern one. Man is believed to be the product of culture, history and society. Even while modernity is essential for enhancing human existence, it will be crucial for eastern countries to preserve their traditional

cultures as well. Traditional civilizations don't have to embrace modernization or reject it. They can coexist with it. Many modernization theorists at the time, including (Rothow 1960), claimed that societies would follow a similar path as they changed from traditional cultures to modern societies.

In the same way, modernization is the process of moving from a traditional, rural, agrarian society to a secular, urban, industrial society in sociology (www.geschichte-be.de). Green 2008, modernization is the process that allows traditional societies to change in to modern ones. Modernity is associated with the rise of capitalism and industrialization, the creation of nation states, the widening of regional inequities within the global system, as well as other concepts (Powell, 2014:3). According to Baker & Inglehart 2000, modernization was commonly seen as a uniquely western process that non-western countries could only emulate inasmuch as they gave up their traditional traditions and accepted "better" western ways that were both technologically and ethically however, non-western countries unexpectedly outperformed their western counterpart in important areas of modernization over the second half of the century.

According to Dewo 2009, tradition and modernity are frequently at odds in framework of western viewpoints. The phrase "modernity" is weighted with positive connotations, whereas the word "tradition" is frequently associated with negative connotations. Tradition is perceived as lacking these positive traits, while modernity is considered good, safe, humane and rational. However, it's possible that this is untrue. We shouldn't let modernity lead us to believe that western culture is superior to our own and that everything in our tradition is out-dated and dangerous. Tradition should not prevent us from seeing the benefits of modernity.

Claims that within the context of western ideas, tradition and modernity are frequently in opposition while the word "tradition" is typically connected with negative connotations, the phrase "modernity" is weighted with positive meanings.

Modernity is viewed as good, safe, humane, and reasonable, while tradition is perceived to lack these positive qualities. It's possible that this is false, though. Modernity shouldn't persuade us that western culture is superior to our own and that everything associated with our traditions is dangerously out-of-date (Ibid).

Indigenous Ethiopia, including Gedeo in general particular, pray to *Mageno* for a variety of reasons, including prayer for rain during delays or dry seasons, prayer for assistance in reverting badly needed for food and replacing it with good food, prayer for *Magenos* intervention when there is an epidemic disease and soon. If serious challenges such as war, a lack of rain, pandemic disease and cold, famine, or other challenges occur in their lives, they come together and pray to *Mageno* in order to seek sustainable peace and stability, fertility, productivity, social welfare and soon through traditional praying practices *fachi'e*, and *qetala* rituals. Today, the aforementioned indigenous cultural ritual practices are under threat due to modernity's opposition to traditional ways of life, including rituals.

2.12.3. Westernization

The civilizations of African people have suffered greatly under the impact of western culture. The verb "westernize," which refers to the act of spreading concepts or lifestyles typical of Western Europe and North America to other countries, is the root of the word "westernism." Thus, the phrase "western culture" implies the knowledge, beliefs, morals, and way of life of the western world. In actuality, it's been the cause of a number of cultural shifts. Vasudev (1986) conducted research on the impact of foreign films on cultural values based on the Indian experience. The study found that excessive exposure to western films in India resulted in unequal opportunities for cultural exchange. This effectively means that Western culture is reflected in Indian cinema more than Indian culture. Thus it is natural that Indians will practice it. Consequently, he came to the conclusion that Indian audiences' thoughts and imaginations were overtaken by western films, to the detriment of their own aspirations, values, sensitivities, and ambitions. As a result, those factors led to the effect of western lifestyles on ideas, attitudes, and behaviors.

Similarly, Okon (2016) observes that cultural shifts have made political environments in African nations worse. As a result, contemporary African politicians no longer see themselves as duly elected representatives of their constituents; instead, they bulldoze and kill their way up to positions of power. They show a deviation from and a rejection of moral principles, most notably the sanctity of human life. For example, Alloy (2003) states that there is no denying the reality

that traditional religions have experienced a great deal of modernization. The native or traditional drums that give the people's music such substance and meaning have essentially been supplanted by band setups and English tunes. Africans should return to their origins and bring back the locally made drums and melodies that characterize their unique way of worship.

The western style of worship has gradually turned African worshipers into towering, iroko trees in the place of worship, although African acrobatic dance is far more intricate. Sibani (2018): 67. "Children and youths are generally vital segments of society who could be instrumental in promoting African culture," as Bello and Adesemoye (2012) argue. Unfortunately, exposure to western films has had a detrimental impact on the mindset and way of life of teenagers in African civilizations, so much so that instead of supporting African traditions, these youths have hardened themselves into acolytes and advocates of western culture. Furthermore, communication barriers are a product of cultural shift and a means of concept interpretation and transmission across individuals or groups, according to Venkatesh (2012).

As an example, Since English is now spoken by a big percentage of Nigerians instead of their original tongue, communication might be challenging for elderly and females, certain rural residents, and young people who have moved to urban areas. As native African societies continue to do this, most communities will be suffering a proportionate loss of their traditional culture. African parents must teach their children while they are assimilating to avoid the indigenous tongue being completely supplanted by Western languages.

In general, Ethiopia has an exceptionally rich and varied intangible heritage. Questions concerning the propriety of some traditional cultures, clothing styles, marriage, plays, feedings, funerals, and the indigenous justice system have been raised as a result of these globalization realities (MDG-F, 2013).

2.12.4. Diffusion

According to diffusionists, diverse culture complexes emerge throughout time in various locations and eventually spread to other locations, mostly as a result of migration. Thus, they asserted that culture has developed over time not as a result of evolution but rather as a result of cultural transmission brought about by migration and intellectual contact. According to Diah (2014), diffusion describes the transfer of concepts, beliefs, etc. from one culture to another. As

the 20th century got underway, diffusion, which emphasizes that features and institution can spread between groups through contact and interaction, emerged as an alternative to evolution as a basis for understanding cultural diversity and change.

Diffusion, in the context of anthropology, refers to the transfer of intangible or physical cultural elements from one community to another. According to diffusionists, since human are by nature uninventive, cultural features spread from their origin to other through the process of diffusion (Siferaw, 2018:304). According to Franz Boas (1858-1942), each cultural group had its own unique history, which was essentially made up of the social group's peculiar internal growth and external influences. These unique aspects of each culture's past have to be noted, documented, and described by anthropologists.

2.13. Theoretical framework of rituals

Theories refer to as ritual, is at the heart of all social dynamics. Rituals generate group emotions that are linked to symbols, forming the basis for beliefs, thinking, morality, and culture. People use the capacity for thought, beliefs and strategy to create emotion-generating interactions in the future. This cycle, interaction; emotion→ symbols→ interaction, forms patterns of interaction over time. These patterns are the most basic structural force that organizes society. Ritual is action as a social process, attaching the individual to society by the means of symbolic actions of believers toward their gods (Durkheim, 1915, Erika, 2019, P: 135).

According to Emile, D 1915 Elementary Forms of the Religious Life that ritual was a representation of social structure to a society. Turner 1969 described the three phases as “separation,” “liminality,” and “reaggregation.” During separation, the participants would depart from their roles and duties of daily life and enter the space and time of ritual action, which is different from the ordinary. During liminality, social rules, hierarchies, and norms (“structure”) are turned upside down or made ambiguous (“antistructure”). New types of answer to the problem concerned the social functions of rituals as means to increase social cohesion in religious group. He emphasized how rituals function to sanction the obligations of the group, that rituals exert social force because they refer to supernatural agents and bind communities together in common attitudes (Victor turner 1969; 4-10).

Moreover, the rituals are not so much about gods as they are about humans: “ in fact if religious ceremonies have any importance, it is because they set the collectivist in motion-groups gather to celebrate them” (Durkheim 2001:258). An earlier anthropology would have dissolved the difference between such visions by simply ignoring the content of the cosmological claims. Ritual, according to Radcliffe-Brown, simply functions to create social cohesion. The same function in both the early Chinese and Judaic traditions. Some theorists like xunzi who understood what ritual was really about:

There is no doubt that in china, as elsewhere, it was thought that many or all of the religious Rites were efficacious in the sense of averting evils and bringing blessings. It was believed that the seasons would not follow one another in due order unless the emperor, the son of Heaven performed the established rite at the appropriate times. Even under the republic a reluctant magistrate of a shien may be compelled by public opinion to taken the leading party in a ceremony to bring rain. But there developed among the scholars an attitude which might perhaps be called rationalistic or agnostic. For the most part the question of the efficacy of Rites was not considered. What was thought important was the social function of the rites, i.e. their effects in producing and maintaining an orderly human society Radcliffe-Brown Religion and society, ’’ (Adam Bet, al 2008:158).

Radcliffe-Brown continues

The view taken by this school of ancient philosopher (the Confucians) was that Religious rites have important social functions which are independent of any beliefs that may be held as to the efficacy of the rites. The rites gave regulated expression certain human feelings and sentiments and so kept these sentiments alive and active- In turn it was these sentiments which, by their control of or influence on the conduct of individuals, made possible the existence and continuance of an orderly social life. In this classic formulation, xunzi, like modern social scientists but unlike the practitioners they understood that ritual is a human construct to maintain social cohesion (Ibid160).

Durkheim (1965) argued that religion is composed of beliefs and rites: beliefs consist of representations of the sacred; rites are determined modes of action that can be characterized only

in terms of the representations of the sacred that are their object, “ Between these two classes of facts, ” he wrote ‘there is all the difference which separate thought from action’’. According to Bell, Catherine in 1992 ritual as performance entails giving priority to the specificity, the concreteness, and the embodied enactment fourth two of ritual activity. And the study of ritual as practice recognises that rather than merely expressing authority, rituals actively inscribe and construct power relationships.

According to Herb Schiller (1973), the ritual theory employed the theory of cultural imperialism. The theory focuses mainly on the cultural aspects of imperialism, which suggests that ideas, worldviews, and culture of the more powerful nation, in this case the western nations, dominate the media around the world through the tool of globalization, which has a great influence on the nation of the third world. In addition to cultural imperialism’s attempts to understand how a civilization works, anthropologists are still very interested in the traditional knowledge, despite the fact it conflicts with western science. Moreover, the term imperialism frequently refers to actions taken by a social entity to establish and uphold unequal relationships between social groups. This includes the use of language, customs, rituals, political and economic systems, and ways of life.

Accordingly, it frequently implements its policies through violence, and the system frequently contributes to the justification of conquest. It can also occur when a group of people are forcibly forced to adopt a certain culture or when an individual voluntarily and gradually adopts a different culture. As they go, traditional cultures are losing a lot of their knowledge (Nazarea 1998, 1999). On the other hand, the idea of culture imperialism first surfaced in the 1960s, and academics started to really discuss it in the 1970s. Cultural imperialism, in refers to the invasion of a local culture by a foreign culture with the goal of elevating that culture above the native one. According to (Laird 2002), the problem of how native knowledge is in jeopardy has been addressed.

Many people think that doing so will just help to maintain the colonial practices of the west and further exploit indigenous peoples. It also asserts that western nations control the majority of global media, which negatively affects third world cultures by forcing western values on them

and obliterating their indigenous traditions (Herb Schiller, 1973). As soon as European missionaries with their religion arrived, they also affected the indigenous people's culture and way of life (Mahlet, 2006). Mahlet illustrates in his books the detrimental effects of 'colonial Education' on cultural identity and personal identity.

Similarly, asserts that developed countries impose their culture on Africa as party the globalization process (Ezema 2010). As a result, the western powers were able to penetrate the indigenous traditions of the African people thanks to globalization and the development of information different technology. But the west counters that "globalization is likely to abolish not only cultural barriers but many of the negative characteristics of culture." Culture change has exacerbated the political climate in African nations, and as a result, contemporary African politicians no longer view themselves as duly elected representatives of their constituents (Okon 2016). Nowadays, people bulldoze, fight, and kill their way into positions of power.

This shows a break with and rejection of ideals, especially the sanctity of human life. Whereas the policies and strategy of cultural imperialism are widely noted in Ethiopia, most youths' living styles, including how they dress, communicate, engage in ceremonial ceremonies, dance, and eat, as well as their beliefs, differ greatly from those of western nations. As a result of exposure to these western culture objects, the kids end up detesting their own native culture. Getahun (2019) also highlights the detrimental effects of globalization on Ethiopian traditional traditions. There are few aspiring scholars who use their writing to advocate for the preservation of native customs and culture in Ethiopia. Ethiopia is unquestionably one of the world's most powerful nations that refuse to submit to the brutal policies of colonialism. Neo-colonialism has made it more challenging than ever before to protect and pass along to the next generation our cultural treasure (Hailu, 2012:36).

Similarly, cultural imperialism is acting and implementing itself on indigenous culture, particularly ritual practices, for the Gedeo community in general and people in particular. The consequence of cultural imperialism is the continued survival of the cultures as westernized cultures, views, and ideas are imposed, destroying native indigenous cultures by including ritual practices in the study area. In this case, the teenage and youth generation disrespect their

indigenous ritual practices and are considered a backward and time-old faction. Since newcomers who will take responsibility and represent the study area are familiar with initiating and imitating, they will accept westernization, religion, globalization, and modernization as the best cultures for them. As a result, the mentioned factors were imposing on indigenous cultural ritual practices, which lead to cultural imperialism.

2.14 Religion theory

According to (Durkheim 1921), people tend to separate religious symbols, objects, and rituals, which are sacred, from the daily symbols, objects, and routines of existence referred to as the profane. Sacred objects are often believed to have divine properties that separate them from profane objects. Even in more-advanced cultures, people still view sacred objects with a sense of reverence and awe, even if they do not believe that the objects have some special power. Durkheim also argued that religion never concerns only belief, but also encompasses regular rituals and ceremonies on the part of a group of believers, who then develop and strengthen a sense of group solidarity. Rituals are necessary to bind together the members of a religious group, and they allow individuals to escape from the mundane aspects of daily life into higher realms of experience.

Sacred rituals and ceremonies are especially important for marking occasions such as births, marriages, times of crisis, and deaths. Theory of religion exemplifies how functionalists examine sociological phenomena. According to Durkheim, people see religion as contributing to the health and continuation of society in general. Thus, religion functions to bind society's members by prompting them to affirm their common values and beliefs on a regular basis. Religion's influence would decrease as society modernizes and Gedeo indigenous ritual practice in general. He believed that scientific thinking would likely replace religious thinking, with people giving only minimal attention to rituals and ceremonies. He also considered the concept of "God" to be on the verge of extinction. Instead, he envisioned society as promoting civil religion, in which, for example, civic celebrations, parades, and patriotism take the place of church services.

If traditional religion were to continue, however, he believed it would do so only as a means to preserve social cohesion and religious rituals are behaviors or practices that are either required or

expected of the members of a particular group, such as baptism, bar mitzvah, First Communion, or confession of sins (Barkan and Greenwood 2003). Religious symbolism is the use of symbols, including archetypes, acts, artwork, events, or natural phenomena, by a religion. Religions view religious texts, rituals, and works of art as symbols of compelling ideas or ideals. Symbols help create a resonant mythos expressing the moral values of the society or the teachings of the religion, foster. There are a lot of religious symbolism base on different religions Islamic symbolism, Christian Symbolism and Hindu Symbolism etc.

Malinowski argues that religious rituals provided a way to reduce or control anxiety when anticipating these conditions. The use of ritual to reduce anxiety has been documented in many other settings. According to George, 1971 documented forms of “baseball magic” among professional athletes. Baseball players, for instance, have rituals related to how they, dress and even drive to the ballpark, rituals they believed contributed to good luck.

The most easily observed elements of any religious belief system are rituals. Victor Turner (1972) defined ritual as “a stereotyped sequence of activities performed in a sequestered place, and designed to influence preternatural entities or forces on behalf of the actors’ goals and interests Victor Turner (1972).” Rituals have a concrete purpose or goal, such as a wedding ritual that results in a religiously sanctioned union between people, but rituals are also symbolic. The objects and activities involved in rituals “stand in for” or mean more than what they actually are. In a wedding ceremony in the United States, the white colour of the wedding dress is a traditional symbol of purity. Anthropological focuses on identifying and interpreting religious rituals in a wide variety of communities. Although the details of these practices differ in various cultural settings, it is possible to categorize them into types based on their goals.

One type of ritual is a rite of passage, a ceremony designed to transition individuals between life stages Arnold Van Gennep (1960). A second type of ritual is a rite of intensification, actions designed to bring a community together, often following a period of crisis Eliot D, et, al (1953). Revitalization rituals, which also often follow periods of crisis in a community, are ambitious attempts to resolve serious problems, such as war, famine, or poverty through a spiritual or supernatural intervention Anthony F.C. (1956).

CHAPTER THREE

3. RESEARCH METHODOLOGY

3.1. DESCRIPTION OF THE STUDY AREA

3.2. Geographical Location and Agro-ecological Zones

Today, the Gedeo people mainly live in the Gedeo Administrative zone in the southern Ethiopia region. The zone shares boundaries with the Oromia regional state in the East, West and South, and Sidama zone in the North. The territory of Gedeo is a plateau with an elevation ranging from 1500m to 1300m. The annual average rainfall ranges between 1400mm and 1700mm. The annual average temperature in Gedeo ranges from 17⁰C to 22.4⁰c (Tadesse 2002:22). Except for some areas that fall under lowland most of Gedeo land falls under the highland or temperate zone. The absolute location of the area lies between 5°53'0''- 6°26'0'' North latitude and 38°10'0''- 38°26'30'' East longitude. In those areas, the Gedeo's inhabitants the capital town is Dilla 369 km Addis Ababa, respectively. The town is situated on the main Addis Ababa-Nairobi international road. The total area of the zone is 134,708 hectares.

According to Tesfatsion (2021:131), there exist three significant customs pertaining to Gedeo's genesis. According to one of these, the ancestors of Gedeo originated in Harsu, which is now in the Oromia national regional state. From there, they crossed the Hawatan River and lived in Haro Wolabu, a village that is presently located in Bule woreda in the Gedeo zone. The Murga-Gosallo indigenous tribe is the Gedeo people's second source of origin (Ibid). According to the third traditional, a man with three sons formerly lived, and he connected the Gedeo people to the Borena and Guji people.

The first was Daraso, the father of the Gedeo people of today; the second was Boru, the father of the Borena people of today; and the third was Gujo, the father of the Guji community (Ibid). It is said that Daraso had two wives and seven sons. The seven Gedeo tribes derived from these. These are Hanoma, Doba'a, Gorgorsha, Darashsha, Henbaa, and Logodaa. The two classes or "houses" that these are divided into are shoole baxxee (the junior), to which the final four belong, and sasebaxxee (the senior), to which the first three belong. There are 10 sub-tribes in the sase baxxee, while there are around twenty-five in the shoole baxxe. It is banned to get married inside the same sub-tribe (Tadesse 2002:25).

The Gedeo resided in a federation known as "three roga" or sase rogo before being conquered by the Ethiopian Empire in the 1890s. These roga are highland (Bubo), which includes the northeast or highland part, midland (Dhiibata), which is the southern part, and lowland (Riiqata), which is the northern part. Located in the Gedeo zone, Kochere is surrounded by Yirgachefe to the north, the Galena Oromia region to the southwest, and Gedeb to the east. It is located 420 kilometers from Addis Ababa, the capital. In Woreda, the average annual temperature is between 13 and 24 oC, and the average annual rainfall is between 760 and 1500 mm. There are roughly 230, 276 people living in the Woreda overall (Solmon 2011:21).

Gedeb is one of the woredas in the Gedeo zone, Gedeb is bordered on the south by kercha Oromia regional state, on the west by the galena Oromia region, on the north-east, Kochore woreda and on the north-west by Yirgachefe. The area of the woreda is estimated to be 30,909 hectare. The altitude of Gedeb ranges from 1950m up to 2650m, the annual rain fall ranges from 1290-1800mm, and the temperature ranges from 16-21 (Melkamu 2016:28).The population of Gedeb woreda is estimated to be 155,397 (Ibid).

Dilla zuriya is one of the woredas in the Gedeo zone, Dilla zuria is bordered on the southwest by wonago, on the west by the Oromia regional state abaya, on the north by the Dilla town, and on the southeast by Bule woreda. As the central statistics agency census of 2007 the total population of the Dilla Zuria Woreda was 122775 of which, 61629 are males and 61146 are females. The woreda area coverage is 122skm or 12044hr. According to annual statistical of Gedeo Zone 2007 EC the mean annual temperature ranges of the woreda is in between 14.3°C to 21.3°C. Woredas has 1201-1800mm annual rainfall (Eyasu 2018:2). The Zone has three ecological zones such as: highland or Dega (28 per cent), midland or Woina-Dega (71.50 per cent), and lowland or Kola (0.50 per cent). (Girum 2014:72).

The following map represents the geographical location of the Gedeo people

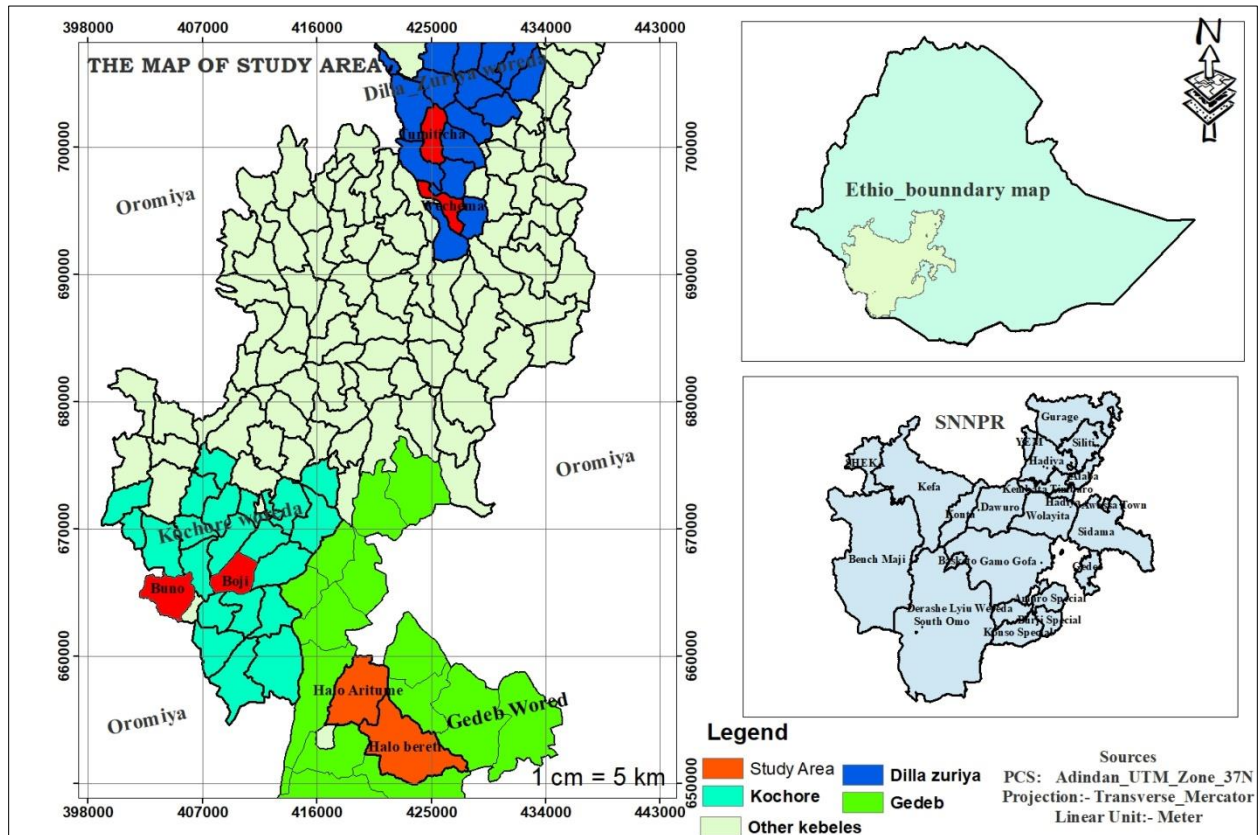


Figure 1: The location map of the Gedeo zone.

3.3. Language and Population

First position goes to the language of traditional tales, which explain the Gedeo's ancient beginnings. The Ethio-Cushitic language family includes the Gede'uffa language. The two language families that make up the Eastern Cushitic language family—the lowland and the highland Cushitic languages have a broad geographic spread. The highland Cushitic group, which includes Sidama, Burji, Hadiya, and Kambata in addition to Gedeo, has many cultural and social affinities with these groups. Linguists concur, nevertheless, that a language's identity is unaffected by the fact that it has word overlap with another language. A nation's history and language are closely related.

There will be a history of human behavior as the existence of a language indicates that there are individuals who speak it. For this reason, according to Tadesse et al. (2008), a nation possessing a language has a history. The concept of the history of the people who speak the language is

contained in every word. The Gede'uffa word Baaboo, which means infancy, youth, patience, and hope, helps to clarify this. Gedeos, who cultivate perennial plants, frequently use this term to refer to Enset plants, which can live anywhere from a year to a hundred years (Ibid).

One of the highland eastern Ethio-Cushitic family languages spoken in the region and across the nation in general in the locations where the Gedeos settled is called Gede'uffa. Being a part of the highland Eastern Cushitic linguistic complex, McClellan (1988:28) cites that the Gedeo speak Gede'uffa, Gede'inke affo (Gedeo language), which is most closely related to the languages of Burji, Hadiya, Sidama, and Kambata, with whom they share many cultural and social similarities. According to Ethiopia's 2007 Census, this Zone has a total population of 847,434, with 424,742 males (50.1%) and 422,692 women (49.9%); it occupies an area of 1,210.89 square kilometers. The population density of Gedeo is 699.84 people per km. There are 847,434 people living in the zone, of which 107,79360.48, or 12.72%, are urban and 739,64039.52, or 87.28%, are rural. There were 172,782 housing units and 179,677 households altogether in Zone, with an average of 4.72 people per household.

3.4. Economy and livelihood of Gedeo

The Gedeo people mostly rely on farming for their subsistence. The most significant cash crop globally is coffee, which is known as Yirgacheffe Coffee (FMPGCL, 2021). False bananas, or ensete, are one of the two main agricultural products produced by the Gedeo people. The zone's varied climate makes it suitable for a range of agricultural pursuits. Agriculture with a mixed farming system at the subsistence level, producing both crops and livestock, is the zone's primary economic activity. The sale of crops is the study area's primary source of revenue. Coffee, enset (false banana), maize, barely, and other pulses like beans and peas are the main crops farmed in the region (Gedeo zone AGP Bureau 2007).

Like barley, coffee is a food crop for the Gedeo, and when combined with honey, it is transformed and consumed. Highland coffee has long been a staple for long-distance travelers. It is a Gedeo custom to provide coffee with morning, and every family produces and consumes coffee at least once a day. The Gedeo family welcomes guests with a cup of coffee right away. Families were found to consume up to four loaves and four cups of coffee each day. Gedeo uses

14, 6560 tons, or 140% of their yearly coffee production, for drinking, according to a report by the Department of Agriculture, Coffee and Tea Development (Tadesse et al., 2008).

Being invited to a coffee ceremony is a symbol of friendship and respect in the community, as coffee ceremonies are regarded the most significant social gatherings in the area. Attendees at the first wedding request ceremony that Coffee culture (Daraaro) accepted were regarded as honored guests at a sacred event. Coffee was closely associated with marriage; during the first week of the marriage, the woman gets up early to make coffee for her husband's family, signifying her respect for his family and the beginning of their marriage (Zinabu et al., 2017:8). According to the Gedeo family, everything in their lives from conception to death is a gift from God, and everything in their community is valuable. This is where the woman is credited with sparking the Gedeo people's civilization.

This Enset is the source of many of the Gedeo's life ideals, known as Baalle or Gada. The Enset is appropriate for the wet mountain regions of the Gedeos because it retains dirt in its roots to lessen soil erosion brought on by precipitation and because it absorbs rainfall in its body and uses it during dry months. The same people who call us guards around us originate from this. Enset as their livelihood, the Gedeo have no area of their lives that is unrelated to enset, from birth to death (p177).

3.5. Religion

The Gedeo believe in *Mageno*, the one and only one Supreme Being. They also believe that *Mageno* manifests himself in his works of creation. Therefore, the Gedeo have high respect for nature in general. The Gedeo recognize the role of the intermediaries between *Mageno* and man. These are the elderly men and women. The Gedeo believe in life after death. Ancestral spirits are regarded as the legitimate intermediaries between *Mageno* and the people (Tadesse 2002:27). There are few people among the Gedeo who are regarded as saints (*Wabeeko*). These are believed to be able to predict future events. People troubled about their relationship with *Magano* consult the *wabeeko* who give advice on these matters. There are certain places, such as riversides, hillsides, or large trees, where individuals present their petitions to *Magano*. The Gedeo often present their petitions together with *xeero*, offerings presented to *Magano* (Ibid).

A piece of food and/or a mouthful of honey sprayed over the area comprise the *xeero*. In doing so, the Gedeo always refer to the *Mageno* who created these beings (rivers, hills or trees). The faith has been rendering not only spiritual service but also providing multifaceted social activities as well. One of its social services is protection and preservation of forests and natural environment (FMPGCL 2021:10). The totally religious population of Gedeo protestant, with 43.24% of the population reporting answers in that category, while 24.57% observed traditional religions, 22.1% practiced Ethiopia orthodox, and 2.84% embraced catholic and Muslim 2.77%. The Gedeo zone is one of the densely populated areas in the southern region, hosting a large number of populations (CSA, 2007).

3.6. Background of the informants

This investigation is concentrated on three woreda of Gedeo zone; Kochore, Gedeb, and Dilla Zuriya woreda that were examined the indigenous ritual practices and values among Gedeo. The ritual practice of ceremonial traditions such as *facii'e*, *cincca*, *bitaa bira gooloo*, *huluqqa* and *gondooro* that the peoples of Gedeo had been historically practice were the main issues raised on the study. Despite the fact, the peoples of Gedeo have been spoken of their traditional ways of life by using terms like *facii'e*, *cincca*, *bitaa bira goolo*, *huluqqa*, *qeexala*, *gondooro* and *Daraaro*. Later, there are many cultural indications and expressions of communities that are currently in the ways of loss within these rural districts that is ways the researcher close to them.

In order to solve the problems in the study areas, the respondents raised points are the most important. To achieve the roles, the selected individuals and groups numbered thirty two (32) were vigilance participated and interviewed. The information they provided was cross-checked to ensure that it was truth. Among above mentioned thirty two participants, three (3) were experts of culture and tourism office while twenty four (2) were elders in various Gada position and religious leaders who participated through informal conversation, key interviews and focus group discussions and five (5) peoples were considered as community elders participated as key informants.

3.7. Research Methodology and methods

Methodology is the general principle that will guide the research (Cathrine, 2002: 14). It is the overall approach to studying one's own topic and includes issues one's need to think about the constraints, dilemmas, and ethical choices within one's research (Ibid). Therefore, methodological part of this study is contained the discussion how the whole research was conducted on the influence of Christianity on the indigenous ritual practices, among the Gedeo people.

3.8 Research Approach

The issue of this study was analyzed using qualitative research methodologies in order to gain a deeper understanding. A qualitative study helps the researcher perform a thorough examination of data collected from a limited number of respondents through the use of participant observation, important informal interviews, focus group discussions, and document analysis (Creswell, 2009). The researcher employed this methodology in order to get insight into how society interprets the disappearance of Gedeo rituals using focus groups, key informant interviews, and non-observation.

3.9 Research design

A research design is also an investigational plan, structure, and strategy created to find solution to a research issue or problem (Ranjit, 2011:95). This study was conducted by ethnography as a research design since it is an empirical and theoretical method derived from anthropology that aims to provide a comprehensive, in-depth description and study of cultures based on extensive fieldwork. Moreover, the researcher decided to use an ethnographic research design because it represent and places more emphasis on indigenous culture and provides answers to the research questions. Regarding to this, data would be employed from three woreda in the Gedeo zone namely; Kochore, Gedeb and Dilla Zuria woreda based on a qualitative research approach and an ethnographic research design.

The reason why the researcher used these above woreda among eight woreda and four administration towns of the Gedeo zone is the places were the loss of previous indigenous ritual practices such as *facii'e*, *gooloo*, *bitaa bira*, *cincca*, *huluqqa* and *gondooro*. As a result, the

researcher would employ observation, key informant interviews, focus group discussion and document reviews to achieve this study.

3.10. Methods of Data Collection

Data collection is one of the most important variables, which attribute to obtaining relevant information effectively. Data collection in qualitative research require much time, labor, knowledge, skill and finance. Natasha, M (2005) being cautions of these and the related factors, I was plan accordingly the following activity to complete my work. Primarily in order to make my data reliable, I collected the previous year's celebration video photography's, on concerning my topic from archive of zonal and woreda cultural office. This was helped me the data valid during my data analysis. In the next step, researcher established good report with selected key informants to increase my confidentiality and making the surrounding favorable for the interview. After confirming this, as a native speaker of Gede'uffa, the researcher conducted semi-structured and unstructured interview with informants in the Gedeo or Gede'uffa language.

3.10.1. Primary data

The primary source of data was collected through in-depth interview, focus group discussions (FGD), and non-participant observations. The primary source of data was collected through observation, in-depth interview, key informant interview and focus group discussion (FGD).

3.10.1.2 Observation

The study will be conducted with participant and non-participant observations. The researcher used this method, because this method is necessary to observe the activities of the participants and collect data without participation. In addition, it is used to understand a phenomenon by entering into a society or social system, separated from the activities that are observed. The researcher uses this data collection technique by going to different songs and taking notes while solving the different issues and questions presented to Hayyichcha and Abba Gada during the different Daraaro honor festival ceremonies. As a non-participant, the data collectors do not directly participate in observable activities, but are present and participate in social events such as songos and festivals.

3.10.1.3 Key informant Interview

In this study, the researcher will use the in-depth interview as a method of data collection to gather first-hand information. Accordingly, in-depth interview will be held with youth, elders, concerned expert, religious leader, and other concerned bodies. The researcher planned to conduct an in-depth interview because it gives us a chance to probe the matter in detail to get adequate data. In addition to this, the researcher asked the basic question or exchange information around his title to achieve the basic research question.

The purpose of key informant interview is to learn about people's view on the topic of interest, to learn their terminology, and judgments and to understand their perceptions and experiences (Kikwawila Study group, 1994). In line to this, the study key informant interview will conduct with two selection individuals who have long experiences and knowledge about influence Christianity and history about Gedeo indigenous ritual practices. These key informants, will include, Abba Gada one, elderly three, religious leader one, experts of Culture and Truism Bureau three. Likewise, this method helps the researcher to gather sufficient information about the issue under study and in sharing the experiences of the people.

3.10.1.4 Focus Group Discussions

As the researcher mentioned, this study, would be conducted FGD. In this case, the researcher was held four focus group discussions with elders, concerned experts, religious leaders, and other concerned bodies. Some of the individual who took part in the focus group discussions were selected purposefully from social and religious institutions. Each group composed of 5–6 participants. A focus group discussion guide containing a list of questions that are thought to explore the topic under study was be prepared and was be used for this purpose. During discussion, the researcher was played the role of moderator.

3.10.1.5 Document review

The researcher read related books on indigenous ritual practices from around the globe and the history of the study area while doing the investigation, in a similar ways these material from government agencies were examined, including official report, newspapers, photography, private records, including articles, diaries, and letters. In addition to this, the researcher used literature,

including books, thesis and dissertations as well as published and unpublished documents. Some of the documents came the woreda and zone culture and tourism office.

3.12 Secondary data

The researcher will be employed from different books, related research papers, Journals, publish unpublished, conference paper, Post graduate library of Dilla University, document review, reports from official documents will be consulted to supplement the primary data.

3.13 Sampling procedure

The sample size in qualitative research is determined by the data saturation stage during data collection (Weller, et al 2019). The researcher used non-probability sampling techniques and specifically purposive sampling techniques. The researcher chose this method because sampling is important in qualitative research for determining appropriate participants who can best report on the study and for recruiting sufficient sources of information to successfully address the research questions and develop a comprehensive description.

According to the researcher point of view, the research participants were purposefully chose from variety backgrounds those who have indigenous knowledge and respected local elders. As a result, the researcher chooses age ranges for starting at sixty because persons under this age had ample knowledge that is necessary to determine the ways preceding cultural ritual practices is eroded. The selected informants like Abba Gada, local elders, religious leaders and experts from culture and tourism office. In generally, thirty two respondents were participated in this study. Hence, before going to gather information, the researcher would contact with each woreda to gain permission from responsible bodies to simplify the process to collect data.

3.14 Methods of Data Analysis

An in-depth interview guide was prepared in English and translated into *Gede'uffa* and Amharic, especially for non-experts, to ease the interview process. Thematic coding was use for analysis, based on data gathered. A detailed interview guide that consists of four parts based on the research objective was designed to elicit the respondent's oral historical narrative. Similarly, the interview guide will also prepare for key informants in a separate section to gather first-hand information from them.

The researcher data has collected with the appropriate method and recorded it, the task of analyze and interpret it is said to be the most complex part of the research process. Especially, for qualitative research, it is very tiresome and complex because of the type and amount of data that is acquire. Due to the nature of the study, the data was analyzed qualitatively.

3.15 Ethical consideration

Researchers should respect the research site, and most importantly the researcher participants in all phases of the research (Cresswell, 2003). In addition, in the process of conducting research, especially in the social sciences, where subjects are conscious human beings the values of social research that revolve around treatment of the informants of study and activities that researchers should or should not do are among the most important points to seriously take into account (Bryan, 2012;130).

In line with the above consideration, all protocols with the regard to ethical concerns were also taken into account. These include letting the respondents known about the study's history and purpose. Administration from the zone and woreda levels granted permission in writing for the research to be done. This letter of consent demonstrates the confidentiality concerns (ensuring that the information from respondents in this study was solely used for academic purposes only, that it was handled confidentially and that permission from the participants was obtained for all information to be shared publicly). Additionally both literate and illiterate individuals received spoken information. Likewise, participants were able to leave the research at any time and without cause. Participation in the research was entirely voluntary. No participants were recorded on audio if they were not willing. The research made sure that are volunteers weren't harmed physically or psychologically as a result of their participation. As a result, there was no misrepresentation of the study's objectives or method and participants were fully informed. Last but not least, participants were not compelled to answer any questions they did not feel like answering and their privacy was also respected.

CHAPTER FOUR

4. The influence of Christianity on the Gedeo indigenous ritual practices

Introduction

This chapter presents the data and its analysis of realities. It has different major parts such as background information of the informants, the causes of the loss of indigenous ritual practice in the Gedeo, The dynamic of cultural practice in the influence of Christianity, *Daraaro* ceremony and its historical development, The Indigenous ritual practices which performed in the Gedeo and Importance of the social integration of indigenous ritual practices in the study area and other. In short the chapter, thus, provides a synthesis of the available facts obtained through different methods applied during the data collection.

In addition to this, the researcher used non-probability sampling techniques and specifically purposive sampling methods. Accordance with these ideas, the key informants was instructed to provide credible information and focus group discussion was used to further detail. The researcher also closely observed participant behaviour. In the same manner, the researcher clearly observed the roles of participants among the society and appropriately examined the data gathered from respondents based on the research questions and objectives for the degradation of indigenous ritual practice values particularly with references to *facii'e*, *cincca*, *bitaa bira gooloo*, *huluqqa* and *gondooro* rituals.

4.1 The causes of the loss of indigenous ritual practice in the Gedeo

There are several factors for that indigenous ritual practices and values to become weak. The main factors for the loss of ritual practices are the impact of religions, westernization and the modernization. Additionally, the informants Ato Xenfo mentioned and agreed that, the following are the primary causes for the loss ritual practices in my study areas such as:

Barinixxi adde dagechiin qeexali gargari hexxexxi aadatiki seeruwxi xe'ya'nii dageni, cincca qeexaliki weliti me'itani gosa songotee'n fulide lubboti hedheka koribessa lekka cacassine ille balessine cincca muunixxan. facii'e mitte yaane goritolee caami bira sa'oole, dhukkubake, solo'oke, faciinaan. Ittan gooloo

*me'inssa wodda haqqe bukki assine gosa fulichine sasele doonee farra
bowa'akeen hoori naa manjji geyababa imaare bita hunanii*

After the arrival of the new religion called Orthodox, Protestantism and catholic religion, qeexala has been decreased. Cincca is a ritual practice that is conducted with qeexala. The people went songo and put out the eyes of the sheep that has a soul, break its legs and perform a songo ritual. If something is missing or out of the order, if there is a lot of drought, if it rains without keeping the season, if there is a war, the societies would practice indigenous rituals. Then, the system of facii'e would perform so that the creator of the sins and evil deeds can be forgiven (key informant interview, February 2, 2024, place, of kochore woreda)

In addition to, the entire society would discuss and take grass with the abba Gada or the elders to carry out the ceremony. *Gondooro* practices when one who kills somebody, the families of the murderer and deceased collect together and perform the ritual of the two clans in *Waata* at a place called *Qarakeeni* or *Chitaakeen of the purifications*. In order to fulfil the ceremony, sheep, honey, milk, bread, butter and the dead and the killer dressed all of them and gave them to the poor. If it is celebrated, the elders or the hayyi'chas, who have arrived at the festival, join together with *Dikicha* and *Mexxe*, saying that they will ward off the evil from the people with the blows of *bitaa bira* and they would be thrown at the place where cattle and sows are slaughtered. The new religions that introduced in the Gedeo do not allow people to practice above mentioned all tradition practice based on the bible led to danger of disappearing.

Similarly, another informants claim that, the coming of new religions had contributed to the erosion of our culture. The followers and newcomers didn't put the religious theory into practice, even though it aids community members in adhering to social values and fosters a sense of social connectedness among the members of society. One of the informant Ato Jabo mention on this as:

"We follow rituals such as facii'e, cincca, bitaa bira, gooloo, huluqqa, qeexala, and gondooro, also prayer rituals, plagues, bad omens, dry weather and rainy season, if it's misbehaved. An event that marks the beginning of the year, the indigenous rituals is performed to remove the

curse of killers and public curses from individuals. After the coming of protestant religion, westernization, modernization and modern education expansion in the area, the indigenous practices were decreased (key informant, March 11, 2024 place, Gedeb woreda)''.

As the source indicated, the Gedeo people followed their indigenous ritual practices and religion like, *Mageno* in Gedeo ancestor performed different places for many years. There is nothing wrong with culture when individuals practice and worship their religion. However, current peoples, specifically those who follow modern religion especially Protestantism are discontent indigenous ritual practice and abandoning the indigenous religion that they learned from their ancestors. This is due to the expansion of Christianity.

According to my informant, Ato Girma, the spread of new religion to the land of Gedeo led to the decline of the traditional Baalle system of Gedeo which *facii'e, cincca, bitaa bira, gooloo, huluqqa, qeexala, gondoro*, have performing indigenous rituals. In the Baalle rituals, the elders were implemented their traditional practices earlier but currently it's not due to spread of religion. Some scholars explained, the expansion of Christianity destroyed the ritual practices of Gedeo Baalle system. According to the (Getachew 2018), described the ways practice of religion was undermined the Baalle system in Gedeo spiritual life. In generally, the researchers argued that, the introduction of religions to the country was one of the key factors pushed the people to loss their interest in their culture and Baalle system.

Christianity considered rituals as 'evil spirit' led the decline of rituals has affected some of the Gedeos cultural values. For instance, traditionally rituals were conducted with the leadership of elders. Today, youths who can read the Bible become religious teachers and leaders. In this ways, formal education and knowledge have become substitutes for seniority, experience and cultural knowledge; this changed had brought negative implications for the leadership role of elders and the transfer of indigenous ritual practice and indigenous knowledge to the next generations.

According to my FGD informant Mamo, disussed the causes of the loss of indigenous ritual practice y in the study areas such as;

“Aadaa Gede’oke ayyuniteetike ifisanjjon, Aadaa qarani hexxexxe naa anuwwa no’okena’ni saffe hexxemaxxenna gargari hedhe orin gargari hedhe bonichcho’ni facii’e, cincca, bitaa bira, huluqqa, qeexala, gondooro tennena wele welexxa aadatii welt abidendexxa yaanuwwa songotee’n galee songoti gadho me’enidaxxa bacaxxanna jabaka seera afeekena ifi galicha’n dage’en, mitte yaado mari’ate wodda songotee’n mari’e me’issani; fakkenaake bagedi ke’ole murte ugudhino’a dulo’aa ke’nani, dhukkubake, caamakee, songoteen bukki hiyye Mageno kadhatan, Gargariti hexxexxe ardaa bukkii asse faruwwa gaaffate dhugaa magenoke hiyye gala’ni hossa’n dageke aridaan Gede’i. Farra qore manijjo bukki asse songo galee hore hire tolcha tolche, cincaa cincesine, huluqqa hulusinsse baroo yo’oke gatii, gelaa bogini fulicheneni fulii, faalifala xo’ii hinani rarani ililinse gadho gale qeexale bariisaa fule bita imaare bowwakee’n hunani tenne fakkataxxa jabaxxa aadaa afedhekeen Gede’i. Mitte mitti edo hedheki adetii minikii anuwwi erga saa’isina wodda tenne aadaa waala gophinoole songo mara walaa gophinoole aten’ina mine atikee’n daga’nechcho hedheni hiitaxxa erga sa’isina’neni addenna addetixxi barachchuwwa ittann barinixxi barachcho naa galichate hexxemaxxi mootumaa kuta aadaa ballessatixxa hujje hujja’neen garagari hedheki adetikii minuwwi

Our culture would have been a healthy one. Yesterday, our ancestors passed on this culture to us without losing it or liking it, with great patience. There was no good governance system in those days. The situation then was not as up and down as it is now. The people who ruled the land at the time would chase us away when we went out and in with our customs because we were opposing the government (FGD, February 27, 2024, place, Gedebi woreda)”.

Culture is an expression of identity for Gedeo, “culture that existed in ancient times and still exists from our fathers and forefathers and has been humiliated in different places. When you want to discuss an issue, you have a conversation in songo; for instance, when a war breaks out, they decide to go to war. When problems such as disease, drought etc. occurs, they gather in songo and pray to their creator. It is a society that gathers different societies and asks about evil deeds *faaro* and separates lies from truth and says truth to the creator. The *faaro* asked and

gathered people, bought a bull in songo, sacrificed it, smoked its trunk, went out in *huluqqa*, and a soothsayer of bad times destroyed it from the earth. Some ancient faith fathers used to convey a message that if you don't follow the culture, if you don't follow the songo, something will happen to you and your house. Faith and religious teachings as well as modern teachings are being done to destroy culture (FGD, March 11, 2024, place Gedebi woreda)'".



Figure 2: community elder's during focus group discussion.

Similar idea raised by my key informant Ato Jiso, our culture is still being destroyed due to rise of Christians and its preaching or teaching and building of churches in various places. Therefore, all the places where we celebrate our culture are being destroyed and we lack the individuals who implement indigenous ritual practices. Another, he explained, the *songo* public meeting place among the Gedeo, it has accepted as sacred site or shrine place to different performance of indigenous ritual practice and cultural ceremonies such as prayer, swearing, purification, scarification, reconciliation process and holy places to perform rainmaking rituals in local of *qeexala*, *huluqqa* and others spiritual *bitaa* dedicated place and serving as indigenous institution

to enacting various local rules and norms. As the result expansion of Christianity, those above mentioned practices most of the *songo* ritual practices have declined. The decline of indigenous ritual practices has negatively affected some of the Gedeo's cultural values (My key informant, January 10, 2024, place, kochore woreda in Jaldo kebele).



Figure 3: Robot church and Songo houses

FGD from Dilla zuriya woreda that, the Baalle system, *songo* is a centre planned and commissioned to carry out fair legal and public operations. Although it has different levels in public service and the community such as; *songo saa 'I* and *songo ofodheni yaa 'ii*. The songos as place which every days of life can be experienced and exchange information among Gedeo. The origin of Gedeo's concept of land ownership and profit-making is the Baalle ceremony. The origin of *songo* rule and formulation is *karaa songo's* from which the idea of a unit was born. *Oda ya'a songo* is located in Bule woreda where the Gedeo's first meet and practiced many

mystical rituals. As a result, oda ya'a was appointed to be senior *songo* of the Gedeo seven tribes. To ensure the equality of the seven clans, it takes seventy five *songo* to each and totally five hundred twenty five *songo* lived in Gedeo to perform the traditional practices (FGD, January 23, 2024 place, Dilla zuriya).

Another informant Tadele discussed; in any society culture is the symbol of identity, protestant opposed indigenous ritual practice and other related ceremonies. *Oda Ya'a Songo* is the oldest *songo* of all Gedeo's. *Oda Ya'a Songo* is a holy place in which no food is eaten there. It is not spoken, it is not eaten and it is a *Songo* without traditional and spiritual power for all *Songo*. In the discussion, informant Tariku said that; *songo* activities to be performed by the Gedeo community which includes; a place to pray God, a place where only truth will be spoken, a place by which the youngsters learn about different cultural values, a place of practicing wrest plays among the youths of the community, a place of entertainment, is a place where both administrative and traditional ritual activities are practices. Finally all of the above discussion indicates *songo* is a place which is believed as holy and information centre but it has both negative and positive information are communicated in general.

4.2 The dynamic of cultural practice in the influence of Christianity

Specifically, modern religions are fighting against culture. According to the Bible, religion has rights and responsibilities to protect people from crises through praying and supporting the societies. However, they have not really prayed to God and taken their responsibilities seriously in order to save people. From my perspectives, it is beneficial if religion and culture do not ignore one another because both are significant to society. Culture is total ways of life of the society. It is everything to the society, whereas, religions are social institutions of the society. It teaches about hope of the further, specifically about internal life of the society. As it stated above, both are more significant to the society and it is not relevant to oppose each other.

One of my informants, Ato Wondemageng discussed the erosion of ritual practices by the expansion of Christianity religion as it follows;

“Our culture is still being destroyed through religion and religious education, as a result, churches are being built in various places, and all the places where we

celebrate our culture are being destroyed. Because the government has given everyone the right to believe whatever they want, when we want to go for worship or ceremonies, they tell us why we want to go to such a backward culture. Respect and obedience to each other are missing. In general, we are losing our culture through religion and religious education (informants, February, 18, 2024, place kochore)”.

My informant Tesafaye responded, there is nothing that goes as far as our church because culture and faith are independent. Therefore, culture as culture and faith as faith has their own work to do. The culture of the denomination does not come to us. Cultural things do not come to us. We do not think that the problems that are related to culture will be so much. Culture has its own system and the Catholic system has had its own system since ancient times. Even a child who learns this system has nothing to do with his religion from outside. Gedeo used to say that he cannot leave culture next to religion. Like the Catholic faith, Culture has no influence on our faith. As a Catholic, the Share Group is a biblical program and when people came from Europe, it was a program to introduce Gedeo's culture. In that program we introduce how Gedeo performs traditional rituals. If there is a drought, the people gather together and hold a funeral in Songo.

According to Pastor Abebe from kochore kale Hiwot church explained the reason of protestant influence to indigenous ritual practices. As his discussion

“Culture is somewhat good for something like to make a person benefit from something until his death, not to be a curse, not to push the boundaries, to honor his father and mother, some of them are similar the Bible and contributed people to carry out effectively. It is only the age of the cap that we are attached to and the Bureau of Culture is authoritarian. Because no mercy means it's the office of Old Testament. The culture office is very accommodating to Old Testament. Culture, no matter how good it is, does not bring internal life. Therefore, the religion and bible we have been followed did not allows as practicing traditional issues (key informant interview March, 9, 2024 place, kochore)”.

Another FGD told that, Catholic Church supported the culture. We are being Gedeo do not want our culture to be left behind. This church has a fasting prayer program once a year. There is something they don't do during that time. They don't have a feast. If this is a tradition, the followers will not accept it during fasting. The Catholic Church is living in harmony because its members recognize the culture and faith. Except fasting period, there is not much that contradicts the faith. An elder from our denomination who is working in Songo is the strongest person in the church. Those who came with you do not drink and the word does not support drinking, nor does it support drunkenness, it is not allowed to perform the ritual of slander, apart from that, he sees everything and works to reconcile those who have quarrelled. Because reconciliation is under the Creator, he says that he who reconciles and reconciled is blessed. It is done in the time of Moses and there is nothing special except the word, but there is no need for something called blood painting. If he participates in something, the church can hold it. Apart from painting blood on the wall, doing different things, there is no need for an altar because it has already been sacrificed for us.

As informants, the Gedeo believed in a god called *Mageno* since before Christianity. *Mageno* is the almighty God who created the heavens and the earth. It is believed to be a solution to the social crisis that they face at different time such as drought, administrative abuse, disease outbreaks. He is the God who answers Gedeo *Mageno*'s troubled times. It is believed that when a person moves without *Mageno*'s consent, he will be in immediate danger and die. Apart from the truth, it is strongly believed that *Mageno* will be revenged and retaliated by the time of oppression and abuse by government and various individuals.

4.2.1. The westernization

Accordingly, informant claim that westernization is another cause for the loss of indigenous ritual practices in the study area. The indigenous ritual practice values of the Gedeo are in jeopardy as a result of westernization.

‘‘As respondent Emayo explained, in the past, we respected elders, older people, families, our neighbours and even our culture. We see our neighbour’s fathers and mothers as also being our own. We assist them if they are childless or if their children are not available. They also offer us guidance and support. Our families behave similarly as well. However, those actions are now being reversed and

nobody is carrying out the earlier actions. Even if cultural loss is a problem for both parents and children the biggest issue is with the kids and siblings. Since children and the young generation cannot follow previous ways of life. These problems emanate from the views of westernization or modernization (informants, February, 8, 2024, place kochoe)''.

In addition to, the claimed that now a day people; despise their prior lives, in which they were not required to consume native foods, consume alcohol or wear native clothing. Even after our advice, they continued, “thank technology; we learn everything from social media.” They believed that they respected one another and they told them that they were being arrogant. This demonstrates the impact of westernization on indigenous traditional beliefs.

The western modes of thinking and attitudes put challenges upon *facii’e, cincca, gooloo, bitaa bira, huluqqa, gondooro* and others are significantly decrease indigenous ritual practice and social ties. I understand from informants in line with westernization the previously existing original culture (indigenous ritual) of the Gedeo is eroding and being replaced by an alien ritual in the study area. There are no difficulties and hardships as there are today, such as drought, war, starvation and epidemic disease while they practice their indigenous rites such as *faci’e, cincca, gooloo, bitaa bira, huluqqa, gondooro*. Since then they have faithfully carried out and exercised these rites. They also said that today; however they have abandoned from these native ritual practices and are dealing with severe issues.

Following to the urban expansion, various incidents, according to some of the informants, occurred. The rural to urban migration is the factor that pushed majority of people who live in urban regions. Elderly FGD informants said;

*“Before a few decades, we used to live in rural areas. But for various reasons, we relocated to the city. I am aware that are majority of my friends in this town hail from diverse rural regions. By relocating to an urban environment, we altered our way of life and abandoned some indigenous rituals, like performing the *facii’e, cincca, bitaa bira, gooloo, and huluqqa and gondooro* rite (FGD, April, 27, 2024, place Dilla Zuriya)''.*

Similar to the previous statement, informant Ato Muluken as noted that, many people from rural areas were relocated to urban centres as a result of the expansion of urban areas. Hence, lifestyle tastes changed and they assimilated into urban culture. Rural areas also noticed this change over time. The traditional ceremonial culture of today known as Gedeo is in danger or is being researched for potential threats. Given that the two main aspects that altered were urbanization and westernization, it may be concluded that the traditional culture or indigenous ritual practices in the area under study were eroding.

In general, the aforementioned quotation informs us about the cultural rite backdrop of the Gedeo people's weakening or loss of traditional cultural transformation. Cultural norms, values, beliefs, omens, blessing and other elements of culture all contribute to the destruction or non-material objects which are now considered a form of erosion. As a result, the westernization process has a significant impact on the social and cultural components of the study area. The area is significantly weakening and experiencing effects in an understated way because these effect are not occurring separately but rather in relation to one another.

4.2.2 The policy of government

The previous regime administration's policy was unable to play respect to the loss of indigenous ritual practice valves. According to informants, Ato Bifome said,

“While the Gedeo was ruled by gossalo system, the Ethiopia king Menelik II invaded the Gedeo and began to influence the Gossalo or Baalle”. The influence of king Menelik II on the Gedeo system of governance was great. Despite these difficulties and pressures, the Gedeo people were trying to maintain their Baalle system, but the king used various tactics to weaken the Baalle system interview informant (January 7, 2024 place, Dilla zuriya).”

Not only Menelik II but also Ethiopia king Haile Selassie continuously destroyed the Gedeo Gossallo/Baalle system made them follow the culture and religion closer to those of the king. Especially during the reign of King Haile Selassie with land was divided into qaroo and baalabaata, went out of the hands of the people, and came under the landlord. At that time, the people had abandoned their own culture and region followed those of their master. Likewise, the Dergue was exerting great pressure to destroy the Gossallo/Baalle system. However despite these

pressures in various ways, the Gedeo people have made great sacrifices to hold on to the baalle system without abandoning it in all the previous regimes, and today it has become a heritage site of this system.

According to Gebissa (2016), the tactic or policy of amharization was intensified under Haile Selassie in order to ensure the supremacy of Cushitic culture and the rule of the amhara elite. In order to carry out the government's Amharization agenda, Gedeo cultural and religious shrines and places of devotion were declared to be pagan artefacts, purposefully demolished and replaced with orthodox religious symbols, places of worship and grave from the Abyssinian culture. This policy was a component of a large plan to undermine the traditional faith, social cohesion and self-government institution of the Gedeo people.

Furthermore, Demise (2019) claim that Ethiopia's enormous cultural endowment does not go hand in hand with the preservation of cultural values. The management of its cultural significance receives scant attention. This is because of colonization and previous government's policies that paid more attention to one culture than other. Likewise, according to Lenin kuto et al, cite (2012), the origins, process of moving from one place another and method of hospitalization of solidarity between multi-ethnic societies in the developing historical processes in traditional Ethiopian polities had been a complex journey that could better understand a piece in its context specificity.

As the research, I understand from informants and the above quote, the previous policies of governments were focused on western culture, specifically using Amharic systems or ways of life as dominant cultures and other cultures, particularly Gedeo, as inferior culture. By out a different culture and way of life is strictly forbidden. Therefore, as was already indicated, the opinions and claims of various informants and academics demonstrate how prior government policies negatively impacted Gedeo indigenous culture ritual practices particular. The Ethiopia kings have made great efforts to destroy the culture and traditions of the Gedeo. However, the Gedeo people have been using various tactics to resist this pressure. But because the people's force could not defeat the government, the previous regime was forcibly killing the people and preventing the Gedeo people from using their own culture and knowledge (FGD April 27, 2024, place kochohore woreda).

4.3. *Daraaro* ceremony and its historical development

Daraaro is the most interesting and eventful festivity of the Gedeo people. According to the Gedeo natives, the term *Daraaro* refers to flower that implies the hope of Gedeo people on their crop, the good harvesting period. My informant Alemu as informed, *Daraaro* ritual is conducted at village level to thank *Mageno* for a new harvest. For a long time, the ritual did not take place because of the expansion of protestant Christianity and socialist ideology of Derg government. However, over the last ten years, the ceremony has been celebrated again as part of a revitalization movement instigated.

In my FGD informants Shibru mentioned, it is our annual festival where we perform the *huluqqa* ceremony which is a sign of our passing, the native of the nation will carry out the new age of the Gedeo nation in every *songo*. If the people have been praising him for many centuries, he has handed it over to after the area of *Daraaro misii*, it is our and we will receive the product that is thrown away and will be collected for further production traditional festival of Gedeo, which includes many traditional values beyond the calendar. It is our traditional festival of Gedeo, where we pray for peace, prosperity and happiness for the country, peace for the country, for the next good rain, to get rid of disease. Also people celebrate *Daraaro* (annual thanks giving festivity of the Gedeo people) by giving gifts (locally called *Gumata*) to Abba Gada.

My informant Ato Tsagaye added, if the eight years of a given Abba Gada are full of problems like war, drought, inundation, instability, epidemic, high child mortality, starvation and so that, the leaders are summoned to *facii'e* (literally confession) rituals. During the indigenous ritual practices, the Abba Gada and his team as well as the general public confess their sins in order to purify the people and the season. For instance, *Daraaro* is a cultural heritage of Gedeo people. It is a traditional honour festival celebrated in *oda ya'a songo bule woreda* every year from December to January. The celebration of *Daraaro* is one of the most important holidays in the Gedeo community, the time when the community greets and gives thanks to blessing by giving from their agricultural products to Abba Gada *gumata*.

According to my informant Ato Kefiyalew discussed, the *Daraaro* is a festival that has been celebrated since ancient times and it is still being celebrated even though but not that much

currently. The Abba Gada besides doing what is dictated by culture and religion, culture is independent, so when you are a church, do not deviate from the order of the church. When we hear denominations, they say that *Daraaro* means something that the community has brought about that is not in the word of God. But this is an idea that unites faith and culture.

My informant Tagle said, the idea raised from Catholic Church, culture and faith are different things but they live in harmony. As for *Daraaro*, not only for Gedeo, but also for the neighbours in the country, as it is a glorious holiday, it is also a holiday where gifts are given to abba Gada and we Catholics celebrate it. We encourage you to be honored in the future. Apart from Gedeo, we will continue to strengthen our cooperation because it will bring together all our brothers and sisters. Culture is not a problem. Faith is something we do from the heart or accept alone. For instance, just as families who live in the same house live in harmony and respect the elders, the Gedeo culture is the same. *Daraaro* is a festival that has been celebrated since ancient times and it is still being celebrated even though it has not been widely celebrated in the past. According to Abba Gada, besides doing what is dictated by culture and what is dictated by religion, culture is independent, so when you are a church, do not deviate from the order of the church. When we hear denominations, they say that *Daraaro* means something that the community has brought about that is not in the word of God. But this is an idea that unites faith and culture.

Based on the sources, woizero Tseyon one of my FGD informants discussed, the *Daraaro* is the cultural heritage of Gedeo people. It is an indigenous ritual practice that practiced in whole Gedeo in common. It is a cultural ceremony that celebrated every year from December to January in oda ya'a songo Bule worda. "*Daraaro* holiday celebration has been given a special attention among Gedeo society; also it is the begging of New Year and a time for the societies to provide praise to their god from the harvesting of their farm products."

Kochore worda discussed the ways Christian community opposes the indigenous rituals and challenges the celebration of *Daraaro*, "The religious community sees *Daraaro* as idolatry. These attitudes prevent the society from actively participating in the festival and passing down to the next generation, the traditional aspects and ways of celebration. Most of the members of the Gedeo community have abandoned the traditional values that they lived in when they became

Christians, especially in the rural areas and abandoned the celebration and participation in the New Year festival. The first thing they explained to Christians when they accepted Christianity was that they taught that they did not need to dance or worship any other god and goddess.

Gedeb worda discussed that Christian community opposed the indigenous rituals and challenges the celebration of *Daraaro* because the religious community sees *Daraaro* as idolatry. These attitudes prevent the society from actively participating in the festival and passing down to the next generation, the traditional aspects and ways of celebration. Most of the members of the Gedeo community have abandoned the traditional values that they lived when they became Christians especially in the rural areas abandoned the celebration and participation in the New Year festival. The first thing they explained to Christians was they accepted Christianity did not need to dance or worship any other god and goddess.

Finally my key informant Ato Befome mentioned that, historically the beginning of *Daraaro* ceremony is back to 21th century because the government was preventing the people from celebrating the festival. They started the celebration of *Daraaro* day to giving thanks for their God, because of their freedom and to celebrate New Year of the Gedeo people. In this day, they celebrate their new year; they give thanks for their God because of their farm production and they pray for the future. During the celebration of the festival the elders who represent all clan of Gedeo gathered in place called *Agamsa oda ya'a* and they start to singing songo of Gedeo nation. *Daraaro* is the time to harvest the harvest from peace and New Year, so it will be for food. Preparation for *Daraaro* a New Year activities and steps at household's level includes preparing food and beverage, beautification and clothing items.

4.4. The Indigenous ritual practices which performed in the Gedeo

4.4.1. Facii'e

According to informant Tefera, facii'e is one of the ritual acts performed in response to various calamities that pose a threat to their present and future well-being, such as when the Mageno rains, when an epidemic breaks out and spreads, and when a conflict or war breaks out. Thanksgiving, open prayer, and the qeexala dance come after facii'e. The hayyi'chcha of that specific songo extends an invitation to the community to attend both the facii'e and the qeexala,

at the behest of the people. Hayyi'chcha sent a messenger, called Mura, to each village to call the people to participate in a ritual. Elders claim that once they carry out a ceremony known as the *facii'e* and thanksgiving dance, they would receive from their all-powerful God known as *Mageno* what they have requested. The hayyi'chcha and woyyo, who are spiritual leaders, oversee all ceremonies and prayers.

4.4.2. *Cincca*

Participants of informal discussions that, Gedeo also runs a system called *cincaa*. To perform this ritual, people gather in a separate songo and collect wood, looking for a single-colored sheep with a disability or injury for firewood. The elders is slaughtered on the side and placed on the burning fire. Then the people observes while the sheep fully burnt down and changed to an ash. By doing this, the people believe that *Mageno* will hear their prayers and bless their land and crops. In all these ceremonies, the Gedeo traditional administration of the *Baalle* like with Gada system is performed for the welfare of the Gedeo people.

4.4.3. *Bitaa bira*

According to informant Tsagaye said, *bitaa bira* is the ritual performed by Gedeo. It is a process to avoid harm to people. There are branches of trees and plants known as *bitaa* symbols for elders. When the ritual is performed, the people gather in songo, and elders gather around the gathered people with branches symbolic of *bitaa* running. Finally, they take the branches to where they are. Doing this is considered to ward off any bad luck.

4.4.4 *Gooloo*

My informant Alemu explained that, *gooloo* is most important ceremony. This system is carried out with the aim of protecting the people from bad situations such as epidemics, droughts, wars, and the like. It will be held in September. *Gooloo* is only featured on certain songos. People bring wooden poles to the shaft. Every wooden pole that people brought to the songo started a fire. There is a person who brings fire and has the right to light fire on the fire. He had people dancing around the fire while the fire was burning.

4.4.5 *Huluqqa*

As respondent Ashenaf explained that, like other social and cultural activities of Gedeo society, clothing and *wontte*, *bagedo*, *gorade*, and *bokko*, beautifully social status of individuals” apart from giving a great place to Gedeo, the transition from the old year to the New Year is announced by *huluqqa*. The Aba Gada and the *hayyi’cha* that perform the *huluqqa* ceremony, and the *hayycha*’s who have arrived at the festival, and cultural elders, go around three times, entering and exiting the *huluqqa*, heralding the transition from the old year to the new year.



Figure 4: picture of during huluqqa time; photo taken by researcher

(Source: Daraaro ceremony day February 10, 2024, place, Dilla)

4.4.6 *Qeexala* (mass prayer)

According to my informant Tsagaye, the *qeexala* (village-level mass prayer) is an annual ritual ceremony and festival conducted by performing singing, dancing, and prayers to *Mageno* to express thanks for the rain, good harvest, health, children and his blessings for all good things.

They also pray and sacrifice to *Mageno* so that he protects them from war and epidemics, and to curse their enemies and drive out the evil forces away from Gedeo. For instance if natural calamities such as drought hit the Gedeo, the *qeexala* takes a form of ritual cleansing, and sacrifice to *Mageno* is made to wash it away from the region.

Another key informant Solomon said, Elderly people lead the rituals and serve as a mediator between humans and God (*Mageno*) in each locality. The ritual is practiced in a certain month and requires the participation of a united force of both men and women of all ethnic groups living in the area. The ritual is first performed in a place where the Abba Gada lives and will continue according to the seniority of the seven Gedeo clans. Each village conducts the *qeexala* ceremony in places which are believed to possess *Mageno's* spirits, such as hillsides, riversides, stele sites, and where there are tall trees. “During the *qeexala* ritual, men and women perform dancing and singing with spears, swords, and shields”.

Ato Habitu MyFGD informant as discussed, the white man come to our church, when they say to perform the *qeexala* ceremony, they bring in the elders and watch them perform the *qeexala* ritual ceremony at local level. *Qeexala* is a ritual and dance performed for various ecological crises, like a shortage of rain, outbreak of locusts and others. Again this ritual is practiced less often today mainly because of the teachings of Protestant Christianity. Most people began to perform church prayers for such ecological crisis, so the number of people who participate in the traditional *qeexala* ritual has reduced dramatically.

In addition to informant Samuel added, to a mass prayer, sacrifice and offerings to *Mageno* are conducted by families. The family head “goes to the place where his forefathers sacrificed and scatter food as an expression of thanks to god for the good harvest and all other benefits received from him”. The practice was conducted by every family head for getting good rain and harvest, weather, children, health and peace. Protestant churches in the area are against such practices and discourage their followers from taking part in the traditional rituals. For example lack of access to the site and change in the religious views among the young generations as factors for the decrease of ritual practices on the site. Most of Gedeo youth are followers of Protestant Christianity and know little about the significance of the heritage for Gedeo traditional rites.



Figure 6: Culture transferring to the coming generation

(Source: Gedeo zone culture and tourism bureau, February 2024)

4.2.7 *Gumata*

According to informant Ato Tariku, the anniversary is celebrated in January and often the coffee tree flowers, most of the crop is sufficiently matured and ready for harvest; honey is already harvested and available at that time. During the time of festival, each Gedeo family brings a sample of each farm produce to Abba Gada as a gift to (*Gumata*) and receives his blessing in return, The sample including honey, coffee, rare, tobacco, qoco by plant production and soon, *Daraaro* as a festival involves praying and blessing the *Mageno* to given them to give them a good annual harvest and making people dance and sing. As respondent mekedes explained that, we give *Gumata* to abba Gada because he prays for the people and also gives the necessary the to the people.

Daraaro and traditional food prepared for the occasion will be served to the people. With the advice and blessings of Abba Gada, the festival will be blessed by both the people and their products. For the next one, I'm going to do it. They will announce a proclamation lalaaba.



Figure 5: picture of during *Gumata* time society take to Abba Gada

Source: Dilla zuriya culture office, January 23, 2024

4.2.8 Gondoro purification

According key informant Xenfo as, gondoro ritual is symbolized it's audible, visible and it expressed the culture of the society. The time of Gondoro ritual activity the Aba Gadas, elders, conflicting parties, and other neutral third party are presented. On the day they come together, they prepared traditional ritual ceremony. Both conflicting ethnic groups were brought the following materials for rituals process like an Ox, Milk, Sheep and Honey.

The sheep was bought for the Waata (who performs the rituals). The materials have their own attached meanings and symbols based on the custom and tradition of the people. This symbol represents reconciliation and restoration of friendship and the Gondoro ritual was undertaken. Finally, Abba Gada has concluded the ceremony by blessing the peace to be durable and at the same time cursing any attempt of retaliation or revenge. In doing so, the two sides declared the conflict was ends up officially and pledged not to fight against each other in the future.

4.5. Importance of the social integration of indigenous ritual practices

Culture includes all ways of life. It suggests that all human endeavors are viewed as cultural. Our daily activities are influenced by culture, including how we behave, learn and think as well as what we eat, how we feel and how we assist one another. The community's social interactions are encouraged by this culture Browne, (2010). As indicated so far in the above sections, the impacts of religion, globalization and westernization on the indigenous culture of the study area are enormous. Because of this, many participants in this study reacted negatively to it.

The Gedeo people believed that *Aadaa higaxxe* (indigenous ritual) and *Egenan jabaxxin* (indigenous knowledge) play a significant role in preserving the way of life for Gedeo in general. They are aware that the existence of indigenous culture and knowledge has made them respect those who continue to practice their culture in its original form. The local people asserted that indigenous culture and life are inseparably connected. Since there wouldn't be any humans or human continuity without culture, the study informants claim those local perceptions on erosion of indigenous culture and ritual practice values such as *facii'e*, *cincca*, *bitaa bira*, *gooloo*, *huluqqa* and *gondooro* rituals are essential and linked to their rituals that the existence of culture influences their ability to survive either directly or indirectly. Because they have a strong connection to these rituals for their survival, for instance they would experience life as being impossible or difficult in the absence of the aforementioned culture.

In FGD Ato Girma reflects that, confirmed what their ancestors had taught them how to exercise indigenous ritual and continue with it. According to them, absence of indigenous ritual, specifically when there are no ceremonial activities, there is no full life; since their life was depend on these rituals. However now a day where people refuse to perform these cultures they were faced contemporary challenges. The people were badly affected and forced to leave their homes due to famine, sickness, drought, conflict and poverty. They added that their ancestors and forefathers prayed to God in response to these issues. The solutions to such issues came from praying to God. Absence of following ceremonies and praying to God through *bitaa bira*, *gooloo*, *huluqqa*, *cincca* and *gondooro* are entirely diminished the same outcome is in store for us. These forces lead us how we place a high value on and continue to preserve our native ritual culture. However for the different purpose like influence of religion, globalization, westernization and urbanization these cultures are currently under threat.

One of my informants Ato Tefera said, the significance of indigenous ritual practice as a part of life, particularly for those who reside near rural villages and whose livelihood is dependent on culture is necessary for their survival of life. As respondent Tariku explained the lack of understanding is one of the threats that people fear for these indigenous rituals of *facii'e*, *cincca*, *bitaa bira*, *gooloo* and *huluqqa* ceremonies. The study participants added that the community, government and non-government organizations lack awareness regarding the preservation of these customs. Already as mentioned, it is observable that local communities are best positioned to protect their culture within their surroundings. However some informants stated that not all communities are aware of the concerns, importance and preservation of indigenous culture for the present and future.

Similar, lack of awareness of the significance of indigenous ritual values to the continued neglect of abandoned cultural artefacts. However, the government previous policies and attitude toward the views of indigenous ritual is a major contributor to the weakness of various organizations, such as cultural offices at various levels. In general, the participants reflected on how society strives to protect and preserve its own culture. The previous way of life restored when society including researchers, raises awareness and teaches the importance of traditional ways of life for future generations. Unless relying solely on the government to resolve any disagreements between people and waiting for government assistance does not completely solve the problem.

However, these means are not understood because governments do not have the responsibility to protect and preserve society's culture. I mean that before the government engages and intervenes in societal activities and phenomena people should solve as many problems as possible on their own or through indigenous rituals. In the study area, there are numerous ways to maintain and protect indigenous ritual. Elders in the community and Baalle leaders should raise awareness of traditional culture's importance. By reflecting on and remembering the past, society should fight expressions against the exploitation and misuse of their culture and return to the historical roots of their social and cultural norms. Children in the community should be raised and taught the traditional ways of life.

CHAPTER FIVE

5. CONCLUSION AND RECOMMENDATIONS

5.1. Conclusion

In generally, Gedeo, as one of the indigenous societies in Ethiopia, has its own native cultural practices, has prospered in various indigenous ritual practices and natural and man-made cultural practices. Their main indigenous cultural practices are cultural ceremonies, traditional knowledge, and customary conflict resolution mechanisms. They apply their own traditional mechanisms based on the accepted cultures, values, and norms of society.

Gedeo ethnic groups have been performing various rituals like Facii'e, Cincca, Bitaa Bira, Gooloo, and Huluqqa praying to Mageno for various reasons, such as asking for rain during the dry season, asking for help to turn bad scarcity into good scarcity, and asking Mageno for intervention to control epidemics and create lasting peace and stability. However, currently, these indigenous ways of life have disappeared. Hence, the study area is facing social problems such as conflict, instability, recurrent drought, famine, disease, accidents, and destruction of property. In this case, the indigenous rituals mentioned earlier are under threat from Christianity.

Contemporary Gedeo people have been facing multiple problems: people who follow modern religion, especially Protestantism, are discontent with indigenous ritual practices and are abandoning the indigenous religion that they learned from their ancestors. This is due to the expansion of Christianity. Christianity considered rituals as 'evil spirits', and the decline of rituals has negatively affected some of the Gedeos cultural values. For instance, traditionally, rituals were conducted under the leadership of elders. Today, youth who can read the Bible become religious teachers and leaders. In this way, formal education and knowledge have become substitutes for seniority, experience, and cultural knowledge. This change has had negative implications for the leadership role of elders and the transfer of indigenous ritual practice and indigenous knowledge to the next generation.

The findings of this study, which rely on the nature and current status of indigenous ritual practice in the study area, indicate that after the arrival of the new religions called Orthodox, Protestantism, and Catholicism, qeexala has decreased. Cincca is a ritual practice that is

conducted with qeexala. The facii'e ritual would be performed so that the creator of the sins and evil deeds could be forgiven. Likewise, the people perform songo rituals when something is missing or out of order; when there is a drought, lack of rain, or war, the societies would practice indigenous rituals. Oda ya'a Songo is a holy place in which no food is eaten and is not spoken. It has not been performed without traditional and spiritual power, which is believed to be a holy and information centre, but it has both negative and positive information communicated in general.

The findings of this study indicate that among the ritual indigenous ritual practices that has been performed in the study are Facii'e (one of the ritual practices carried out with the aim of tackling certain misfortunes that threaten their immediate and future existence) cincca (ritual performed as thanks giving during crises was happened), Bitaa bira (is a process to avoid harm to people), Gooloo (a ritual carried out with the aim of protecting the people from bad situations such as epidemics, droughts, wars, and the like), Huluqqa (one of the traditional rituals of indigenous worship which is transition from the old year to the New Year) and Gondooro (a ritual activity to end enmity between two individuals or groups entered in to homicide/conflict, Announcing or concluding something or an event not to happen again) are the rituals that has been performed in the study area.

The result of this study, in line with the dynamic of cultural practice under the influence of Christianity, indicated that modern religions are fighting against the culture of the Gedeo people. As society described during discussions, it is beneficial if religion and culture do not ignore one another because both are significant to society. A culture as culture and faith as faith has their own work to do. The society in the study area used to say that they could not leave culture next to religion. Like the Catholic faith, culture does not leave culture. Culture has no influence on society's faith. For instance, as a Catholic, the Share Group is a biblical program, and when people came from Europe, it was a program to introduce how Gedeo's culture performs traditional rituals. If there is a drought, the people gather and hold a funeral in Songo. In addition to this, the Gedeos have believed in a god called Mageno since before Christianity. Mageno is the almighty God who created the heavens and the earth. It is believed to be a solution to the social crises that they face at different times, such as drought, administrative abuse, and disease outbreaks. He is the God who answers Gedeo Mageno's troubled times, and it is believed that

when a person moves without Mageno's consent, he or she will be in immediate danger and die. Generally, there is a dynamic in cultural practice when it is compared with the previous and current status of Gedeo indigenous ritual under the influence of modern Christianity.

Finally, the findings of this study with respect to the importance of the social integration of indigenous ritual practices show that, in general, indigenous rituals play a significant role in preserving the way of life. They are aware that the existence of indigenous culture and knowledge has made them respect those who continue to practice their culture in its original form. According to the views reflected by the local people asserting that indigenous culture and life are inseparably connected and that there wouldn't be any humans or human continuity without culture, the study informants claim those local perceptions that influence the Christian religion of indigenous ritual practices mentioned above. Because they have a strong connection to these rituals for their survival, for instance, they would experience life as being impossible or difficult in the absence of the aforementioned culture.

As the study results show, in the absence of indigenous rituals, specifically when there are no ceremonial activities, there is no full life since their lives depend on these rituals. However, now that people refuse to perform some cultures, they are faced with contemporary challenges. The people were badly affected and forced to leave their homes due to famine, sickness, drought, conflict, and poverty. For this reason, the importance of the social integration of indigenous ritual practices among Gedeo people is huge, and societies would not survive the absence of indigenous rituals.

5.2. RECOMMENDATION

Based on the findings and conclusion of the study, the following recommendations have been forwarded to reduce the influence of Christianity on the Gedeo indigenous ritual practices to all concerned bodies. As a result, the researcher advises interested parties to focus on the following recommendations:

- It would be better if the influence of Christianity, specifically religions like Orthodox, Protestantism, and Catholicism, resisted their negative and disregard for the Gedeo Indigenous Ritual Practices. It would be necessary for Christianity to renounce their repair teachings regarding Gedeo's indigenous rituals to preserve the rituals that are essential to human life for future generations.
- It would be essential if the indigenous rituals like Facii'e, Cincca, Bitu Bira, Gooloo, Huluqqa, and Gondoosoo were endured and continued to be performed by everyone to survive the Gedeo people and their culture. It would also be important if the mentioned Gedeo indigenous rituals were integrated into the educational curriculum in order to keep them from disrespecting the influence of Christianity and contemporary challenges.
- It would be valuable if religion and culture did not compete against one another since both are significant to society. Likewise, it would be necessary for religious leaders and influential persons to participate actively in the indigenous ritual practices by providing training and awareness creation in order to change their attitude towards the ritual practice because praying to God and performing the rituals are closely related to each other.
- It would be good if concerned bodies, like Zonal and woreda culture and tourism, bore responsibilities to advise Christian religious leaders to change their accommodating and teachings based on contradictory and challenging challenges to avoid indigenous ritual practices.
- It would be essential if the importance of the social integration of indigenous ritual practices was clearly understood by the native Gedeo people in general and other ethnic groups in particular, paying great attention to preserving the way of life of society. In addition to this, it would be better if the society itself performs indigenous rituals often and policymakers formulate clear policies of indigenous culture, including rituals, in

order to transfer the knowledge and skills associated with awareness creation to the young generation and researchers responsible for writing and filling the gaps through deep investigation.

Reference

- Aborishade F. (2002). Effects of globalisation on social and labour practices in privatized enterprises in Nigeria, *Research in Reproduction*
- Ajaegbu O (2012). Religion and national development in Nigeria, *American Academic & Scholarly Research Journal*, 4(4), 50-56
- Asebe R. Ethnicity and Inter-ethnic Relations: The “Ethiopian Experiment” and the case of the Guji and Gedeo. Norway: University of Tromsø. 2007. (Unplished)
- Anthony W (1956). “Revitalization Movements” *American Anthropologist* .
- Attia M, (2011). The Coptic Orthodox Church and the Ecumenical Movement, Bishopric of Egypt: Youth Affair Press.
- Aster D (2019), the role of indigenous communication mechanism in resolving inter-ethnic conflicts Gedeo and west Guji
- Arnold Van (1960), the Rites of Passage Hove, UK: Psychology Press.
- Barnard, H. G. (1985). Victor Witter Turner: A Bibliography (1952-1975), *Anthropological*, 27(1/2), 207-233.
- Bell, C. M. (1997), *Ritual: Perspectives and dimensions*. Oxford University Press, USA.
- Bhatt A, (2012). What is the importance of religion?
- Bronislaw M (1931). *Culture* (New York; MacMillan) published
- Bronislaw M (1955). “Rational mastery by man of his surroundings,” in *magic, science and* (New York: McGraw Hill)
- CSA 2007, the 2007 Population and Housing Census of Ethiopia: Statistical Report for SNNPR. Addis Ababa: Central Statistical Authority.
- Creswell, J. W. (2003). *Research design: quantitative, qualitative and mixed approaches*. (2nd ed.). London: Sage.
- Creswell, John.W (2009). *Research Design Qualitative, Quantitative, & Mixed Methods Approaches*. (3rd ed.). University of Nebraska-Lincoln. SAGE Publications, Inc.
- Eliot D et, al (1953). *Principles of Anthropology* (New York: Henry Holt and Company.
- Demisse Worassa, (1988). Gedeo traditional, social and legal organization, BA Thesis, Department of Sociology, Addis Ababa University (Unpublished)
- Deressa Debu, (1999), Religious History of Wolaita. BA thesis Submitted to the Department of History, College of Social Science, Addis Ababa University (Unpublished).

- Desalegn B. (2019). The Role and Utilization of Indigenous Communication in Conflict Resolution: The Case of Gedeo People, South Ethiopia. MA Thesis, Department of Journalism and Communication, Addis Ababa University (Unpublished).
- Dewo T. (2009). Traditional moral values of the Oromo of Ethiopia: A philosophical appraisal of Gada system, Unpublished Ph. D. Thesis, Department of Philosophy. Chandigarh: Panjab University
- Durkheim E, the Elementary Forms of the Religious Life, Translated by J. W. Swain. New York: Free Press, Originally published in 1915.
- Eller D (2007), *Introducing Anthropology of Religion: Culture to the Ultimate*. New York: Routledge.
- Ordolo E, (2018). Heritage management practice and issues in Gedeo zone (Unpublished).
- Ferguson, J.R, (1998). *Journey to the West, Essays in History, Politics and Culture* (Unpublished)
- Getachew S, (2018). The Gedeo after Jensen's Ethnographic Fieldwork: Changes and Continuities in Religion and the Baallee System, ITYOPIS, Extra Issue III. (Unpublished)
- Getachew S, (2014). The nexus of indigenous ecological knowledge, livelihood strategies and social institutions in midland Gedeo human-environment relations, PhD Dissertation, Addis Ababa University
- Getahun Z, (2019). "Negative impact of globalization on indigenous cultures: the case of salale Oromo, Oromia regional state, Ethiopia" *journal of cultural and social anthropology*, 1(1) pp28-36 (unpublished)
- George G, (1971). "Baseball Magic" *Transaction*
- Girum K, (2014). Ferhan m, hana l. an assesment of cost accounting practice case study in kality food share company: st. mary's univers (Unpublished)
- Girum Kinfemichael. (2011). 'Federalism and Ethnic Conflict Management in Ethiopia: The Case of Guji-Gedeo Conflict' (MA Thesis), Institute of Federalism, School of Graduate Studies, Addis Ababa University, Addis Ababa. (Unpublished)

- Golle, T. P., Zekareas, Y. H., & Orkaydo, O. O. (2021). The practices and dynamics of Baalle, an indigenous governance system of Gedeo (Southwest Ethiopia). Kervan. International Journal of African and Asian Studies, 25(2). (Unpublished)
- Green, K. (2008). Understanding physical education Sage
- Inglehart, R & Baker W.E (2000), Modernization, cultural change, and the persistence of traditional values, American sociological review, 65(1), 19-51
- Immigration and Refugee Board of Canada (IRB), Ethiopia: Ethnic groups [nationalities], including regional distribution, socio-cultural characteristics, and perceived political affiliations; the relationship between perceived ethnicity and political affiliation; the kebele card and whether it identifies an individual's ethnic group (2022) [ETH200541.E]
- Jalata, A. (2010). Oromo peoplehood: historical and cultural overview, Sociology Publications and Other Works, 6.
- Johnson-Laird, P. N, & Byrne, R. M. (2002). Conditionals: a theory of meaning, pragmatics, and inference. Psychological review, 109(4), 646
- Kahsay, Semhal (May 26, 2020). "The Largest Religions in Ethiopia" YEG Daily
- Kanshie, T. K. (2002). Five thousand years of sustainability; a case study on Gedeo land use (Southern Ethiopia), wageningen University and Research.
- Karp, D. S., Chaplin-Kramer, R., Meehan, T. D., Martin, E. A., DeClerck, F., Grab, H., ... & Wickens, J. B. (2018). Crop pests and predators exhibit inconsistent responses to surrounding landscape composition. Proceedings of the National Academy of Sciences, 115(33), E7863-E7870.
- Kikwawila Study Group (1994). Qualitative Research Methods: Teaching Materials from a TDR Workshop. Retrieved in 17/010/2019 from <http://www.gfmer.ch/SRH-Course-2019/research methodology/>.
- Kimambo T. R. (1972), *the Historical Study of African Religion*. London: Heinemann Press
- Kottak (1994), C, p: Anthropology - the Exploratron of Human Diversity (7thed): University of Michigan press
- Lee C, Barr RG, Catherine N, Wicks A. Age-related incidence of publicly reported shaken baby syndrome cases: is crying a trigger for shaking? Journal of Developmental & Behavioral Pediatrics. 2007;28(4):288-93.

- Maru M. te al (2019). Farmers' indigenous knowledge of tree conservation and acidic soil amendments: The role of “*Baaboo*” and “*Mona*” systems: Lessons from Gedeo community, Southern Ethiopia. *Cogent Food and Agriculture*, 5(1),1645259. <https://doi.org/10.1080/23311932.2019.1645259>
- Melkamu Gezahegn (2016). Assessment of Agricultural Growth Program: the case of farming households in Gedeo Zone, Gedeb wereda, SNNPR.
- McClellan, C. W. (1978). *Reaction to Ethiopian expansionism: the case of Daraso, 1895-1935*, Michigan State University.
- McClellan, Charles W. (1988). *State Transformation and National Integration: Gedeo and the Ethiopian Empire, 1895-1935*. African Studies Centre, East Lansing. Michigan: Michigan State University.
- Moore, E. M. (2005). Views of the spirit in Catholicism, Orthodoxy, Protestantism, and the Charismatic movement, Ozark Christian College, Seminar in Christian Experience
- Morris, B. (2006). *Religion and Anthropology, A Critical Introduction*: Cambridge University Press: USA
- Munro-Hay, S. C. (2003a) “Aksum: history of the town and empire.” In *Encyclopedia Ethiopia*, vol. 1, A–C: 173–9. Wiesbaden.
- Natasha Mack et.al (2005). *Qualitative Research Methods: A Data Collector's Field Guide*. Family health international Research Triangle Park, NorthCarolina27709 USA
- The federal democratic republic of Ethiopia (FDRE), 2021 the Gedeo cultural landscape Ethiopia (unpublished)
- Okon E. (2016). *Christian Missionaries and Colonial Rule in Africa, Objectives and Contemporary Analysis Journal* (Unpublished)
- Regassa Debelo, A., Legesse, A., Milstein, T., & Orkaydo, O. O. (2017). “Tree is life”: The rising of Dualism and the Declining of Mutualism among the gedeo of southern ethiopia. *Frontiers in communication*, 2, 7. (unpulished)
- Rain G. L. (2006). *A Theory of Religion: Linking individual beliefs, rituals, and social cohesion*, a preliminary version.
- Saler B (1993), *Conceptualizing religion; some recent reflections*, *Religion*, 38(3), 219-225
- Sergew, H. S. (1970), *The Church of Ethiopia, A Panorama of History and Spiritual life*. Addis Ababa.

- Schirch L. (2005). Ritual and symbol in peace building, Kumarian Press
- Sims, M & Stephens, M (2011), Living folklore: An introduction to the study of people and their traditions. University Press of Colorado
- Solomon Tamrat, 2011, Study of use plants and around gate uduma (traditional Gedeo home grade), (unpublished)
- Stewart P & Andrew, Struthers. Ritual: Key concepts in religion. Bloomsbury Publishing, 2014
- Strid H, Simrén M, Johansson A. C Svedlund J, Samuelsson, O, & Björnsson E. S. (2002) the prevalence of gastrointestinal symptoms in patients with chronic renal failure is increased and associated with impaired psychological general well-being. Nephrology Dialysis Transplantation, 17(8)
- Nsibami Udenze, S. 2011. Globalization and Culture: The Nigerian Experience
- Tadesse Kiphe et.al (2008) የጌዴዎ ብሔረ ታሪክ: ብርሃንና ሰላም ማተሚያ ድርጅት አድሰ አበበ
- Taylor, G. (1999). Article on the Study of Denominations (Unpublished)
- The Federal Democratic Republic of Ethiopia (FDRE) the Gedeo cultural landscape Ethiopia January, 2021 (unpublished)
- Thubauville, S. (2020). Of Phallic Stele, Heroes and Ancient Cultures. Adolf Ellegard Jensen's Research in Southern Ethiopia| Bérose. Un article du dossier documentaire: Jensen, Adolf Ellegard (1899-1965).
- Tsegaye E, 2019. *Fachi'e* and *Daraaro* traditional epitomize of confession and prosperity among the Gedeo People of Southern Ethiopia. (Unpublished)
- Vesajoki F. (2002). The effects of globalization on culture: a study of the experiences of globalization among Finnish travellers Master's thesis unpublished
- Victor Turner (1972). "Symbols in African Ritual" Science 179: 1100-05.
- Wahba F. M. (1990). The Chalcedon Crisis and Monophysitism Article by Antonius Coptic Orthodox Church Hayward (Unpublished)
- Wenner-gren foundation for Anthropological Research New York, Conference (1974: Burg Wartenste in (1977), Secular ritual (p. 3). S. F Moore, & B. G. Myerhoff (Eds), Assen:van Gorcum
- Wondiyie Ali 1990 E.C. Bemekera Weset Yabebece Bete Keresetiyane: Ya Ethiopia Kale-Hiwot Bete Keresetiyane Tarik, Kitse 1. (Amharic Version)

- Zewdu Worassa 1994. Gedeo customary law and liability for wrongs under the civil and penal codes of Ethiopia BA Thesis, Department of Law, Addis Ababa University
- Zinabu wolde (2017). A Review on Coffee Farming, Production Potential and Constraints in Gedeo Zone, Southern Ethiopia unpublished
- Zukang S, (2009). Foreword to the State of the World's Indigenous Peoples, State of the Worlds Indigenous Peoples, United Nations, New York, US,

Appendix one

Guide line for in-depth interview and FGD with key informants of the study areas.

Introduction

Thank you for voluntariness to respond my interview and participant in FGD. My name is Zekariyas Negash; I am a 2024 postgraduate student at Dilla university faculty of social science, department of indigenous studies. So this interview is for the collection of data for the completion of a postgraduate thesis on the influence of Christianity on the Gedeo indigenous ritual practices, southern Ethiopia. Kindly find time to answer my question as you can. Thank you!!!

Appendix I: interview question of community elders

1. Could you please tell me your name, age, religion, ethnic background, place of birth, cultural position?
2. What is the nature and current status of ritual practices such as *facii'e*, *cincca*, *gooloo*, *bitaa bira*, *huluqqa*, and *qeexala* and *gondooro* ceremonies?
3. From your own experience; what are indigenous rituals performed in your study area?
4. What is the dynamic of ritual practice due to the influence of Christianity? why
5. Do you think westernization and policy government factor had brought any impact on the indigenous ritual practice?
6. Can you please tell me any future prospects in conserving of indigenous ritual practice for next generation?
7. Discuss the historical development of *Daraaro* ceremony?
8. Do you have any additional thing you may add in our interview?

Appendix II: interviews for focus group discussions

1. What was the reason for the erosion of indigenous ritual practice in the study area?
2. How do the Gedeo tribe perform the indigenous system and where?
3. What are the changes in cultural practice systems caused by the influence of Christianity?
4. What are the implications of the social integration of indigenous rituals in the study area?
5. What is the way in which indigenous rituals are performed in the study area?
6. How do you celebrate *Daraaro* festival in the society and how do you pass it on to the next generation?
7. Why Christian community oppose of the Daraaro ceremony and ritual practice?

Appendix III; Interview guide for key informant at Christian leaders

1. How do you members view to indigenous ritual practice and *Daraaro* ceremonies in your church? Why
2. What is the response of your sect on people who indigenous ritual practice these issues?
3. What is the cultural performance effect on the Christian teachings?
4. In your locality is there socio-cultural unity among the community? Peoples are not marginalized from participation in their socio-cultural practices based on religion ideologies?

Appendix IV; Interview Guide for key informants of the indigenous cultural ceremony coordinator bureau cultural servant kochore, Gedeb, and Dilla zuriya

1. What is the historical background of indigenous ritual practice of Gedeo people?
2. Do you think that the Christian religion teachings as a factor to performance of ritual practice and Daraaro ceremony? Why
3. It you agree which religious sect and for what extent does it opposite
4. Would you suggest the solution
5. What is the socio- economic integration in society the time of ceremony
6. Explain the cultural elements and parties of Gedeo people that are commonly helpful in the occasion of indigenous ritual practice and cultural *Daraaro* ceremonies

Appendix-V

Interview guide for informants of government officials

1. Do you believe that the Christian religion is a factor to indigenous ritual performance in Gedeo
2. Which Christian sects explain? Why?
3. What is the relevance of indigenous ritual practice and Daraaro ceremonies for Gedeo communities
4. What is your role in reshaping the attitude of Christian ideology in promoting Gedeo indigenous cultural ritual practice and ceremonies
5. What do you suggest for sustaining peaceful co-existence among the members of the religious and religious communities among area

List of key informants

No	Name of informant	Sex	Age	Religion	Cultural position	Interview date	Woreda	Profession
1	Ato/ xenfo bekete	M	87	None	Barbarise	February 2,2024	Kochore	Merchant
2	Pastor Abebe	M	71	Kalehiyot	-	March 9,2024	"	Farmer
3	Befome waqo	M	40	Catholic	Abba Gada	January 23,2024	Dilla zuriya	Clan Leader
4	Jeso Bali	M	89	None	Hayyicha	January 2, 2024	Kochore	Farmer
5	Tariku wate	M	37	Protestant	-	March 4,2024	Gedeb	Coordinator of culture
6	Jabo Jiga	M	83	None	Cowajje	March 11, 2024	"	Farmer
7	Tafera w/hana	M	61	Protestant	-	January 20,2024	Kochore	Coordinator culture office curator
8	Hertu tadesse	F	34	"	-	February 4,2024	Dilla zuriya woreda	"

List of FGD

No	Name of informant	Sex	Age	Religion	Cultural position	Interview date	Woreda	Profession
9	Alemu maru	M	70	Protestant	-	April 27/2024	Kochore	Priest
10	Tariku desta	M	69	Catholic	-	April 20,2024	"	Civil servant
11	Tagel yigeremu	M	43	"	-	"	"	Doctor
12	Eshetu belayneh	M	57	"	-	"	"	Teacher
13	Tsyon ayele	F	37	"	-	"	"	House hold
14	Habtam Mariam	M	61	"	-	"	"	Civil servant
15	Kefiyalew demeke	M	42	"	-	"	"	Doctor
16	Mamo godi	M	88	None	Qululo	March 11,2024	Gedeb	Farmer
17	Abriham jego	M	62	Protestant	-	"	"	Merchant
18	Tadele dori	M	67	"	Yuba	"	"	"
19	Shibru duke	M	72	None	Cowwajje	"	"	Farmer
20	Alemu bekete	M	57	"	Raaba	"	"	"
21	Tsegaye worasa	M	45	Protestant	-	"	"	"
22	Mekides tesfaye	M	38	Protestant	None	April 27/2024	Kochore	Evangelist
23	Adane asfew	M	36	"	"	"	"	Civil servant
24	Samuel Sali	M	48	"	"	"	"	Merchant
25	Ashenaf jarso	M	37	"	"	"	"	Doctor
26	Birhanu gamede	M	44	"	"	"	"	Farmer
27	Mulukene aschalo	M	69	Orthodox	"	February 18,2024	"	Civil servant

28	Wondemagen H/eyesus	M	74	"	"	"	"	Merchant
29	Asrat G/Tsadeke	M	56	"	"	"	"	Teacher
30	Girma tefera	M	61	"	"	"	"	NGO
31	Gugesu biru	M	90	"	"	"	"	Farmer
32	Emayo Asegede	M	78	"	"	"	"	Leader