



DILLA UNIVERSITY

SCHOOL OF GRADUATE STUDIES

COLLEGE OF SOCIAL SCIENCES AND HUMANITIES

DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

DALLE WOREDA OF SOUTHERN ETHIOPIA; A SURVEY OF ITS' HISTORY FROM 1941 UP TO 1991

A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES DILLA
UNIVERSITY COLLEGE OF SOCIAL SCIENCES IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF THE MASTER OF ARTS IN HISTORY

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JUNE 2021

DILLA, ETHIOPIA.

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This is to certify that the thesis prepared by Temesgen Tadiwos, entitled “Dalle Woreda of Southern Ethiopia; a Survey of its History from 1941 up to 1991”.Moreover, submitted in partial fulfillment of the requirement for the Degree of Master of Arts in History complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Abstract

Researchers have not yet properly studied the history of Dale Woreda. Nevertheless, the purpose of this study is to conduct a research on the history of the Woreda. It is designed to fill or bridge the existing gap in literature by investigating the historical development of the Woreda focusing on the political, social and economic aspects.

This study is a historical survey of Dale Woreda from 1941 to 1991. The year 1941 is taken as a springboard in which the Italian occupation (1936 -1941) had social and political significance in development o of Dale Woreda and Sidama Awuraja. The end of Italian occupation (1941) was followed by the restoration of Emperor Haile Sellassie I to power. He hence further established a strong centralized administration in the country. Generally, this study deals with the reconstruction of the socio-economic and political history of Dale Woreda over half a century. It mainly focuses on the economic, social and political changes during the period of Emperor Haile Sellassie I, the Dergue and the current regimes. Based on the accumulation of national archive, oral and written sources. The whole events that occurred in the Woreda have been discussed properly. Therefore, various knowledgeable informants were systematically interviewed in thirty-six Qebeles of the Woreda. Based on the methods of historical investigation all data gathered from informants were critically analyzed and interpreted.

The political and socio-economic system of Dale Woreda and radically changed after the Italian occupation of Ethiopia in 1936. The restoration of Emperor Haile Selassie I in 1941 brought some political and administrative reforms in Dale Woreda and the rest Sidama lands. In addition, the rise of the socialist-militarist Dergue regime in 1974 brought a new political, administrative and economic system of improvement in the life of most the local people of the Woreda (district of Dale). Through distribution of the former feudal and bourgeoisie's lands to poor peasants and through establishing cooperative workers associations and peasant associations to improve the life of peasants, despite some negative consequences in the socio-economic and political system of the socialist militarist regime

Preface

This study is a historical survey of Dale *Wäräda* from 1941 to 1991. The year 1941 is taken as a landmark since it saw the restoration of Emperor Hailä Silassié I to power and the beginning of the process of invigorated centralization in the country. The year 1991, on the other hand, saw the end of the *Därgue* regime and its highly centralized political structure. The major purpose of the thesis is to reconstruct the political, economic and social history of the district in the period mentioned above. In general, the history of districts in the Ethiopia historiography is still at its infancy.

This thesis, seeks to fill the gap in the historiography of the local history of Sidama. The thesis has four chapters. The first chapter provides highlights on the geography and the people of the district. It also briefly surveys socio-economic and political developments of the district before 1941. The second chapter focuses on the situation of the district during the Imperial regime, whereas chapter three deals with the general history of the district during the period of the *Därgue* and its programs and reforms. The fourth chapter deals with the over-all socio-economic of Dale Woreda between 1941 and 1991.

The historical data used in the thesis consists of three kinds of sources. The first category is written secondary literature. However, most of these literature deals with works that deal with the general history of Sidama and do not explore developments in the district understudy specifically. The second categories of sources used in the work are primary written sources. These include manuscripts and archival sources. The archival documents used in the thesis are found at the current administrative offices of Dalle *Wäräda* and Sidama Zone. I also gathered additional documents from the Institute of Ethiopian Studies, Addis Ababa University. Thirdly, I have gathered oral information from knowledgeable personalities who had direct or indirect relations with the history of the district as leaders, participants of different cultural and traditional events, observers and administrators. I did not face difficulty to get knowledgeable personalities as I have a local connection. Except in a few cases, most informants were interviewed individually.

The oral sources and archival documents, and some of the written secondary materials were collected during my fieldwork between February 2020 and August 2020, Even though I faced

several problems while conducting the research for the thesis. Firstly, the archival documents of Dale *Wäräda* had been transferred to Yirgalem City Municipal administration, Wonsho Woreda and Loka-Abaya *Wäräda* administrative offices during the administrative reorganization of 1987, which downgraded Dale *Wäräda* to new Woreda and *Qebelles* under Wonsho and Loka-Abaya *Wäräda*.

However, most of these documents were burn down when the Yirgalem Municipal administration, Wonsho Woreda and Loka-Abaya *Wäräda* administration changed its previous offices to the new one in the early 1990s. Even the archival documents, which I used in this thesis, were kept in mixed with form other documents and were misarranged; they do not have a proper folder numbers. However, I was able utilize them after exhaustive work of sorting them out with the help of my friends and the personnel of the archive's office. Thus, I faced difficulty in reading these materials, as they were not easily decipherable.

Finally, I would like to state that, I make no claim to have carried out a comprehensive research of the district, due to the above-mentioned problems and others. I hope that my modest contribution will be of great interest and importance to others who want to conduct further research on the district.

Glossary

Aadaa: custom or tradition in Sidama

Abba – Father, a title given for a priest in Ethiopian Orthodox Church and Catholic Church

Abun - bishop, patriarch of the Ethiopian Orthodox Church

Agisho: the servant of leader in Sidama generational class system/Gadaana

Anga: purification through ritual in Sidama traditional system

Ato – in Amharic a title equivalent to Mr. in English

Ayana: Sidama traditional belief of good omen or spirit through which God reveals his will.

Ayanto: astrologist and the man in charge of Sidama calendar

Ayide: kin in Sidama language

Awurajū – an administrative unite below the province *Balabbats*: traditional leaders who served as local representatives of the imperial regime in Amharic

Balambārās – a low level of administrative title and guardian of a frontier or ruler of a fort

Basha: electoral and representation process in traditional governance sub-clan in Sidama

Bitwādād– beloved, trustee of the emperor

Burisame: food prepared from false banana and butter during *fichche* festivals and rituals in Sidama.

Chambalala- feasts and rituals that include dances, plays and food sharing during *fichche* celebrations in Sidama

Chat: stimulant plant

Chimessa: (*chimeye*- plural) leading member of *songo* in Sidama

Danawa: communal land in Sidama

Dee: social norm for sharing the burden of production and construction in Sidama

Dejazmach: High-level military rank of Ethiopian imperial regimes in Amharic

Derg– the military government of Ethiopia

Degā– cools moist mid land climate zone

Eajjeto: Hero/heroine in Sidama

Faano: rebels who resisted the return of the privilege of landlords after Italian withdrawal in Sidama

Fichche: New Year celebration of the Sidama (feast and ritual)

Fitawrāri- a commander of the advance guard

Gabbar: Serf who payer tribute to landlords during the feudal period in Amharic

Gada: the generational class and administrative system of the Sidama and Oromo people

Gadaana: leader of the generational class system in Sidama

Garo: leader of sub-clan in Faqisa - Tumano clan and the clan leader of Sawula clan in Sidama

Gana: religious and ritual leader in Wonsho religious and *songo* site in Sidama

Gasha – a unit of measurement, equivalent to forty hectares

Geelo: leader of the Hadicho clan of Sidama

Gizat– an administrative unit

Grazmāch - a commander of the left wing

Halaale: principle of ultimate truth and justice in the Sidama language

Hayyicha: wise and intelligent person in the Sidama language

Himanancho: prophet in the Sidama language

Haji – a title given to a Muslim person, who traveled to Mecca

Iddír– a self -help association, organized by groups of people

Iqubí-a traditional money saving institution, organized by volunteers group

Jalawa: assistant to leader of the generational class system in Sidama

Jirte: social sub-constitution governing community cooperation during death and other occasions in Sidama

Kakalo: sacrifice made during rituals in Sidama

Kalaqo: Creation in Sidama language

Kiflehager: administrative region during the military regime in Amharic

LayinkiShibre: second terror in the Sidama language

Luba: an administrative system of classes in Oromo Gadaa system

Luwa: Generational Class system in Sidama

Lielt: Queen in Amharic language

Magano: God in Sidama language

Mahber: self-help association in Amharic

Mahír: a rainy season in Ethiopia, equivalent to winter in English

Maracha: rite of passage for promoting youth to adulthood following purification through
circumcision in Sidama

Masalancho: a Philosopher who interprets signs and events and suggests solutions in Sidama

Melkeгна: landlord who owned both land and tenants during the feudal period in Amharic/
Sidama

Moote: clan leader in Sidama

Nafteгна: literally carrier of the gun; local landlords who settled in newly incorporated
territories in Amharic.

Qetala: Dance and chant during fíche celebrations in Sidama

Qorke: giraffe-like wild animal in Sidama

Qebele: lowest/grassroots administrative unit in Amharic

Qañāzmāch – a commander of the right wing

Qollā - semi arid low land climatic zone

Qaricha: ritual performer in Wonsho religious site in Sidama

Qaricho: leader of women's institution and gatherings in Sidama

Randicho: respected elder sister who is central in rituals and feasts in Sidama

Ras: top military rank of the imperial regime just below the king and above a *Dejazmach* in Amharic

Safar – quarter, a unit of administration below *Qabelè* in Amharic language

Sadassa: third rank in leadership during *luwa* initiation period in Sidama

Sheki – Muslim scholar in Arabic language

Siassa: collaboration in Sidama language

Sidaamua afoo: Sidama language

Songo: elders' council in Sidama

Tuba: dress made of leather in Sidama language

Utuwa: privately owned land in Sidama

Wesse: false banana

Seera: sanction, ostracism and punishment in Sidama

Ṭeqīlāy Gīzāt – a Province territory in Amharic

Woma: Head Priest of Sidama traditional religion in Sidama

Womasha: currency of Sidama

Woradā – an administration unit below Awurajā

Waynadagā – a moderate climate zone in Amharic

Woiyzaro – a title given to married woman equivalent to Mrs. in English

Yaka: institution serving as Ombudsman for women in Sidama

Yekign Agher: Amharic term for conquered or colonized territory in Amharic

Abbreviations

AIDB: Agricultural and Industry Development Bank.

APC: Agricultural Producers Cooperative

ASC: Agricultural Service Cooperatives

CBE: Commercial Bank of Ethiopia

CES: Central Ethiopia Synod

CSO: Central Statistics Office

EDB: Ethiopian Development Bank

EELPA: Ethiopian Electric Labor Power Association

EECMY: Ethiopian Evangelical Church of *Makāne Yasus*

EOC: Ethiopian Orthodox Christianity

EPRDF: Ethiopian Peoples Republic Democratic Front

GDP: Gross Domestic Product

NALA: National Archive and Library Agency

NGO: None Governmental Organization.

NLM: Norwegian Lutheran Missionary.

PA: Peasant Association.

SDA: Sīdāmā Development Association.

SIM: Sudan Interior Mission.

SNNPRS: Southern Nations Nationalities and Peoples Regional State

WPE: Workers Party of Ethiopia

Key to the transliteration system

The seven sound of the Ethiopic Alphabet are represented as follows in this thesis

I. Vowels Symbol Example

1st order (ge“ez) a ጠ= Ba

2nd order (ka“eb) u ጡ= Bu

3rd order (sales) i ጢ= Bī

4th order (rabe) ā ጣ= Bā

5th order (hames) e ጤ= Be

6th order (Sades) í ጥ= Bí

7th order (Sabe) o ጦ= Bo

II. Palatalized sounds are represented as follows

A. Consonant Symbol Example

ሸ Sh ሸሸጤ=Shamāne

ቸ Ch ባልቸ= BālíChā

ጥ ሸ ተጥጥ= Tanāññā

ሀ Zh ሀሀሻ= Azzāzh

ጆ J ደጆሀሸጆ= DajāzmāChí

B. Gluttonized Sound Symbol Example

ቀ qa ቀባሌ= qabale

ጠ ተ ጠጅ= ጥají

ጮ ch ጮሻ= chāt

ጸ ሻ ጸሐፊ= ሻahāfi

C. Germination should always be indicated by doubling

qollā Tanāññā

katammā Tassammā

Iddír

Illustrations

Maps and Figures

Figure 1: Illustrated map of Dale Woreda and Sidama Regional State

Figure 2: Map of Dale Woreda

Figure 3: Sidama New year celebration (*Chambalala*)

Figure 4: Portrait of King (*Moote*) Ballcha Worayo and Queen *Fura*

Figure 5: Wolde Amanuel Dubale

Figure 6: Early Muslim community of Dale woreda

Figure 7: *Haji* Sadiq and *Haji* Abdela

Figure 8: Mosque of Arada Sub-city of Yirgalem

Figure 9: Saint Mikāel Orthodox Church and Saint Amānuel Orthodox Church

Figure 10: Shefina Medihani Alem Orthodox Church

Figure 11: Shefina Catholic and Yirgalem Donbosco Kidane Mihiret Catholic Church

Figure 12: Yirgalem Evangelical Church of *Makāne Yesus*

Figure 13: Yirgalem Kale Hiwot Church

Chapter One

Geographical and Historical Background of Dale Woreda

1.1. Geographical Setting Location, Area and population

The Sidāmā land and its population located in Southern Ethiopia surrounded by Oromo in North, East and South East, and the Bilāte River which separates from Wolāyita in the West. Lake Awassā and Abayā are in the Northern and South Western tips of the nation respectively. Currently Sidāmā Regional State separated from the Southern Nations, Nationalities and Peoples Regional Government (SNNPRG). Dale Woreda found in Sidama Regional Administration. Currently Sidama Regional State comprises seven Municipal City Administration and thirty Woreda (district) Administration units.¹

Dale is one of Woredas in Sidama Regional State, astronomically located in the area between $6^{\circ} 27' 00''$ up to $6^{\circ} 51' 00''$ N latitude and $38^{\circ} 00' 00''$ up to $38^{\circ} 37' 00''$ E longitude. It located in 317 km distance from Addis Ababa, capital city of Ethiopia and 42 km from Hawassa, the capital city of Sidama Regional State and Southern Nations, nationalities and people regional state. It bordered in the North with Shebedino and Derara Woreda, in the South with Aleta Wondo and Chuko Woreda, in the West with Loka-Abaya and in the northeast with Gorche Woreda. Dale is one of the largest Woreda among the Sidama Regional State covering the actual areas of $1.4694.63\text{km}^2$.²

¹Sidama Zone administration office Dale Woreda Finance and economic office

² Central Statistics Agency 2020

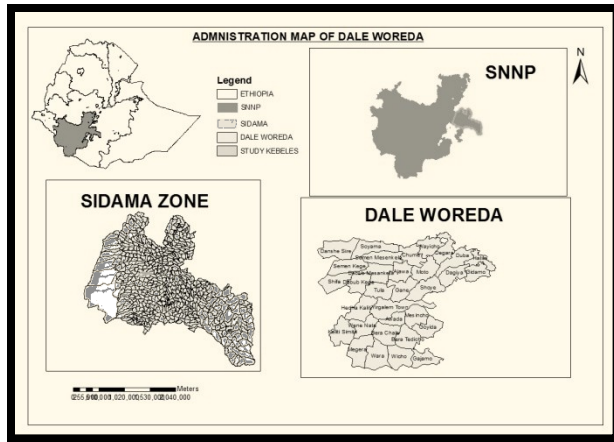


Figure 1 Illustrated Map of Dale

Dale Woreda is composed of different nation, nationalities and peoples from different part of the country; however, Sidama people predominantly inhabit in the Woreda. According to the 1994 census, this Woreda had a population of 306,329 of whom, 156,772 were men and, 149,557 women, 24,183 or 7.89% of its largest ethnic groups reported country.³In Dale Woreda the Sidama 91.29%, the Amhara 3.98%, the Oromo 1.16%, and the Wolayta 1.01%, all other ethnic groups made up 2.56% of the population. Sidamigna is spoken as the dominant language by 92.57% of the inhabitants, 5.93% speak Amharic, 0.46% Wolayta and Oromiffa the remaining 0.71% spoken other languages.⁴

According to the 2012 population project of the Central Statics Agency of Ethiopia, the total population of Sidama is 3.7 million. The projection of the agency indicates that the Sidama population had reached 4 million in 2015 of the 22 Woredas (districts) of four districts namely Dale, Shabadino, Bensa, and Boricha each had nearly a population of 300,000 which accounting together for about one fourth of the total population of the Sidama Region.⁵The Sidama

³ Population and housing census of Ethiopia results for Southern Nations, Nationality and people Archived, November19, 2008. PP .74-76

⁴*Ibid*

⁵ Central Statistics Agency 2007 southern nationality and people region Archived November 13, 2012 PP.117-119

Regional State is the most densely populated in the county, Sidama Region has relatively smaller area compared to its population size.

As a result, the population density remained very high. In 2007, the overall population in Sidama was 482 people per square kilometer. The overall population density has rapidly increased to 558 people per square kilometer in 2012. The population density throughout Sidama land varies from one district to another. ⁶Based on CSA census report in 2007 Dale Woreda has the total population of 242.658 of which 122.918 peoples were men and the remaining 119.740 were women.

Moreover, from the whole population number of the Woreda is 30.348 were urban dwellers, which account 12.5 % of the total population, and the remaining population 212,310 was rural inhabitants, which accounts 87.5% of the population. ⁷Dale Woreda (district) is the second largest densely populated district in Sidama Region. Its population was 1024 per square kilometer in 2014, Shabadino and Aleta Wondo are the first and the third densely populated Woreda (districts) in Sidama Regional State with 1368 and 956 people per square kilometer respectively. ⁸

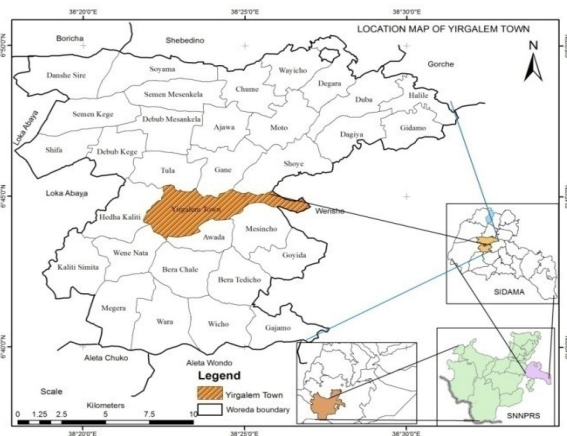


Figure-2 Administrative Map of Dale Woreda

⁶CSA 2007

⁷Ibid

⁸Ibid

1.1.2. Topography, drainage system and climate

Topographically Sidama Region has three different ecological or climatic Zones i.e. Dega, Woina- Dega and Kola due to the variation of altitude, the altitude varies from 4500- 10000 fits above sea level. This elevation indicates that a much of Sidama Region and its territory covered by Woina-Dega climate, but there is also Dega and Kola climate. Dega lands lies between 8000- 10000 fits above sea level. Woina-Dega lies between 5500-8000 fits above sea level and areas less than 5500 fits above sea level lied known as Kola. The average annual rainfall is 400– 800 mm and 1600 – 2000mm in low lands and the high lands of Sidāmā Region respectively. The mean annual temperature of it ranges from 10⁰ c to 27⁰c, the study area, Dale Woreda that characterized by the moist, mid- high land weather condition and the average annual temperature vary from 15⁰c to 19⁰c.⁹ The altitude of Dale Woreda ranges between 1800 and 2000 meter above sea level which makes the whole areas of Dale Woreda to lie in Woina- Dega climatic zone. The Garamba plateau which is the part of the Arusi Balle massive that lies in different Woredas of Sidama Region and this plateau stretches through highland areas of Sidama and moves across Eastern parts of Shebedino and Dale Woreda ,Western parts of Arbegona, most parts of Hagere Selam (Hula) Woreda and finally reached Gedeo Zone.¹⁰Dale Woreda has different rivers and streams, the two major rivers Gidabo and Woima that drained the Woreda originated from the highland parts of the Garamba plateau. These two rivers had encircled the administrative town of Dale Woreda ‘Yirgalem’.¹¹

The Sidāmā land mainly covered with dense natural forests particularly coffee trees and fruits such as mongo, papaya, avocado, banana and others. This shows that the Sidāmā land is

⁹ Samuel etal “*Rapid growth ,Nutrition and food security of Dale Woreda Sidama Ethiopia*”, 2005,P.32

¹⁰*Ibid*

¹¹ Markos Tekleetal, *Sidama Nation History and Culture*(Amharic), 2003e.c, P. 144

resourceful soil, suitable for agriculture. For instance, the coffee production becomes much more extensively developed in the forests of Sidāmā than in any other areas of the Southern Region.¹² However, in some Waradās' like Borichā the drought and shortage of rainfall is increasing from time to time. Since the twenty century the forests were decreasing due to the number of people has been increasing. The peoples are cutting trees without plan for household consumption.¹³ The mean annual rainfall of the district is 1600mm. Nevertheless, the rainfall does decline from the high land in the east to low land in the west, which has two cropping seasons in the area. The *Bélg* rainy season from March to April used for land preparation of long cycle crops like maize and *Meher* rains from June to September. The *Meher* rain is responsible for the growth and development of perennial crops such as *ensét*, coffee and *chat*. Different soil types cover the area. Such as 'Chromic vertisols in the southern part of the district; Eutric nitosols in the northern part of the district; Orthic luvisols in the eastern and North East and Pellic vertisols in the North West and South East'. These are generally, termed as black and red soil types. Coffee is growing on the red soil of the area.¹⁴

1.1.3. Economic life of Dale Woreda

1.1.3.1. Agriculture

Mixed farming practiced in Dale district; peoples produce varies type of crops and engaged in animal rearing. The most widely cultivated crops are maize, haricot beans, sugar cane, coffee, chat and fruits such as avocado, banana, papaya, mango and spice like ginger and cardamom. Coffee is the main source of income in the area. Most of coffee is grown in areas of humid

¹²*ibid*

¹³ Samuel et al, 2005 P.32

¹⁴Bogale and Adugna, P. 27 Alemayehu Regassa (ed), P.146.

evergreen forest to altitude of 1200 – 2000 meters above sea level.¹⁵The farmers produce coffee for domestic use and export purposes.

However, the production and marketing system of coffee used to have different exporting means. One of these is the farmers' cooperatives such as service cooperatives and cooperatives union after 1974 the *Dergue* regime had established Agricultural Producer Co-operatives (APCs). This provided the ways in which the government could guarantee food supplies for urban population and soldiers. According to Dessalegn Rahmato, the Peasant Associations (PAs) were given different functions and responsibilities, among these to administer public property, to establish services co-operatives, to build schools and clinics were the major one. Accordingly, Proclamation No. 31 of 1975 also made provisions for peasant associations to be organized at sub-province (*Awurajā*) and district (*Woradā*) level. The former to be made up delegates from *Awrajā* level, and the latter delegated from peasants association with in *Woradā*.¹⁶

According to key informants, Béra-Tadicho Farmers Producers Co-operative was well known in Dale district of Sidāmā *Awurajā*. In 1990s with the *Dergue's* reign was coming to closer, all cooperative offices were destroyed. However, the new Ethiopian government facilitated restructuring of coffee cooperatives and unions. Since 2001, the unions were legally allowed to by-pass and sell the coffee to international exporters.¹⁷As a result, a cooperative organization desk of Dale district also has formed under different teams of cooperative organization. Most of these are known as multi-purpose cooperatives and fifteen in number. Of which twelve of them were registered based on the new cooperatives law. Therefore, all registered multi-purpose

¹⁵A. Davis and etal, *Nature Plants: Resilience Potential of Ethiopia Coffee Sector under Climate Change*. 3 no. 1708(2017), P. 8.

¹⁶Mechael Tadele, "Ethiopian Coffee Exports: Development".

¹⁷*Ibid*, Informant Ato Asefa Adola and Ato Gaduda Gabiso

cooperatives are the members of the Sidāmā coffee farmers' cooperative union. In addition to this, urban dairy cooperative is still operating in Dale Waradā.¹⁸

Agriculture is base of Dale district economy. The major agricultural activities of the district includes production of *inset*, root crop and some cereals predominantly barley, maize, sorghum and livestock rearing. Dale district is suitable for agricultural activities having various climatic conditions. Dale district is rich in both plant animal resources regarding vegetation; natural vegetation cover land in the district. This is due to the favourable climatic condition and determinants of agricultural production.¹⁹Climate is one of the determinants in the production and distribution of agricultural products. It has paramount impact on the peoples way of life settlement pattern, recopies livelihood and the special distribution or variety of plants and animals. This in turn trends to influence the economic activity and development potentials of the study region. The rainfall pattern of the district seasonally varying in amount over space and time, there is the long seasonal rainfall. The district has been the four distractive rains fall season. These are summer, autumn, winter and spring. However, Dale district characterized by two main rain season namely summer and winter. Then district receives the long rainfall during summer season. In addition, the district gains little rain during the winter season or dry season.²⁰

Dale district has great agricultural potential because of its vast areas and large labor pool, because in the district agricultural activity is still followed traditional mode. Like the other part of Sidama, the people of Dale district practiced mixed agriculture that is subsistence farming with animal husbandry. Almost all farming tools in district are traditional and made of from different wood materials. These tools includes sickle, pick oxen, plough shaft, plough share, and

¹⁸ Stell Macher, PP. 7-8. Informants Ato Tadese Desta, Ato Asefa Adola, Marta Daniso and Ato Baramo Kia, Bettana, P.23.

¹⁹ *Ibid*, Informants: Ato Ashagire Worana and Ato Kebede Dulacha.

²⁰Informants: Ato Tujara Bolka and Ato Workene Mamo

plow beam animal force as machines.²¹The plough shaft, beam and ploughshare as made of wood, the sickle and pick ox plow are made of metals. Plough the land using these tools is ambiguous and time consuming. According to distinct farming, this ploughing the land to prepare the soil for requires around two quarter of a year. Plough the land to soften the land takes three month and from sowing and seedling to the harvesting of the crops requires three to four month.²²

The major product of Dale district are, *Inset* (false banana), maize, potatoes and tomatoes. The people of the district utilize substance agriculture they produce hand to mouth production or there is no surplus for large-scale marketing. Nonetheless agriculture practice of the area is not uniform varies from one geographical area to another based on the climatic variation and fertility of soil.²³Crop production is one of the components of agricultural activity the area. The amount of crop productions is distinctive from one to another's in the district and it is the production in the entire parts of the district is used for home consumption. The most dominant growing crops in the district are included sorghum, maize, potatoes and tomatoes. The farming activities in the areas are highly depends on seasonally rainfall. Among the cereal crops, *teff* is less grain consumed in the low land and rural center throughout the district.

The low land cultivated sorghum, maize are the staple food of the majority in the low land parts of the district. *Inset* known locally as false banana is an important food source in the district.²⁴ It is widely cultivated in Sidama zone. It also *inset* is the most popular food in the district. Its resistance of drought during the dry season Livestock production is the second major sources of income generating for the district. Agricultural activity in the districts strongly related and

²¹*ibid*

²²Dale District agricultural and rural development office file No 25 folder no 27/2005; P, 35

²³Informants Ato Kebede Dulacha and Ato Bekele Qitiso

²⁴ Dale Woreda Agricultuere and rural office annual report 2007.

greatly supported by livestock power. Therefore, a cattle rearing is the main activities in the district, because of their vital important in the farming economic practice especially ploughing. The peasant in the district mainly keep cattle for not only milk, meat and hides, rather they keep cattle in order to secure their farming and transportation.²⁵

Incomes from the sales of animal product subsidize the district economy. Livestock production contributes a lot of the economy of district. The other important roles of livestock in the district especially pack animal are used to transport people and the commodity. Horse and donkey have been used for the purpose of transport in the District. They are used for breeding and farming to supply power for plowing. However, due the shortage of pastureland, animal husbandry has been reducing from the time to time. Agricultural development during imperial period in the district was very low productivities it was related by a number of tenancy and land reform problem, the government neglect of the agricultural sector, the issue of land reform was not addressed until the Ethiopian revolution in 1974 the government had tried to introduce program to improve the life of farmers.²⁶In 1971, the Ministry of Agriculture introduced the minimum package program to bring agricultural progress. Dale district follows these strategies to economic crudity for the purchase of items such as fertilizers, improved seeds and pesticides innovative extension services and for the establishment of cooperatives.

During early period of *Dergue*, Dale district farmers were better productive from their agriculture. Agricultural development during the *Dergue* regime in the district was less developed, because the socialist principles and economic policies of the county were under the governmental control. The comprehensive and minimum package projects launched during imperial regime continued in the *Dergue* period. However, in Dale district these projects were,

²⁵*Ibid*

²⁶Informants Ato DawakoBolka, AtoAlemu Alado and Ato Mengistu Shura

transform in to Peasant Agricultural Development Extension Projects. In the district organized small holders along socialist line for the purpose of the collection and marketing of agricultural output and distribution of agricultural inputs. It also in Dale district organized Peasant Association, Service Cooperation and Producers Cooperatives mainly to use their strategy.²⁷

1.1.3.2. Trade in Dale Woreda

Trade is the third economic activity and source of income in the district followed by agricultural production and animal rearing. Trade refers to the process of selling, buying and inters exchange of commodities. Dale district is one of cash crop area, coffee and *chat* main product in the district. It has connected with its neighboring districts, like Aleta-Wendo, Loka-Abaya, Shebedino, Boricha and Wensho district are mainly market connected and fundamental places of trade activity performed. The emergence of market centers in district and local area were facilitated for the development of local trade among the society of the district. There are four local market places in the district. These market places are *Deela*, *Dikko*, *Kawalanka* and *Kawaado*.²⁸The major types of trade practiced by people of the district are trade in grain and cattle. During the market days, many people come from different corner of the district to meet and to exchange their products, the major products, which are, coming to the market from the surrounding have been largely agricultural products such as cereal crops, coffee and varieties of fruit and vegetables.²⁹

1.1.3.3. Hand craft technologies in Dale Woreda

²⁷*Ibid*

²⁸Informants Ato Tesema Getu, Ato Beyene Bifato and Ato Ageze Adato

²⁹Dale district finance and economy development office annual report 2004, P.21

A small number of the people of Dale have been engaged in handcraft economic activities. The reason for this is its least income to support the producer and his/ her families as well as the society attitude towards the producers. The fact is that the outsider group, such as tanner smother, potters, controls industry and soon. In Dale district the major handcraft products are knives, swords, shields, plough, Claytons, sills, *mesob* equipment to making in the district. Craft workers sold their product in the local market called *deela* and *Dikko*, *kaawado* and *Kawalanka* also to a big market outside of their localities in exchange of their items.³⁰

1.1.3.4 Coffee production and marketing in Dale Woreda

Ethiopian coffee is growing under different environmental conditions in altitudes ranging between 1,000 and 2,000 meters above sea level. Coffee tolerates an annual rainfall of between 900 and 1300 mm per year and the optimum temperature from 18⁰ C to 24⁰ C. Optimal conditions for coffee growth are from an elevation of 1,200 to 1,700 meters, mean annual temperatures from 17⁰ C to 23⁰ C, mean annual precipitation ranging from 1,500mm up to 2,800mm, and fertile volcanic or alluvial soils. Coffee production in Ethiopia came from three major coffee growing regions, namely: western, southwestern, southern and eastern regions with variation in elevation ranging from 900 to 2,300 meters.

The three coffee producing regions characterized by their dominant type of coffee production system, range and duration of rainfall, soil type, percent of total land covered by coffee, and the total contribution to the national coffee market.³¹ Ethiopia's coffee is almost exclusively of the Arabica type, which grows best at altitudes between 1000 and 2000 meters coffee grows wild in

³⁰*Ibid*

³¹Dagim Alemayehu, *History of Coffee in Limmu Awraja south west Ethiopia (Lambert academic, 2017)*, p.43, *Wubne Mulatu agriculture and subsection account study Ethiopia contribution for the conservation of coffee genetic diversity*. P.237

many parts of the country, although most Ethiopian coffee is produced in the Oromia region 63,7% and in the SNNPR 34.4% with lesser and in the Gambela region and around the city of Dire Dawa.³²

During the 1970`s coffee exports accounted for 50-60% of the total value of all exports. Although coffee share dropped to 25% as, a result of the economic dislocation, following the 1974 revolution by 1976 coffee exports had recovered and in the five year ending in 1988/89,44% of the coffee grown was exported accounting for about 63% of the value of exports. Domestically coffee contributes about 20%of the government`s revenues. Approximately 25% of Ethiopia, population depended directly or indirectly on coffee. The amount of coffee inspected in the fiscal year 2007/8by the Ethiopian Coffee and Tea Authority was 320,247 tons a decrease of almost 30% from the previous fiscal years total of 236.714 tons.³³

Arabica coffee grows over a wide range of agro-ecological zone and geographical regions in Ethiopia. Across those coffee growing regions it is common to observe different coffee production system, on the basis of management level, vegetation, structural complexity and agronomic practices, coffee production system in Ethiopia in general and Dale district in particular can be categorized into four namely, forest coffee, semi forest coffee, garden coffee and plantation coffee.³⁴ Smallholder famers have practiced the first three production systems, and it considered as traditional coffee production system. Commercial plantation of coffee production system was introduced around 100 years ago in eastern part of the country. The coffee production systems are mostly forest based and the differences between the systems are manifested by the level of forest management intensities. This is the production system is the

³² Informant Ato Getu Zewude and Ato Kedele Kumalo , Dale Woreda agriculture office report 2005

³³National statistical abstract section D. agriculture P. 67

³⁴Gole Teketay D. Denich and Borch the 2001, *Diversity of traditional coffee production system in Ethiopia and their contribution for the conservation of coffee genetic diversity* P. 237

dominant among Dale district coffee farmers. In this system, small tree and shrubs competing with coffee are cleared. Clearing is twice a year one before harvesting season starts.

Accordingly, the traditional cultivation practices in Ethiopia support local forest bird biodiversity better than any other coffee is traditionally grew under shades of native trees.³⁵Coffee is mainly grown under the shade of tree (shade or forest coffee); either within forest or within forest like environments, or in farming systems that incorporate specific shade plants usually indigenous (native) trees, time fruit trees and other crop plants. The forest coffee system uses wild stands of coffee, which exist naturally within the forest and the farmer under takes minimal management and intervention. In some areas, coffee is grown with little or no shade coffee, which is planted in Dale district, in a regular sized plot high density sun coffee is usually found at higher altitudes.³⁶

Forest shade coffee and sun coffee can be considered as the two main coffee production systems in district. Irrigation is confined to few locations and mostly where water is easily available and can be diverted to the farm using simple means, diversion from rivers using trenches. The use of chemical input, such as pesticides, fungicides and artificial fertilizers is rarely practices. The importance of forest for coffee growing it provides the right condition for successful cultivation by reducing daytime air and soil temperatures increasing humidity and preserving soil moisture.³⁷

According to informants witness the main horticultural crops that are inter copped with coffee and shade tree include banana, avocado, mango and *inset*. The main cash crops are banana, coffee and mango other crops are mainly for own food consumption and local market. Farmers in

³⁵ Dale Woreda Agricultural and Rural office report 2005 P.18

³⁶ Ibid Karen Wells," International and Domestic sources State Stability and regime Collapse: Merchant Capital in Ethiopia , 1974 -1995" PhD Dissertation, London School of Economics and Political science, East Eisenhower Parkway :Pro Quest LLC, 2009, PP.77-78.

³⁷*Ibid*

the area have established a good market linkage with fruits whole sellers in the market. The whole sellers by fruits farm gate. Most farmers rely in agriculture only they invest the money from coffee and fruits sells on small business in the village.³⁸ Dale district finest coffee is, grown in the shade of native trees, which allows the coffee cherries to retain their moisture until they are ready to be picked without the shade of these generations old trees, the coffee bushes would produce bitter tasting and inferior quality beans.

As a result, they started using improved seeds, which dramatically increased the productivity. They were invited to the National Coffee Conference, learned that other more advanced countries, which use the same types of seeds that used produce up to 30 or even 40 quintals per hectare.³⁹ However, coffee is the most important cash crop commodity for the Dale district among the coffee producing areas.⁴⁰

Sidama coffee was the greatest economic importance for the community. Especially the Dale district was mostly production of coffee plantation determines the social hierarchy of wealth among the district. People who gatherer to construct a hat for weeding or harvesting around in coffee fields though work part or individuals hire for labor are served coffee either at the beginning the job. About 2% of the coffee was produced by peasants on small holdings of less than a hectare and the remaining 0.5% was produced by district farms. Some estimates indicate that yields on peasant farmers were higher than those on district farms. In the 1980s are a part of an effort to increase production and to improve the cultivation and harvesting of coffee, the government create to Ministry of Coffee Development, which was responsible for production and marketing. However beginning from 1987 the decline coffee price in world-reduced

³⁸*ibid*

³⁹Informant Ato Tekle Shura and Ato Getu Zewude

⁴⁰ Informant Ato Tekle shura and Ato Fenda Kare

Ethiopia's foreign exchange earnings. In these cases, in the Dale district coffee producer farmer's consumption became very low productivity because of coffee prices is decline in district.⁴¹

1.1. 3.5.Chat production and expansion in Dale Woreda

In Dale Woreda, *Chat* production and its consumption growing in recent years, Socio economic and agro-economic reasons have contributed to *Chat* expansion. The driving forces have probably been increased the market opportunities and favorable price.⁴² Production is mainly located close to the road network and farms with irrigation facilities. The profitability of chat production is considered by 37% of the farmers as the primary reason for the expansion of chat planting in the area. The average income (25 farmers) from the intercropping system of *chat*. The high profitability of chat has also motivated farmers to hire labor for chat production in the district.⁴³ Decrease in the productivity of the land⁴³ is the second most important reason why farms went expand *chat* production, it expanded particularly at the expense of annual cropping (maize, sorghum, and inset) but land under coffee has also been reduced. The major agro ecological constraint of annual crops and coffee drought and chat serves as good substitute for these crops, because it is less vulnerable to drought. Other ago ecological factors that have triggered the change from annual crops to *chat*, according to farmers, are lack of oxen for plowing, soil erosion, weed infestation and the prevalence of pests and disease.⁴⁴ The planting of *Chat* also

⁴¹Senbeta WF, 2006: Biodiversity and ecology Afromontane rain forest with wild coffee Arabica population in Ethiopia ecology and development. P. 139

⁴²Andargachew Kassa et al, *African Health Science*, "Determinants of Khat Chewing and Alcohol Use among Hawassa University Students, Ethiopia: A Cross Sectional Study" College of Medicine and Health Sciences, 16 no. 3(2016), PP. 822 - 824.

⁴³Informant Ato Talo Adama and Ato Mustafa Jamal

⁴⁴*Ibid*, Tell Stellmacher, and Ulrike Grote, "Forest Coffee Certification in Ethiopia: Economic Boon or Ecological bane? ZEF Working Paper Series" 76 NP: University of Bonn, Center for Development Research, 2011, PP. 6and7

considered by farmers in the area as a way to ensure land entitlement because annual cropland is more affected by land redistribution than land under perennial crops.

Chat producers can also more readily gain access to labor because they can offer *chat* to the works, crudity is also more easily available for *chat* growers. However *chat* is high economic values than other crops since it is very difficult to get exact information on price it is possible to compare their income on is consider to profitable, chat gives steady income two or three times in a year. The expansions of chat cultivation decrease the amount of maize, inset, sorghum and other plants in the district.⁴⁵ *Chat* rapidly replacing the cultivation of tree, which has been almost, destroyed except a few trees between the thick vegetation of *chat*. *Chat* based economy with its important cash flow is affecting a wider range of on and off farm income possibilities compared to other crops.⁴⁶

1.1.4. Religious life among the people of Dale

Several religious groups and social classes existed in Dale Woreda, for long years the societies tolerate with each other with their religious differences. Christianity widely accepted and worshiped by the societies of the Woreda. The majority of the inhabitants were Protestants 79.98% of the population reporting that belief, 8.04% practiced Ethiopian orthodox Christianity, 4.69% were Muslim, and 3.46% were Catholic and 1.3% traditional religion followers.⁴⁷ Before the introduction of Christianity and Islam the Sidama peoples worshiped in many things, but they were dominantly monothetic accepted the presences of “*Maggano*”, super natural creator or

⁴⁵Informants Ato Rashid Abilah and AtoTafese Getu

⁴⁶Informants Ato Samuel Urkiso and AtoTesema Mulugeta

⁴⁷Statistic 2007 southern nationality and people region Archived November 13, 2012 PP.117-119 Markos tekle, 2017:61

God .Every person of the Sidama called his creator as “*Maggano*” or God. The word *Kalaka* or creator comes from Arabic term meaning creator based on the study of Berkemper the word Shabadino comes from Arabic term *shihabad-Din kalaka* derived from the Arabic verb “*Khalagu*”. This refers to the creative power of God.⁴⁸The Sidama peoples believed and worshiped in one god “*Maggano*”, but they also worshiped in spiritual force, which serves as intermediary between god and their peoples. John Stanley elaborated in his detail ethnographical study as “The Sidama religion is basically monotheistic combined with ancestor worship, however even the worship of the origin of tribal force fathers protectors of the clans, as effective intermediates between God and their peoples ”.⁴⁹

Most of Sidama peoples believe in the ancestral worship called “*Annu Ayana Akaku Ayana*” .Traditional beliefs and worship became common among different communities or societies of Dale Woreda and Sidama peoples. The *Maldea* descendants were liberalist in traditional ancestral worship, were as the *Bushe* descendants were conservatives in traditional worship of Sidama peoples.⁵⁰Among the *Bushe* descendants, the traditional ancestral worship is very strict and strong. it continued to grandfathers and further family lines, every seven years the descendants gave a sacrifices of bulls for their common father celebrates ancestral worship of ritual practice known as “*Dasho*”, In this ritual practice day very large number of bulls blood and flesh sacrifices for their ancestral common father. The *Yemerecho* clans worshiped in *Tumanno* and were as *Hollo* clans worshipped *Abbo*, both of them were descendants of *Bushe*.⁵¹The tomb of *Tumano* located around Leku town a place known as *Telamo* and the tomb of *Abbo* found in a ritual place known as *Wonsho* 15 kilometers far east of Yirgalem town in *Wonsho qebele*.

⁴⁸Markos. 2018 P.62, Kifle Wansamo, 2007. Betena, 1982; *Sidama peoples and its culture* (Amharic), P.114

⁴⁹*Ibid*. Betena, 1982 P.115. John Stanley, 1966.1970 v.3

⁵⁰*Ibid*

⁵¹*Ibid* P. 116 Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

Wonsoho was part of Dale Woreda until 2005 it is one of important center of ritual practice in Dale Woreda and all Sidama people. From different parts of Sidama lands, various peoples came to the ritual place for their traditional worships and traditional conflict resolution activities.⁵²The tomb *Abbo* and ritual place has three defensive fences, which made up of strong podocarpus tree woods. Outside of the defense fence, a river known as *Hayisho* lies, *Hayisho* means cleaning. It serves for washing or cleaning the body of people before the arrival to the ritual place.⁵⁸In this water, every person washes his body before coming to the tomb and the ritual place, Every Sidama clan members except *Hadicho* (pottery makers) and *Awacho* (leather workers) could visit and pas in side of the first fence (defensive wall). The *Garbicho* clan members an exceptional “purified elders “only could penetrate (pass) in side of the second fence of *Abbo* tomb (ritual place) could approach to the third or the last fence before reaching to the tomb of *Abboo* allowed only for exceptional elders who live only spiritual life. These elders were spiritually much purified in their belief and forgotten all worldly life, the elders very small in number, except them, any other peoples could not permitted to reach the tomb of *Abbo* and traditional ancestral ritual place.⁵³

The spread of Christianity in Southern parts of Ethiopia was begun in 14th century the early Christianity was spread in Wolayita, Gamo and Goffa. Orthodox Christianity was introduced to Dale Woreda during early Mineliks military conquest of the territory of Sidama and Dale Woreda. Shisha Mariam Church was the first Orthodox Church constructed in the Woreda by *Ras Liul Seged* during the 1890`s Minelik II territorial expansion, Michael Church was the second oldest church in Dale constructed by feudal governors. The Orthodox Christianity followers were very few in numbers, the local Sidama societies considered the faith as part of the

⁵²*ibid* P 117, Informant Ato Haile Hayeso and Ato Tesema Mulugeta

⁵³*ibid*

feudal oppressive and exploitative ruling class.⁵⁴The establishments of Protestant Christian churches laid a foundation by two important missionary organizations known as the Sudan Interior Mission and the Norwegian Lutheran Mission. Sudan Interior Mission (SIM) started by Dor Lambe in 1920's in the Kambata, Hadya, Wolayita, Sidama and Gedeo regions. During the Fascist Italian occupation of Ethiopia, The Sudan Interior Mission (SIM) missionaries expelled from Ethiopia.⁵⁵The Norwegian Lutheran Mission began their missionary activity in Ethiopia in 1947 and they came to Sidama in 1948. The Ethiopian government permitted Norwegian Lutheran Mission to work their missionary activity in Yirgalem, Dilla, Borena, Negele and Gedeo regions. When the first Norwegian Lutheran Missionary reached to Yirgalem and welcomed by *Ato Bogalle Walelu*, the governor of *Sidama Tekilay Gizat* Schools. The missionary were Stationed in *Ras Desta Damtewu* high School in Yirgalem. Then later on the Norwegian Lutheran Missionary established permanent religious centers in Yirgalem a place known as *Sidetegna*.⁵⁶ The spreads and establishment of protestant Church followed by expansion of educational institutions(primary and secondary schools); establishments of health centers of in different parts of Dale Woreda, such as *Mekane Yesus* Primary and secondary school and Yirgalem Hospital were established by Norwegian Lutheran Mission(NLM) in the town of Yirgalem.⁵⁷

The first Catholic missionary who came to Sidama was Abba Escuperio in 1931. The Catholic missionary first stationed in Dale Woreda a place known as Berra *Qebelle*. During the Fascist Italian occupation in 1937, the missionary activity further widespread their missionary works in

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Markos Tekle etal 2003e.c, *Sidama Nation, History and Culture*: Sidama Zone Tourism and Culture office, Awassa, P. 229

⁵⁵ *Ibid*, P. 232

⁵⁶*Ibid*, Informant Ato Samue Arkiso and Ato Tesema Mulugeta

⁵⁷*Ibid*Informant Ato Yohannis Abiche and Ato Sasamo Gowu

three stations these are Manche, Morocho and Hawella. According to Catholic Church informants, the Hawassa Catholic Church was established in 1962 and it became the administrative center of Catholic Churches of Sidama region. The establishments of Catholic Churches in Shefina, Dongora, Mike, Manche and Yirgalem town brought Spread of Primary and secondary educations and construction of modern Health centers in different parts of Dale Woreda.⁵⁸

1.2. An Overview of the history of Dale Woreda

According to numerous Ethiopian history scholars and legends of the Sidama peoples, Sidama nation and its language is one of the indigenous Cushitic languages of northeastern Africa. The language spoken in the geographical area since 5000 B.C. Because of manmade and demographic factors, the Sidama peoples were moved from the North-Eastern Ethiopian region to the present day geographical settlement of Sidama lands. Before the coming to southern part of Ethiopia, they settled and live for several centuries in northeastern and southeastern parts of Ethiopia.⁵⁹ The term “Sidama” first used by the Oromo for the non-Oromo, similarly to the Somale usage Gallo for non-Muslims, and therefore Sidama means non-Oromo people. Amongst the natives of the Sidama is the name of Single tribe. Europeans used this term as convenient term for those peoples of Cushitic origin who belong to linguistic family of mostly widespread and settled in Southern parts of Ethiopia.⁶⁰ The 19th c, European history scholars used the term “Sidama” to indicate and identify the people who were live in southwestern and southern parts of Ethiopia, spoke the Cushitic language family except Oromo, Afar and Somale peoples. Based on the studies of Beckingham and Huntingford as well as other European scholars, before the

⁵⁸*Ibid* P. 232 Ato Markos worana and Ato Belayneh Galfato

⁵⁹ Markos etal, 2003e.c P. 11 Informant Ato Sasamo Gowo

⁶⁰ J. Spencer Trinnmigham.1952: *Islam in Ethiopia*, Oxford University Press, London PP. 179. Betena 1983, P.38

Oromo population movement and expansion of the 16th century, the Hametic people known as Sidama occupied the land that lays South of Abbay River and Wabishebele River.⁶¹

The Medieval period history of Sidama peoples comes from Hadiya-Sidama kingdom. It was existed in the 16th c in southern Ethiopia and ruled over the political and geographical territories, which lie in the East from Wabbishebele river and in the West up to the Gibe river. The Hadya - Sidama kingdom of Medieval Ethiopia consist the Cushitic language speakers people of Sidama, Hadiya, Kambata, Alaba, Tambaro and Qebena. The kingdom was highly influenced by the medieval period's Christian highland kingdom and Muslim law land sultanates. Eventually the Oromo population movement forced the kingdom to split-apart the people of Sidama and Hadya in to two groups, and then after the Hadiya and Sidama peoples had exists separately. The Sidama might move to the South and South-West and the Hadiya population move to the North direction, then maintained their settlement in the recent geographical lands.⁶²Italian scholars Carlo Conte Rossini and Eresto Cerulli on their detail ethnographical studies states that “the term Sidama stands not only for the present Sidama nation, But also it stands for the medieval period Eastern Cushitic language speakers and peoples like Alaba, Hadya, Kambata, Kaffa, Gedeo, Gimira and others who spoken the same language and closely related with one another. Geographically settled in the region between Abbaya, Shalla lakes and Genalle river Valley”⁶³ Numerous Sidama elders, foreign and Ethiopian history scholars as well as ethnographers had common agreements concerning the origin of Sidama. According to Eresto Ceruli ethnographic study, the Sidama peoples settled in Balle-Dawa and established their own kingdom before the 16thc Oromo population movement, but the Oromo population pressure and expansion come to

⁶¹ Markos, etal 2003e.c P. 12

⁶²Lapiso 1982 P.92, Trinnmgham,1954, P.67

⁶³Wolassa Lawisso, 2018. *The Sidama Nation: History Culture and political economy*: P.193, Betena, 1983, PP. 38-39

Sidama through Juba and Genalle rivers and then retreated to South Western direction from Dawa-Balli and maintained the establishment of settlement in the present day Sidama lands.⁶⁴ Another European history scholar Stanley contrary elaborated the 16thc Oromo population movement with the Sidama peoples. He believed that, the Sidama peoples pushed out the Oromo's from the region of Genalle river and occupied Bali for a long period of time, later on, for searching of grazing lands and fertile agricultural lands, they gradually made permanent settlement in the present geographical areas Sidama land.⁶⁵

Trinnmigham elaborated briefly the influence of medieval Solomonic dynasty on the Sidama peoples and region as- "Until, after the consolidation of the Solomonic dynasty, they effected a military occupation of the Sidama region. Then came Oromo invasions which brought the Oromo in to North-Western and Eastern Sidama territory many were absorbed and Sidama land was reduced to little more than the Omo river and great rift valley region".⁶⁶ Most of the Sidama elders believe that, their coming to the present Sidama territory from southeastern Ethiopia specifically from Borena through crossing the Dawe River for searching grazing and agricultural lands. In fact, there are numerous linguistic and historical linkages between Bale and Sidama. For instance in Sidama language Bale means the land of Balle, the Sidama women used a poetry in their traditional child appeasing system when children cry, they indicate left of their husbands in Balle and no one can appease or treat their children now. This indicate that the Sidama peoples were settled for a long period of time in Balle and because of population pressure and population movement of 16th c Oromo, the Sidama peoples established anew settlement in the present day geographical territories.⁶⁷

⁶⁴Markos, etal 2003e.c. P. 22

⁶⁵*Ibid*

⁶⁶Trnnmigham,1952 PP. 179-180

⁶⁷ Markos, etal 2003ec P. 22

The Sidama people lived in an independent and egalitarian way of life until the early 1890s, when they were invaded and annexed by the expanding forces of King Minelik II of Shewa. Minelik's army invaded Sidama, Bale of Oromia and Ogaden in 1891. Besha Aboye who was the commander of the specialized unit of the Imperial Guard known as the *Mehal-Sefari* and Minelik II war leader led the first wave of conquest to Sidama. The Sidama peoples remembered the war leader encounter with the Amhara of *Besha* locally known as *Beshi Amara*.⁶⁸ Sidāmā is both the name of the administrative unit and the Sidāmā ethnic group. The term Sidāmā derived from two words of *Sidamu Affoo* (Sidāmā language). These are *Sido* and *Ma*, a word *Sido* means race or clan, while a word *Ma* refers that "what", the combination of the two words 'Sidama' means what type of race or clan.⁶⁹

The Sidāmā society composed of all social classes such as *Moote* or *Mothichcha*, *Ga'ro*, *Ayyanto* and ordinary peoples. Each class has performed different activity, for instance, The Sidama nation administered by the *Moote* system. *Moote* is the system of administration where *Mootichcha* who is equivalent to a King, nominated by the family and near relatives for the position. The nominated *Moote* (the King) is presented to a *Fichche*, the Sidama New Year celebration, for *Qeexala* or popular demonstration. *Qeexala* serves both as approval and as mass media to communicate the decision and the coronation of *Moote* (King) to the public.⁷⁰ Then, the *Mootichcha* (the King) starts to carry out his duties and responsibilities. The *Mootichcha* is the head of political and administrative structure. The *Mootichcha* is assisted by *Ga'ro*, akin to king's assistant, and hence next to the former in politico-administrative authority. *Moote* was a traditional governor of his local people and he can perform ritual activities, while the *Ayyantos'*

⁶⁸Kifle Wansamo, 2017 P. 129. Betena, 1983 PP. 169-171

⁶⁹Bettana, 1983 P. 23. Informant Ato Sasamo Gowu and Ato Solomon Tsegaye

⁷⁰Markos Tekile, 2014 P. 58. Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

identifies for heavenly bodies or movement of stars.⁷¹They were responsible in constructing Sidāmā calendar (lunar calendar) for celebration of the Sidāmā New Year’ known as “*Fichche*”. Therefore, the month March considered as the beginning of a new year.⁷²

Fichche is the most celebrated Sidama cultural holiday, which represents the Sidama New Year. *Fichche* is, based on the lunar system. Sidama elders known as *Ayyanto* (astrologists) observe the movement of the stars in the sky and decide the date for the New Year and the *Fichche* celebration. The Sidama New Year is, therefore unique in that it does not have a fixed date. It rotates every year following the movements of the stars. Sidama has 13 months a year. Moreover, each of the months divided equally into 28 days while the 13th month has 29 days.⁷³ This is because the Sidama week has only four days and hence each month has seven weeks instead of the conventional four weeks. The names of the four days in Sidama week are called; *Dikko*, *Deela*, *Qawadoo* and *Qawalanka* to be followed by *Dikko* completing the cycle of a 4-day week. Among the Sidāmā, there are division of labor in between male and female as a general cultural rules that governing men’s and women’s. Men are typically responsible for farming, cropping and various types of trade activities, but women are typically responsible for child rearing, food preparation, housekeeping and food crop processing. On the other hand, adults and children do have their own activities.⁷⁴

⁷¹ *Ibid*, Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

⁷² *Ibid*

⁷³ *Ibid*

⁷⁴ Zerihun Dodo, “Daguncho [Podocarpus Falcatus] in Abbo!’ Wonsho Sacred Sites, Sidama, Ethiopia: Origins, Maintenance Motives, Consequence and Conservation Threats,” PhD Thesis, School of Anthropology, UK: UK University of Kent at Canterbury, 2014, PP. 55 and 57.



Figure-3 Sidama newyear`s (Fiche Chambalala).

The *Moote* and *Ga'ro* rule in consultation with the council of people's representatives known as the *Songo*. The *Songo* is similar to the modern day parliament. There was a great parliamentary democracy in the *Songo*. Agenda for discussion forwarded by every member of the *Songo* and decisions made by the members and forwarded to the *Moote* for approval. The *Songo* did not have written constitution. It was guided by the oral constitution was handed over by generations and was learnt by all involved by heart. *Moote* was involved in over all political and administrative issues of the society including defense, provision of justice, and the like.⁷⁵

Gaadana or war leader handles the defense side of administration. The *Luwa* system, which involves both administrative and cultural aspects of the Sidama society, was mainly responsible for the defense activities of the society. *Luwa* administered by an age grade system where each grade rotates every eight years. There are five rotating grades in the *Luwa* system: these are *Darara*, *Fullassa*, *Hirobora*, *Wawassa* and *Mogissa*. The *Malga* clan in Hawassa district adds *Binancha* as the sixth grade. In the *Luwa* system, recruits stay outside of their homes for about five months. During this period, the recruits carry out military training and training on war songs known as *Geerarsha*, which is a counter part of *Geerarsa* of the Oromo people. *Luwais* ruled by a democratic principle and its leader is known as *Gadaana* (different from *Gaadana*-war leader).

⁷⁵Markos.2014 P.102

The deputy of *Gadaana* known as *Ja'lawa*, Under *Ja'lawa* comes *Murrichcha* (division leader) who during wartime leads *Murassa* an equivalent of a military division. The Sidama indigenous defense system was therefore fairly well advanced. This was because of the threat of constant conflict with the neighboring tribes for more cultivable and grazing lands.⁷⁶

According to the existing conventional information, there are two ancestral groups and fourteen clans that constitute the Sidama Nation. The Sidama people regard *Bushe* and *Maldea*, as their two ancestral for-fathers, under which further sub-divisions within each sub-group down to the small hamlets as far as constituting each family come. The *Bushe* group includes *Hadicho*, *Hologarbicho*, *Malga*, *Faqisa-Tumano*, and *Awacho* whereas *Hawela*, *Qewena*, *Sawola*, *Alata*, *Darasha*, *Dafina*, *Alawa*, *Hoffa* and *Fardano* belong to *Maldea*.⁷⁷ The clans are autonomous in terms of social organization and governance arrangements that enabled them to manage their socio-cultural and administrative affairs. The Sidama are homogenous and have common language and culture although there are autonomous clans existing as sub-categories. The interesting fact about inter-clan relations among the Sidama is that the entrenched norms and values prohibit marriage within a clan but encourage marriage between different clans.⁸⁷ Such modality of interaction contributed to the homogeneity of the people and entrenchment of strong inter-clan relations within which allegiance to the clan and linear descent is inherited through the male line.⁷⁸

There are various traditional types of governance and administrative practices, which are indigenous to different cultural formation in Ethiopia. Among these one can recognize that the Sidāmā governed by organized traditional system of government in the past. There were different

⁷⁶ Markos et al. 2003e.c P.36 Betena 1983 P. 78

⁷⁷ Informant Ato Sasamo Gowo and Ato Haile Hayesu

⁷⁸ Markos, 2014 P. 57

structures that could play roles in the traditional leadership. However, they did not have unified governing style for the Sidāmā council of elders *Songo* system. However, there was exception for legendary leaders in the story of Sidāmā people, who regarded as authoritative rulers of the Sidāmā in the medieval period.⁷⁹ The cultural affairs of the Sidama societies handled by the *Woma* system, The *Woma* system has its own council known as the *Womu Songo*. *Woma* acts like a cultural and religious leader. He usually performs *Kakalo* (sacrifices) and other cultural and religious rituals including marriage and circumcision.⁸⁰ There were also other independent socio-economic institutions, which reflect a unique and egalitarian culture of the Sidama society.

Among such institutions, the most notable one is *Seera*. The Sidama *Seera* system divided into two: the first refers to the broad concept of *Seera* as a social constitution, which governs the Sidama social life based on the Sidama moral code of *halale* (the ultimate truth).⁸¹ John Hammer, an American anthropologist who studied the Sidama society extensively, stated that ‘the Sidama moral code *Halale*, provides the basis for distinguishing “good” and “evil” and in the broadest sense the term refers to ‘the true way of life’.⁸² If an individual in a community is involved in wrongdoing but refuses to admit it or pay the prescribed fine, this may result in ostracism (*Seera*) where the recalcitrant becomes non-person as people refuse to work, eat or associate with him. Although there were no written procedures and enforcement mechanisms for *Seera*, individuals abide by it because of the fear of breaking the *halale* and being referred to God, by the elders as a consequence.⁸³

⁷⁹*Ibid* P.66

⁸⁰*Ibid*. Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

⁸¹Wolassa Lawisso 2018 PP.184, Betena, 1983 P. 140

⁸²*Ibid*, John Hammer, 2002. Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

⁸³*Ibid*. Betana, 1983 P.140. Informant Ato Iyasu Adamo and Ato Milkias Tuhe.

The second concept of *Seera* refers to the narrower sub-constitution created to facilitate cooperation among the community members in construction of houses. This type of *Seera* usually referred to as *Minu Seera* (constitution for house construction). This is similar to the modern day constitution of building society's but is more powerful because it is linked to the broader concept of *Seera* that is linked to the societal moral code of *halale*.⁸⁴ Another related Sidama social sub constitution called as *Jirte*. *Jirte* refers to the mechanism of community cooperation during death and other ceremonies. In Sidama, community members living in nearby villages form one *Jirte* system. The *Jirte* system is comprised of four to six villages and usually formed based on lineages. If a person dies, community members share the burden of looking after mourners until the mourning ends. The mourning usually takes one week. However, non-Christian community members could organize re-mourning ceremonies based on the social status of the deceased. If a community member does not obey the *Jirte* system, he can find based on the principles of the larger *Seera* system. *Jirte* is a typical example of the present day voluntary community based organizations.⁸⁵

The Sidama society also had unique systems of economic cooperation. The most notable of these are: (a) *Dee*-rotating labour contribution for farming, (b) *Kotta*- producers' cooperatives, and (c) *Shufo*-rotating butter credit. *Dee* is a voluntary arrangement to contribute labor during the farming season instead of farming on one's plot individually. The labor pooling system usually involves manual digging of plots but can include oxen farming if all of the members have oxen and are willing to cooperate to rotate the farming. The labor pooling system starts with the elders in the groups and goes down to the youngest member. However, if anyone in the system needs an urgent assistance, the members will skip the age-based system of rotation. *Dee* is unique

⁸⁴Wolassa, 2007 P. 184. Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

⁸⁵Markos, 2014 P.62 Wolassa, 2018 P.184

Sidama economic cooperation for which modern counterpart can't be found easily.⁸⁶ *Kotta* is a voluntary farmers (producers') cooperative and hence common ownership of given crops on a given plot of land in Sidama. The *Kotta* can be limited to one year or can continue for several years and is purely voluntary economic arrangement. The output of the crops shared among the *Kotta* members according to their contributions.⁸⁷

The *Shufo*, rotating butter credit, is different from other economic arrangements in that it involves commodity credit and it carried out exclusively by women. In Sidama society, women could not own any property except butter. Therefore, when they are in a financial problem or have social occasions for which they need larger amount of butter, the other women living in the village can bring certain amount of the commodity and hand over to the needy women after taking the measurement of the size of the butter contributed by each woman. This was how the Sidama women fought both poverty and economic marginalization by men.⁸⁸

Before the Abyssinian conquest, the land in Sidama mostly owned privately, every household had access to land and was able to produce enough for its needs. Land outside of the private ownership owned communally and called the *Danawa* land. The *Danawas* administered by the local *Songo* and were distributed to newly married men and new comers based on their needs. *Danawa* lands in Sidama properly conserved.⁸⁹ The Sidama societies were able to maintain sustainable socio-economic system for centuries. However, most of these systems were disrupted a result of the Abyssinian conquest in 1893 and the consequent brutal feudal system.

⁸⁶*Ibid*, 63. Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

⁸⁷*Ibid*, Wolassa, 2018 P.184, Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

⁸⁸Markos, 2017 PP. 62-63 Wolassa 2018 P.184

⁸⁹*Ibid*. P.7, Kifle.2007 P. 126

According to oral literature of the Sidāmā, there are historically renowned legendary leaders. Nevertheless, it is too difficult to indicate the chronology of their reigns. One of legendary leaders was Gollolchā Orde, he was extremely feared and ruthless person and he ruled the people with iron fist. Dingama Koyā was also one of those legendary leaders in the history of Sidāmā. According to elder informants, Dingamā was well known among the Sidāmā in his strength and physique. There are many monuments in Sidāmā and its surroundings that considered to be inputted in a place by Dingama Koyā. In addition to those legendary leaders, Queen Furrā is the most popular woman legendary leader and she was the only woman leader in Sidāmā history. Furrā's source of power and legitimacy was her husband, who has been believed to be Dingama Koyā, a powerful leader.⁹⁰

The Sidāmā traditional social organization is clan based and patriarchal of each clan being further-structured in to smaller sub-clans and particularly organized under villages, the highest rank in the hierarchy held by *Mootē* (king), the king locally known as *Mootichcha*, the head of political and administrative structure. He assisted by *Ga'rrō*, akin to king and next to the former in politico-administrative authority.⁹¹ Each of the major clans is independent unit ruled by its *Mootē* and *Ga'rrō* (elderly council). However, there was no centrally organized political authority in Sidāmā; rather it divided into a number of chieftains. These were namely, *Aleta*, *Hadicho*, *Shabadino*, *Yannasse*, and others.

As a result, the Sidāmā has failed to cooperate against incorporation to Menelik's expansion.⁹² Sidāmā states like those that *Yannasse* and *Shebadino* were peacefully submitted due to fear of the military superiority of the Menelik's force that commanded by *Dejāzmāch* Bāshah Aboye.

⁹⁰*ibid*Markos 2014 P.18

⁹¹Kifle Wansamo 2017 P.128

⁹²*ibid*.129 Markos.2014 P. 66

However, other states namely, Hadicho, parts of Aletā and some others refused submission and fought for resistance against expanding army, Nevertheless, finally forcefully subjugated to the Menelik's force of *Rās Liéul Segad*, who completed the mission of conquest of Sidāmā.⁹³The Sidāmā's defeated by the forces of Menelik due to poor resistance and the use of traditional weapons against subjugation unlike well-equipped forces of Emperor Menelik II. As some historians state that, the southward expansion of emperor Menelik II viewed as an act of the process of re-unification claiming that there was the influence of the Christian Highland Kingdom to the south. For instance, during the medieval period of Ethiopia, *Nigusa- Nagast* Amda-Tseyon (r.1314-1344) subdued and conquered the southern territories. Hence, the southern territories considered as the parts of Ethiopian empire.⁹⁴



Figure-4 King Bellicha Warayo in the left and Queen Furra

in right side

1.2.1. Historical background of Dale Woreda and its development to the 19TH Century

Dale Woreda is one of part of Sidama Regional State; it was part of medieval period Sidama kingdom. The community of Dale Woreda is belongs to Sidama peoples. One of the southern

⁹³*Ibid.* Kifle 2007P.132. Wolassa 2018 P.166

⁹⁴Tadesse Tamirat, *Church and State in Ethiopia 1270 – 1527*, (Oxford: Oxford University Press, 1972), PP. 132 – 137; Bahru Zewude, *A History of Modern Ethiopia (1855 – 1991), Second Edition* (Ohio United States of America: Ohio University Press, 2002), P. 60 .Ababu aligaz, 1995 P. 38

Cushitic speaking language family, oral traditions disseminated among the Sidama people in general and Dale Woreda in particular narrate the foundation and naming of Dale associated with Queen of Sidama called *Fura*. The entire population of the Sidama society believes that *Fura* the great was queen renown to aid the regression or supremacy of women over men autocracy (brutal horror) as men blame her even today. In the dominion of gender issues, *Fura* remembered with respect and curse among the Sidama society throughout the generations.⁹⁵

According to oral informant the legend spread in the society, indicate that Queen *Fura* ordered the subordinate peoples an abstract and complex duties, for instance she requested peoples to construct house between the sky and earth. She also demanded them to slaughter cow without chime in order that she would not be the knowledgeable discredited and destroyed by elder of the society. The wise and knowledgeable man advised the people to slaughter a cow being feed with milk only when she asks for it. Further, more when she demands a house to be constructed between the sky and the earth, he used to advise them to lay the foundation by her. Lastly, to demonstrate her dictatorship she asked them to get her a giraffe to ride from the forest as the queen placed herself on the animal. After *Fura* was tied on the backs of animal, she began riding. As the giraffe run her part of the body “dalle” lap dismantled and was scattered on the field, consequently peoples called the place where this accident happen on Queen *Fura* as Dale, Later the place grown in to settlement areas and gradually in to Dale Woreda.⁹⁶

1.2.2. Dale Woreda in the late 19th century to 1936

During the first invasion of king Minelik II the Sidama lands in 1892, the army of *Dejazmach* Besha Aboye occupied Sidama and Dale Woreda because of its geographical and strategic

⁹⁵ Informants Ato Iyasu Adamo and Ato Milkiyas Tuche

⁹⁶*ibid*

importance. The invading of *Dejazmach* Besha Aboye's army stationed in Dale Woreda and constructed a strong fort in a place known as Shisha.⁹⁷The invading Shewan army stationed in Shisha for about six months and then later on withdrew from the area and the rest occupied territory of Sidama lands because of different factors. One of the reason was the peoples surrounding the military garrison were blocked the accessibility of important geographical features, military organizations and political information about the newly conquered strange regions of Dale Woreda and the surrounding Sidama lands.⁹⁸

The second military incorporation of emperor Minelik II against the peoples of Sidama comes under the leadership of *Ras* Liul Seged. In this time, the invading army was better prepared than the previous one. Similarly, the Sidama resistance army was relatively better organized at this time than the former one. However, the military confrontation to check the superior invading army was not fruitful. The invading army of *Ras* Liul Seged defeated easily Sidama army led by *Moote* (king) Balicha Warayo in 1892.⁹⁹

Because of the superiority of the invading army, internal division and collaboration of some Sidama tribal chiefs with the invaders, the Sidama armies totally defeated and the region was incorporated to the modern Ethiopian Empire.¹⁰⁰ *Fitawurari* Kurumsa ruled Sidama from its head quarter at Dande. Then another feudal lord known as *Fitawurari* Tilaye came to Dale ruled the surrounding. *Fitawurari* Tilaye first began distribution of Sidama lands to the new Amhara settlers in Dale Woreda using a local land measurement known as *Hudad* for some four, five and

⁹⁷ Wolassa, 2018 P.167, Kifle Wansasmo, 2007P.130 Informant Ato Dawit Gatiso and Ato Solomon Tsegaye

⁹⁸*Ibid.* Informant Ato Sasamo Gowu, Ato Yemane Asfawu Ato Solomon Talele and Ato Tadese Desta

⁹⁹Kifle Wansamo, 2017 P. 132, Betana, 1983P.171, Informant Ato Sasamo Gowu. Wolassa Lawisso. 2018P.168

¹⁰⁰*Ibid*

some others seven *Hudad* lands for *Mellkegna Gebbar* lords, *Fitawurari* Tilaye Shifted the head quarter of Sidama *Tekilay Gizat* from Dande to Abera in Hulla Woreda.¹⁰¹

After the incorporation of the Sidama peoples and Dale Woreda, Emperor Minelik II established two types of feudalist administrative and governmental system called *Gult* and *Qellad* systems. *Gult* system was practiced early periods in central and Northern agricultural provinces of Ethiopia, in these system peasants of the land had no right of land ownership and the right of using their lands. Those the peasants who were settled in the *Gult* land and their interaction with their local lords known as *Melkegna* system. *Qellad* system was introduced to Sidama since 1920s when *Dejazmach* Balcha Saffo began to distribute the newly occupied lands to newly coming settlers from Northern provinces. In this way, *Dejach* Balcha distributed the Sidama lands to new settlers by measuring in *Gasha/Qellad* with free (unpaid) labor services known as *Corvee* labor.¹⁰²

Dejazmach Balcha Safo was appointed for three periods as a governor of Sidamo between(1897-1907),(1910-1914) and (1917-1928).*Dajazmach* Balicha Safo was popular by his horse name *Abba Nafso* in Sidamo. He totally ruled Sidamo for twenty-seven years and succeeded by *Ras Birru Wolde Gebrial* in 1928 until the coming of *Ras Dasta Damtew*.¹⁰³The newly established feudal administration (*Gabbar*) system was very oppressive over Dale Woreda. In the system, the inhabiting peoples turned in to tenant, the newly established system generally destroyed the pre-existing ways of life, cultures, social, political and economic values. It also highly affected the economic and political rights of the peoples of Siadam.¹⁰⁴ Furthermore the feudal rulers directly control the newly conquered lands from the central state, as Arne Tolo

¹⁰¹*Ibid*, Markos 2003 e.c P.67, Ato Sasamo Gowu, Ato Yemane Asfawu and Ato Yohannos Abiche

¹⁰²Kifle 2007P.135, Markakis, 1972 P. 98, Markos, 2014P.76Betana,1983 P.173 Arne Tolo 1998 PP. 68-69

¹⁰³Betana, 1983P.172, Markos, 2014 P, 77 Informant Ato Sasamo Gowwo andAto Abdulab Abdurahiman

¹⁰⁴Ababu Aligaz, 1995P.18, Markos Tekle 2003:70, Lapiso, 1983 P. 16

explained as, “The most crucial change probably was that a new national taxation and leaving system was introduced the *Melkegna- Gabbar* system. The Sidama had been ruling them-selves in autonomous society, from now on a central government ruled from above them”.¹⁰⁵The tribal chiefs of Sidama frequently rebelled against the *Melkegna- Gabbar* feudal oppressive rulers to end the oppressive economic and political system through forceful and forceful means struggles.¹⁰⁶ *Ras* Desta Damtewu shifted the administrative center of *Sidamo Teklay Gizat* from Hagere Selam to Yirgalem in 1933, now it is the administrative center of Dale Woreda. Yirgalem was administrative center of *Sidamo Teklay Gizat* until the coming of Socialist-military *Dergue* regime to power in 1975. The feudal ruler established a site of settlement as administrative center of *Sidamo Teklay Gizat* at the town of Yirgalem, because of its geographical and strategic importance, its favorable weather condition the availability of natural hot springs in the town and the drainage system of *Gidabo* and *Woyima* rivers surrounding right and left sides of the town.¹⁰⁷The administrative center of *Dajazmach* Balcha was Abara town. In 1917, he established new provincial town locally known as Hagare Salam, located to southwest 10k.m. far from its former capital city. Hagare Salam was situated to high land area. Its weather condition is characterized by very cold and chilly weather condition, unsuitable for urban development and human settlement,¹⁰⁸because of these, the newly appointed governor, *Ras* Dasta Damtewu founded a new provincial capital at Dale village known as “Yirgalem” town in 1933. Concerning this, Bettana stated that: “This is literally translated as when *Ras* Dasta was assigned to governor Sidamo province in 1923 E.C. Hagare Salam was the capital city of the region.

¹⁰⁵ Arne Tolo, 1998 PP. 68-69, Markos etal, 2003 P.70

¹⁰⁶ *Ibid* 71, Arne Tolo, 1998, P. 72

¹⁰⁷ Makos, etal, 2003e.c, Ato Tadese Desta, Ato Yemane Asfawu and Ato Hussen Abdurahiman

¹⁰⁸ Bettana, P. 25

Nevertheless, *Ras* Dasta renamed the Dale village as Yirgalem and made it the center of the province in 1925 E.C, therefore; Yirgalem is nicknamed as “the *Ras* Dastas town”.¹⁰⁹

1.2.3. Dale Woreda during the Fascist Italian occupation (1936-1941)

During the Fascist Italian invasion and occupation of Ethiopia between 1936 and 1941, *Ras* Desta Damtewu, the governor of *Sidama Teklay Gizat*, recruited peasant army from Dale Woreda and the rest Sidama lands and led military campaign to Dollo to defend the Southeastern frontier of Ethiopia from Fascist Italian occupation. However, the army of *Ras* Desta Damtewu was defeated by Italian armies which led by Marshal Graziani in 1936.¹¹⁰ *Ras* Desta Damtewu recruited large armies from Dale Woreda and the rest part Sidamo *Teklay Gizat* and led a military campaign to Dollo-Somalia in-order to defend the southeastern frontiers of Ethiopia from Fascist Italian occupation, which led by Marshal Graziani in 1936 but the armies of *Ras* Desta unable to defend the southern territories from the Fascists Italian occupations.

The period of *Ras* Dasta in Sidamo as well as in Dale Woreda and was short lived due to the coming of fascist Italian. The Italians primarily made a campaign of provocation on the ground and launched invasion against Ethiopia from northern and southern direction of Eritrea and Somalia, respectively. *Ras* Desta was retreated with his remaining soldiers. During the Italian occupation, he led a number of patriotic resistance movement against the Fascist Italian rule.¹¹¹ On 7 January 1936, Rundolfo Graziani headed to Yirgalem town, because he aimed to move his head quarter there and directed his forces personally for the final attack on *Ras* Dasta Damítew and against the continued resistance of *Dajazmach* Gabra Mariyam.

¹⁰⁹Markos Tekle, 2018, Kifle. 2007. Harlod G. Marcus, *A History of Ethiopia*, Berkeley: California University Press, 1994, P. 127; Bahru, PP. 163 - 164.43 Bettana, P. 25

¹¹⁰*Ibid*

¹¹¹ Yonas Elias 2019

Finally, the resistance of *Ras* Dasta Damitew was completely ended, when he was captured by the fascist forces at Goggiti village in Gurage area and executed in February 1937. In the early days of the Italian occupation, the Sidama were less reluctant to the new government. Therefore, it seems that the Sidama considered the Italians as liberators from the *Melkegna* rule.¹¹² The real Italian Fascist intention was exposed when Italians began to confiscate the lands and properties of Sidama peoples in replacing the former *Melkena-Gabbar* feudal system by ruthless militarist Fascist Italian rule over Dale Woreda. Sidama tribal chiefs violently revolted against the Italian Fascist rulers, like Alito Hewano, Mengistu Hameso, and *Balambaras* Wena Hankarso sentenced to death ruthlessly in Dale.¹¹³

Italian colonial rulers used the town of Yirgalem for military base because of its strategic importance. To control the surrounding and Italians built forts in strategically important areas of the Woreda Gidabo and Woyima river valley and mountainous lands of Dale to control any local rebellions effectively. *Ras* Desta Damtewu also built forts in Dale Woreda and Yirgalem town to resist the Fascist Italian invasions in the areas of Arada Kifile Ketema, *Ras* Desta and his wife *Lielt* Tenagnework (daughter of Emperor Haile Sellassie I) she stationed in this fort during Italian fascist occupation the country.¹¹⁴

¹¹² Ambaye Ogato, unpublished thesis, A.A 200:28

¹¹³ Betena Hoteso 1983, Markos Tekle et al, 2003:76

¹¹⁴ Informant Ato Mislanous Gregory, Ato Abdulab Abdurahman and Ato Hussien Abdurahman

Chapter Two

Dale Woreda from Foundation to the 1974 Revolution

2.1. The evolution and early growth of Dale Woreda

The early historical foundation and establishment of Dale Woreda was associated with the foundation of Yirgalem town in 1933 by *Ras Desta Damtewu*. He shifted the political and administrative center of *Sidamo Teklay Gizat* from Hagere Selam in Hulla Woreda to Yirgalem in Dale Woreda. Before the establishment of Yirgalem, the land located between Gidabo and Woyima rivers was center of tribal conflict between the two Sidama tribes of *Fakissa* and *Gerbicho* to control the lands between Gidabo and Woyima rivers for long periods.¹¹⁵ According to numerous Dale Woreda informants and elders, the two antagonist tribes fought against each other to control the fertile lands of the present Yirgalem town and the surrounding, in this conflict and wars, several peoples were died from both side of the two tribes members before the the establishment of the town Yirgalem.¹¹⁶ The feudal governor of *Sidamo Teklay Gizat* (regional province) *Ras Desta Damtewu* decided to established settlement in the land between Gidabo river and Woyima river to overcome the border disputes and to solve the problem of

¹¹⁵ Informant Ato Asnake Mamo, Ato Sasamo Gowu and Ato Yemane Asfawu, Betena P.23

¹¹⁶ Informant Ato Yemane Asfawu, Ato Iyasu Adamo and Ato Haile Hayeso

Fakissa and Gerbicho tribes as well as to maintain peace and order among the two Sidama tribal groups.¹¹⁷

For this end, *Ras Desta Damtewu* discussed with the two tribal chiefs on the issue and finally decided the establishment of settlement in the land between the two rivers *Gidabo* and *Woima*, the area and settlement lands known as *Yirgalem*. Its name derived from two Amharic words *Yirga* and *Alem* in Amharic language *Yirga* means maintain or stabilize and *Alem* means world literary defined as let quite the world. The Orthodox Church of *Kidus Mikael* (Church of Saint Michael) established in the town of *Yirgalen* with the coming of *Ras Desta Damtewu* to the new administrative and political quarter in order to maintain and culminate the tribal conflicts of *Gerbicho* and *Fakissa*. The *Fakissa* tribes settled left of *Yirgalem* and the *Gerbicho* tribes were settled right of the town, from left of the *Gidabbo* river up to *Habella* the *Yemerecho* tribe settled and control a vast territory.¹¹⁸The shift of *Sidama Teklay Gizat* (regional province) political and administrative capital from *Hagere Selam* to *Yirgalem* brought some social economic and political developments in the town and the surrounding Dale, In *Yirgalem* new governmental offices, public services, royal villages , schools, Churches, Mosques, Hotels, Marketing centers, Shops and other private and public organizations were constructed.¹¹⁹

In 1941, the Fascist Italian occupation was ended in Ethiopia, patriotic resistance armed force and the British military campaign to East Africa hastened end of Italian Fascist rule in East Africa. The combined Ethiopian patriotic resistance force and the British military campaigns known as the *Gedeon* forces successfully defeated Italians in three fronts of North, West, and southern Ethiopia. Emperor *Haile Selassie I* entered to *Addis Ababa* in May 7, 1941 through

¹¹⁷ Informant *Ato Yemane Asfawu Ato Tadese Desta Ato Solomon Tsegaye*

¹¹⁸ Informant *Ato Bogale Tilahu Ato Yohannis Abiche*

¹¹⁹ Informant *Ato Tadese Desta and Ato Bogale Tilahun*

Sudan by the helps of Gedeon forces led by British military leader General Wingate. Consequently, Italian fascist rule ended in East Africa and North Africa. Italy lost all African colonies such as Libya, Eritrea and Somalia.¹²⁰

Emperor Haile Selassie`s I imperial power was restored over Ethiopia. However, military power, foreign relation and financial system of Ethiopia were under the British dominance until 1950. The Emperor introduced new political, administration and economic systems in Ethiopia to restore and maintain the former old feudal economic system known as *Melkegna- Gabbar system*, which was existed in Ethiopia long time before the coming of Italian Fascist rule.¹²¹ After liberation, the administrative map was redrawn in Ethiopia; hence, there were twelve large provinces has emerged such as Tigray, Begemider and Semien, Wollo, Gojjām, Wellegā, Shoā, Arsi, Sidāmo, Kaffā, Gamo-Goffā, Illubābor and Harer. The later was split to create Bale province, and in 1962, the annexation of Eritrea brought the number of provinces to fourteen in Ethiopia. Therefore, imperial appointees were assigned to govern each province in the country. Similarly, from 1941 to 1942, *Rās Abebe Aragāy* the most known resistance leader against the Italian rule appointed as a governor general of Sidāmo. On May5, 1943, the Ethiopian post office was also opened in Yirgalem.¹²²

Soon after the end of Italian fascist rule, in the Sidama lands of Dale Woreda, the former *Melkegna Gabbar* rulers began a ruthless revenge on the local Sidama societies, who were formerly collaborated (allied) with Italians. The revenge and ruthless assassination was lasted until five months over the Aleta, Fakissa Holo, and all the rest tribe of Sidama except Gerbicho tribes. The Gerbicho tribal chiefs were not targeted by the *Melkegna* ruthless revenges due to

¹²⁰Bahiru Zewude 1992 P.76

¹²¹Bahiru Zewude 1991 P.179

¹²²Bahru PP. 162, 164 Markakis, P. 116.

their friendly relationship with the family of *Ras Desta Damtewu* and their good approach of helping the safety of *Lielit Tenagnework* and her Son *Sidama Desta* during the five years Italian occupation the country.¹²³ *Lielt Tenagnework* was the wife of *Ras Desta Damtewu* and daughter emperor *Haile Selasse I*. She stayed in the home of *Barambaras Duballe Hankasa*, and advised the *Melkegna* lords not to attack the *Gerbicho* tribe members of Dale because of friendly this relationship during the Fascist occupation periods. According to the informants, after the restoration of Imperial power, *Haile Sellasie I* communicated with *Lielt Tenagnework* through telephone, sent a British airplane to Dale -Yirgalem to help his daughter *Lielt Tenagnework*, and took safely to Addis Ababa in 1941 after the total collapse of the fascist Italian rule Dale Woreda.¹²⁴

The feudal oppressive *Melkegna- Gebbar* nobilities began to confiscate the Sidama land and restored the old political power over the local Sidama peoples of Dale Woreda and the surrounding. The restoration of *Melkegna- Gabbar* system in Dale Woreda and the surrounding created a strong negative intention among the peoples of Sidama.¹²⁵In order to realize the maintaining of *Gabbar* system Emperor *Haile Sellasie I* declared new governmental and administrative decree. which included end of *Melkegna- Gebbar* system, abolition of slavery and slave trade, end of ethnic discriminations between Amhara and Sidama and abolition of free labor service known as *Corvee*; unpaid labor service of peasants for their masters or *Melkegna- Gabbars*.¹²⁶

Opposing the restoration of *Melkegna-Gabbar* system in Dale, several prominent Sidama warriors struggled against the government of *Haile Sellasie I*. Like *Wena Hankarso*, *Assefa*

¹²³Informant *Ato Bogale Tilahun* and *Ato Sasamo Gowo*

¹²⁴Informant *Ato Sasamo Gowo* and *Ato Yemane Asfawu*

¹²⁵ *Bahiru, 1993*

¹²⁶ Informant *Ato Tadese Desta* and *Ato Yohanis Abiche*

Ballango, Yetera Bolle, Fissa Ficcho, Lankamo Narre and Hushula Taddisso, opposed the restoration and continuity of *Melkegna-Gabbar* feudal rule of Haile Sellasie I, and they organized rebellious groups and struggled against the feudal government in Dale Woreda in groups and individually between 1941 and 1974.¹²⁷Duba and Kege *Qebelles* of Dale Woreda gave birth to Wena Hankarso and Assefa Ballango respectively. Wenna Hankarso was a patriot and Sidama traditional intelligent known as Hayicha, a leader of his people, an oral historian of a highest structure, Wena was the prime source of information to the European and American scholars who extensively studied the Sidama history and culture. He attempted to link the origin of Sidama people to Ankober, south of lake Hayik the place historians identified as origin of ancient Sidama peoples, it is accepted by most of Ethiopian history scholars and its accuracy cross checked by other primary and secondary of history.¹²⁸

Wena Hankaso assigned as *Ballabat* and rewarded the title of *Barambaras* by feudal rulers of *Sidama Teklay Gizat*; *Barambaras* Wena Hankarso governed the Sidama people of Duba *Qebele* in Dale Woreda and the surrounding through the Sidama traditional conflict resolution and judicial institution known as *Songo*.¹²⁹During the Fascist Italian invasion of Ethiopia, *Barambaras* Wena leded Sidama armies against the invaders forces in southern front under *Ras Desta Damtewu* military unit to Dollo and Somalia. Later on Fascist rulers captured and then imprisoned *Barambaras* Wenna because of his patriotic struggles and leadership against Italian colonial rule in Sidamaland. After the end of Fascist Italian rule, he opposed the restoration of feudal *Melkegna- Gabbar* oppressive government of Haile Sellasie I in Dale Woreda of Sidama land.¹³⁰Hushulla Taddisso was another Sidama individual warrior who opposed the restoration

¹²⁷Markos et al, 2003e.c PP. 102-113

¹²⁸Wolassa, 2018 P. 468. Informant Ato Iyasu Adato and Ato Milkiyas Tuhe

¹²⁹Informant Ato Sasamo Gowo and Ato Markos Worana

¹³⁰Markos Tekle, et al 2003 e.c:103. Informant Ato Kedele Kumalo and Ato Solomon Tsegaye

Melkegna-Gabbar feudal system over Dale Woreda of Sidama land after the restoration of Imperial power of Emperor Haile Sellassie I in Ethiopia, he live most of his life in the law land area of Dale known as Lokka-Abaya in nomadic pastoralist economic system. Hushula challenged serisly feudal *Melkegna-Gabbar* lords of *Sidama Teklay Gizat* with his organized armed struggles in Laka-Abaya areas until 1960s.

Finally, in the last years of 1960s through the help of neighboring Wolayita *Ballabats*, he captured and later killed by the feudal rulers of *Sidama Teklay Gizat*.¹³¹ Another Sidama warrior who opposed the restoration of *Melkegna-Gabbar* system in Dale Woreda in post-liberation of Ethiopia was Yetera Hushula; he was born in Aleta- Gano village in 1898.¹³² However, his life long period in Dale law land *Qebeles* of Loka-Abaya with nomadic pastoralist economic way of life, its resistance and armed struggles also centered mainly Loka- Abaya rural *Qebeles* of Dale, struggled against the feudal lords through stretching his resistance scale to other Sidama Woredas. Yetera began armed struggle feudal heavy exploitation and oppression as early as Italians occupation of Ethiopia. He inspired Sidama peoples of Arbegona, Bansa, Chire and Hula Woreda, to struggle the feudal *Melkegna-Gabbar* system. During the Italian invasion, he fought the Fascist invaders in southern front of Ethiopian under *Ras Desta`*s army, later on he was wounded in the city of Hawassa fighting against Italian colonial soldiers of Eartrea known *Ascaries*.¹³³ After the withdrawal of Italians Yetera Bolle established Sidama *Fanno* and led armed struggles against the feudal rulers of *Sidama Teklay-Gizat* with his friends Hushula Tadiso, his forces centered the law land region of Dale Woreda, Lokka Abaya *Qebelles*. In the late 1960s through mediation of Aleta *Ballabats*, he returned to his birthplace from Dale. Consequently, feudal lords, brought to Yirgalem town Imperial court, accused Yetera Bolle and

¹³¹Markos Tekle, 2003 e.c. etal P. 10, Informant Ato Samo Gowo and Ato Markos Worana

¹³² Informant Ato Bogale Tilahun, Ato Solomon Takele and Ato Sollomon Tsegaye

¹³³Markos Tekle, 2003e.c. etal P. 103

prison in Dale Woreda by *Sidama Teklay-Gizat* higher governmental officers, later on Yetera Bolle was released from prison because of his good disciplines during his prison life and its good approach with the ongoing judicial system of *Sidama Teklay Gizat* court officers.¹³⁴

During the 1960 peasant rebellion of Balle, the Imperial government requested Yetera Bolle to lead the army of central government in his military leadership skills to control the Balle rebellion, and then he accepted the demands of the imperial government and participated in Balle war in the side of the feudal government of Haile Sellassie I. He was wounded during the course of the war and the Imperial government of Haile Sellassie I rewarded the title of *Girazmach*. Finally, after the 1974 popular revolution of Ethiopia, *Girazmach* Yetera Bolle was killed by socialist-military regime of *Dergue* because of his close relationship with the feudal government of Haile Sellassie I.¹³⁵

In the new reform and decrees, declaration of Orthodox Christianity as state religious doctrine was became obligation to the non-Christian Sidama society of Dale. Based on the new decree a number of non-Christian were peoples converted to Orthodox Christianity forcefully in the Woreda and the surroundings.¹³⁶Thousands of Sidama youths and elders accepted Orthodox Christianity through new Baptism. This measure humiliates the indigenou pre-existing religious outlook and cultural value and indoctrination of new cultural value and religious beliefs over the Sidama society of Dale Woreda. The new forceful conversion to Orthodox Christianity was aimed at creating uniform psychological make-up and national feeling and creating political unity among Sidama as well as all Ethiopians, because the Sidama peoples considered as

¹³⁴Markos, etal 2003e.c: 104. Informant Ato Haile Hayeso Ato Samuel Arkiso and Ato Tesma Mulugeta

¹³⁵Markos Tekle, 2003e.c etal P.105 Informant Ato Yemane Asfawu and Ato Mustefa Jema

¹³⁶Imperial Government of Ethiopia, "Administrative regulations, "In *Negarit Gazeta* Proclamation No .9 and 12 Addis Abeba: Berhanena Salam Printing Press, 1941. Interview with Ato Tadese Desta and Ato Bogale Tilahun.

collaborators of Fascist Italians during the five years of Italian occupation of Ethiopia. In fact, the Sidama peoples considered the Italian rule better than the feudal *Melkegna-Gabbar* oppression and exploitation during the early two years of Italian occupation and rule, because of the harsh treatment and heavy oppressive rule of feudal *Melkegna-Gabbar* lords over Dale Woreda and the Surrounding Sidama peoples.¹³⁷

The new Christianization strongly opposed and challenged by the Sidama elders and all culturally conservative groups who followed a cultural belief known as *Angga*. The process of Christianization and new Baptism of Orthodox Christianity was relatively successful among the young generation than the old generations (*Chimesssa*). The *Allata* tribe members of Sidama peoples in Dale Woreda and the surrounding accepted Orthodox Christianity relatively in larger number than the other Sidama tribes members.¹³⁸ However there were a number of problems in religious ceremony among the newly Christianized peoples because of miss-understanding, lack of basic doctrinal awareness and basic rule of Orthodox Christianity, such as how to take the last supper, how to fast and food taboo of Orthodox *Tewahido*.¹³⁹

The newly Christianized Sidama peoples trusted their conversion half heartily, accepted Christianity only concerning economic and political interests. The majority of the new Christians were close friends of the feudal rulers and the other urban dwellers of Yirgalem and other small marketing towns of Dale. The new Sidama Christians began participation in spiritual ceremonies of Orthodox churches through baptizing their child and celebrating the Christian holy days, some of them sent their children to church for education.¹⁴⁰ The forceful conversion of Sidama peoples to Orthodox Christianity was considered as humiliation of indigenous religious beliefs and

¹³⁷Markos et al 2003e.c P.82

¹³⁸*Ibid* Informant Ato Sasamo Gowo and Ato Haile Hayeso Ato Kedele Kumalo and Ato Markos Worana

¹³⁹Markos et al, 2003 P.83 Betena 1983 P. 180-181 Informant Ato Iyasu Adato and Ato Milkiyas Tuhe

¹⁴⁰Betena 1983 P.82

cultural value of Sidama. It assumed as part of feudal oppressive of *Melkegna- Gabbar* system. Moreover, the majority local Sidama society concluded the new religious out-look as evil spiritual and cultural beliefs. These forceful cultural and religious conversions of Emperor Haile Selassie I furthermore strengthened the struggles against the feudal oppression of *Melkegna- Gabbar* system and hastened the total end of the feudal rule of Emperor Haile Selassie I in 1974.¹⁴¹

Based on the 1944 proclamation, Emperor Haile Sellassie I allowed missionaries to work among the non-Christian nations in the south (Art. 11), but they were expected to know Amharic and use it as the primary language of instruction (Arts 13, 14). Before this proclamation, the missionaries were not allowed to evangelise the local society of Sidama. Even the permitted missionaries were restricted to work in only the non-Christian areas, the interest of the Emperor was more on promoting modernity (introduction of modern education and health care) rather than evangelizing the local societies of Dale. They were not allowed to proselytize or convert any Orthodox Christians to Catholic or Protestant Christianity. The aim of decree was in general to control the missionaries and their activities. However, it gave some opportunity for evangelizing the local societies.¹⁴²Haile Selassie proclaimed a forced Christianization of the southwestern peoples among which the Sidamas were one. With the interest to homogeneous the people, he sought to impose the Ethiopian Orthodox Christianity, whereas in the pre-Italian occupation period the Sidamas were not even seen as worthy of becoming Orthodox Christians and cultural values, for he saw these as-the criteria of equality and unity. Arne Tolo said “... Haile Selassie proclaimed that ‘people should be one; that the Sidama marry the Amhara and the Amhara marry the Sidama’ and required be baptized as Christians”. Although some others saw

¹⁴¹*Ibid.* Informant Ato Sasamo Gowo and Ato Markos Worana

¹⁴²Tolo 1998, PP, 127-131. Markakis 1974 PP, 135-136

with favor the aspect of making Sidamas Christian, the Sidamas generally despised Orthodox Christianity as they despised the state and its officials. They preferred the Protestant and Catholic Christianity, and took this as a political issue as “the Amharas” in Sidama land were opposed to the missionaries.¹⁴³

The coming of the Protestant missionaries in the 1940s and later the Catholics (early 1960s) opened opportunities for modern education and health care by building schools and clinics. Emmanuel was a *Mekane Yesus* Church member from Wolega, and his views on preaching the gospel were different from those of most imperial officials. Evangelical Christianity brought the Sidamas together from different areas; it opened arenas where they met regularly from different parts and discussed their situations in the light of the gospel message. This helped the deeper and reflected understanding and awareness of their situations. An official from the imperial Ministry of Education, Emmanuel Abraham stated, “The change noticed in the people due to the preaching of the Gospel gave no pleasure to the governors and militia-men (*neftegnoch*) who had been sent to South Ethiopia from Shewa and imposed on the local population in the reign of the Emperor Menelik II. Moreover, later, and who had appropriated most of their land and reduced them to the status of ‘*gabbar*’ (serf).¹⁴⁴

The open persecution and illegal activities to undermine the Sidamas and prevent them from gaining education as well as becoming non-Orthodox Christians, simply galvanized the Sidama political conscience as the people who were discriminated against, and becoming Christians and the quest for education became even a political instrument of ruling class. When some of the interviewees mentioned being made Christians as a positive thing the Haile-Selassie rule brought to the Sidamas, they were mainly referring to the emperor’s permission to the foreign

¹⁴³ *Ibid*, Kifle.2007, P. 92. Tolo, 1998 PP, 123-125. Eide, 2000 P. 22. H Jenny, Athiopien, 1957. PP. 184 - 185.

¹⁴⁴ Tolo, 1998 P. 264. Kifle, 2007 P. 93.

missionaries to work in the Sidamaland and evangelise them. The Sidamas took their struggle for education and evangelisation as their legitimate right, which the *Melkegna* were trying to prevent.¹⁴⁵

The Protestant missionaries, who were also harassed and persecuted by the landlord and administrators of the Sidama land for having evangelized the Sidamas and provided them with education in the 1940s and 1950s, and the local evangelists, offered the Sidamas necessary understanding about their dignity as God's children and their legal rights.¹⁴⁶ In Tolo's interview with Ronningstad, who was a missionary in the Sidama land, the latter remembered a reproach he received from one feudal master: "You have taught them not to obey, and when we bring the case to the court, the peasants appear with the book of law in their hands. You missionaries are our enemies, he continued, you have made them insubordinate by giving them education. Because you have encouraged them to subversive activities, they have become troublemakers"¹⁴⁷. All Christianity and the Bible provided concepts that appealed to the ears of the Sidamas: demons (the enemy of God and his people), light (good) and darkness (evil), liberation. The Bible revealed that God stands for the underprivileged; and the Sidama converts came to view themselves as the underprivileged and oppressed.¹⁴⁸ They saw their struggle against the *Ballabats* domination as a struggle between good and evil, between light and darkness. "In their view, the *Ballabats* were not only guided by feudal, but they were exploitative. After the restoration of Emperor Haile Selassie's power, number of feudal lords ruled over Dale Woreda and the surround turn by turn. Among the most known *Melkegna Gebbar* feudal lords, the people

¹⁴⁵*Ibid*, Informant Ato Sasamo Gowo and Ato Iyasu Adamo Markos Tekle 2014

¹⁴⁶ Kifle 2007 P. 93, Informant Ato Sasamo Gowo and Ato Iyasu Adamo Wolasa Lawiso, 2018

¹⁴⁷*Ibid*, Even Ronningstad; cited in Tolo, 1998 PP. 198-199, Kifle Wansamo, 2007 P. 94

¹⁴⁸Tolo, 1998 P. 267 Informant Ato Iyasu Adamo and Ato Milkias Tuche

considered the *Melkegnas* as oppressors who occupied the land of the ancestors. *Ballabats* was the occupier, who did not want them to become Protestants”¹⁴⁹

Ras Adafiris, Dejazmach Alemayehu Bino, Bogalle Walelu and Bekele Woye were the most influential and known by the local societies and key informants of the Woreda.¹⁵⁰ During the rule of *Ras Adefris* in Dale Woreda, there was series political power struggles between the two feudal lords *Ras Adefris* and *Ras Bogalle Walelu* against one another. For political and economic leadership they frequently quarreled each other, as solution the imperial government of Haile Sellassie I accused them due to the conflicts and removed both feudal lords from their governmental positions, and took the two antagonist feudal officers. The Imperial feudal government of Haile Sellassie I assigned new governor called *Ras Bekele Woye* in Dale Woreda.¹⁵¹

2.2. Land tenure and taxation in Dale Worde (1941-1974)

The post-1941 period saw structural transformations in many aspects of state and society. One of the most important of these changes was in land tenure. After his restoration to power in 1941, the Emperor issued a series of decrees related to land and taxation. The October 1941 and July 1942 decrees converted the lands held by institutions and different individuals in the pre-1941 periods on temporary tenure into absolute private ownership. Moreover, in Dale as other parts of Sidama, the patriots, returning exiles, wounded soldiers and the widows and orphans of the patriots who died in the war granted one *gaṣha* of land in 1942.¹⁵² Thus, the allocation of land as *madāriya* or under other forms to different government officials, newly established churches and

¹⁴⁹ *Ibid* PP. 199 Informant Ato Yemane Asfawu and Ato Tadese Desta

¹⁵⁰ Informant Ato Sasamo Gowu Ato Haile Hayeso and Ato Gregory Mislanous

¹⁵¹ Informant Ato Haile Hayeso Ato Gregory Mislanous and Ato Sasamo Gowu

¹⁵² Informant Ato Markos Worana, Ato Solomon Tsegaye, Ato Kedele Kumalo and Ato Yohannis Abiche

individuals continued in Dale until 1974. The great beneficiaries from Imperial land grant were members of the army, governors, and agents of the central government, the churches and the trusted *Balabats*. Nevertheless, it did not benefit the peasant's economic interest.¹⁵³

Following the restoration of his government, the Emperor issued a series of decrees on land and taxation. A major tax proclamation issued in 1942 establishing a uniform rate of taxation based on the fertility of land. Accordingly, a tax of 15, *läm* (fertile) 10 and 5 birr per *gašha* fixed for *läm-Taf* (semi-fertile) and *Taf* (infertile) land respectively. This decree did not improve the situation in Dale Wäräda, like other parts of Sidama and Ethiopia, as the local officials failed to put the decree into practice. In late 1944, anew decree was issued which raised the tax on measured land to total of Eth Birr 50, 40, and 15 per *gasha* of *lam*, *lam-taf* and *taf* respectively.¹⁵⁴

In November 1952, the government issued a proclamation giving half *gašha* of land to landless and unemployed citizens. Under this provision, landless peasants could apply for land grant in their Wäräda, *Awuraja* or *Täklay-gizat*. Nevertheless, the landless peasants of Dale did not benefit from this decree because such petitions brought a series of punishments up on them from the governors. Their homes burnt down and their properties destroyed if they presented petitions to officials at the next levels of administrative hierarchy.¹⁵⁵

The feudal government of Haile Selassie I consolidated more centralized structure and administration than the previous decade through the *Melkegna Gebbar* feudal system over the Dale Woreda, by effectively applying new decrees and proclamations in smaller local administration unit known as *Qebele*. In Dale Woreda different hereditary and non-hereditary feudal landlord known as *Ballabat* assigned and ruled over the societies and the land. The land

¹⁵³ Informant Ato Abdulab Abdurahiman Ato Talo Adama Bahiru Zewude, 1991 P. 191-193

¹⁵⁴ Bahiru Zewude, 1991 P. 191-193 Informant Ato Tadese Desta and Ato Eyachewu Demeke

¹⁵⁵ Interview Ato Tadese Desta and Ato Bogale Tilahun, Bahiru, 1991 P.192

ownership of Dale Woreda characterized by several features known as *Gult land*, *Rest land*, *Samon land* and private land.¹⁵⁶ *Gult* land is a land given to manorial lords or lower feudal officers of *Melkegna-gabbar* feudal government by regional higher royal family or kings close relative as a rewards or substitution of salary for their loyalty and their service the central government. The *Gult* holder has a right to collect tributes and taxes in kind and in cash under his defined administrative areas and peoples. *Gultegna* is a person who rule the local villages in rural areas enjoyed economic, political, judicial, administrative and military power over the local societies under his ruling territories. *Gult* right is not hereditary right of land ownership, but in some special cases *Gult* right becomes hereditary. Under *Gult land* the peasants, serfs, slaves, servants and artisans highly exploited and oppressed by *Balle Gult* or *Gult* holder; the serfs rented lands from *Gults*, pay different types of tributes, gave unpaid or free labor service known as *Corvee* labor for their lords or *Gults* every day if it is necessary.¹⁵⁷

Rest land is a land occupied and owned communally based on blood relationship by birth to the land through parental lines, *Rest* right is hereditary right of land ownership mostly common in Northern parts of Ethiopia. The 1966 decree on land tax apparently designed to terminate the intermediary role of the *gult* holder in the surplus appropriation process. All owners of the land under *rest gult* and *siso gult* were to pay the land tax directly to the state, instead of to *gult* holder *Gult* system first started during the medieval Solomonic Christian highland kingdom of feudalist Ethiopia. It continued until the 1974 Ethiopian popular revolution and end of Imperial rule of Emperor Haile Selassie I in 1974.¹⁵⁸ Private tenure to some extent this landholding pattern was recognized as the most dominant pattern affecting over 60% of Ethiopia's peasants and prevailing in the area where 65 percent of the Ethiopian population lived. This tenure system was

¹⁵⁶*Ibid*, Innterview Ato Yemane Asfawu and Ato Sasamo Gowu

¹⁵⁷*Ibid*, Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

¹⁵⁸Bahiru, 1991 P.193, Cohen and Weintraub, 1975 P. 35

generally found in the southern and southwestern parts of the country. According to the private tenures were created when the crown confiscated land conquered by its armies and granted vast blocks to a wide range of people and institutions. Grants were made to soldiers, northern civil servants who came to administer the new areas, peasants moving south because of land pressure in the north local tribes.¹⁵⁹ That did not resist the conquest local village and clan chiefs to gain their support, church officials and institutions to facilitate the expansion of the Coptic religion, and a host of central and provincial elites close to the crown.¹⁶⁰

Different kinds of lands were found in the district of Dale in the post- 1941 periods. One of these was *gebrätäl* land. This was land repossessed by the state as a result of tax default by individuals. As archival sources indicate, *gebrätäl* land was widespread in the district in the post-liberation period. Sources show that individuals left the land as they failed to pay heavy taxes, which was contrary to the national land tax decree, imposed up on them by the local governors. As in other parts of the country, the churches of Dale also owned land under the title of *Samon* land. Churches, in the 1940s, the newly established churches (about 8) were given land under *Samon* tenure. Those who served in the churches were also given land. For instance, a deacons and priests received land in the district, which was named as *Yädiquna märét* and *Yä-qäs märét*, respectively. The service, which they rendered to their respective churches, was reported yearly to the *yebêtäkehnét* offices of the Awurajja.¹⁶¹ Ordinary persons also owned land entitled as *Yädiquna märét*, the owner had to discharge obligations attached to the land. In other words, the individuals who owned such lands would be bound to support the church in one or another way. The land seized because of tax defaults from *Samon märét* was called *gebrätäl samon*

¹⁵⁹ Informant Ato Haile Hayesso Ato Solomon Tsegaye and Ato Sasamo Gowo Kidane, 1990

¹⁶⁰ Cohen and Weintraub, 1975 P. 35

¹⁶¹ Bahiru Zewude, 1991 P. 193 Informant Ato Eyachewu Demeke and Ato Zerihum Demeke

märät.¹⁶² This kind of land was common in Dale between 1950s and 1970s. This was the case because mainly since the 1950s the amount of tax on the land was increased, which led peasants to default on their tax and to their subsequent eviction from land. When individuals left their holding due to their inability to pay tax, the church immediately wrote a letter to the Wārāda governor to let the land be protected by the nearby *Çheqa- Šhum* (the *Çhiqa- Šhum* who lived near the *gebrätäl Samon märät*), until the land was given to others on contract by auction.¹⁶³

Before the establishment of *Mägäbbäria* Board (a Board which was responsible for the collection of tax from church land) in 1949 E.c. the tax from church land was collected through the office of the *Bêtäkehnét*. Nevertheless, the members of the *bêtäkehnét*, who were responsible for the collection of such tax, embezzled the collected money. As archival document indicate, this led to intense dispute between the payers and the *bêtäkehnét* office in the 1940s. Thus, the *Mägäbbäria* Board was established in 1949 e. c (1957/58) and took over the collection of tax in 1950 e. c (1958/59).¹⁶⁴

The *Mägäbbäria* Board submitted the collected tax to the respective Worāda Treasury Office, which in turn submitted it to the Awurajja Treasury. However, most of the time, the tax was embezzled by the Wārāda treasurers. For instance, a letter written on June 10, 1955 E.C (1962/63) by the Awurajja Treasurer to the Awurajja Administrator indicates that the Worāda Treasurers, including the Dale treasurer, had not submitted the tax collected from 1952-1954 e.c to the Awurajja treasury and had appropriated it for their personal use.¹⁶⁵ Generally, official correspondences from the 1950s onwards indicate that, different individuals had embezzled the collected tax of the church. Moreover, the higher officials complained about the inefficiency of

¹⁶² Informant Ato Haile Hayeso Ato Memire Demeke Ato Solomon Takele and Ato Eyachewu Demeke

¹⁶³ Informant Ato Sasamo Gowo and Ato Getu Zewude, Bahiru Zewude, 1991 P. 193

¹⁶⁴ *Ibid.* 191 Informant Ato Markos Worana

¹⁶⁵ Dale Woreda Finance and economy office

the mechanisms of collecting such tax even after the establishment of the *Mägäbbäria* Board and ordered the Woräda Treasurers to improve the tax collection system. However, the Woräda Treasurers failed to change the situation despite the repeated order from their bosses. In the 1966, the agricultural income tax was introduced for the *samon märét*, as it had been for other types of land. Although some *samon märéts* were not measured in other wärädas of the Awrajja, all the *samon märét* of Dale wäräda were measured in 1968.¹⁶⁶ Let us see this in the Dale case through what they say about the post-Italian era. Apart from the terror campaign, the interviewees generally declared that in comparison to the pre-1935 situation, the post-1941 rule of Haile-Selassie was better. The Emperor, under his modernization policy, abolished the *gebbar* system (i.e, no more forced working, gate keeping, collecting firewood and providing grass for the *melkegna*), undertook land privatization, and changed tributes into tax-paying system. Every owner of land (both the Sidama as well as the “Amharas”) was asked to pay in proportion to the property he/she held. The Sidamas approved these aspects, but the issue of their land being taken by northern settlers remained.¹⁶⁷

The compensation or grant land, the southern *gult* land rent paying that the Sidamas called *Qalada* (*qelad* in Amharic) remained under the land grantees or the settlers from the north, which included imperial soldiers, administrators and other public servants. As interviewees explained, those who returned after the Italians, made claims of the land that was turned into *Qalada*, saying that it belonged to their fathers.¹⁶⁸ In the process of land privatization, the southern *gult* land became the settlers’ *rist* land (inheritance land). The *utuwa* land remained in the hands of the Sidamas. All of them paid taxes. In comparison to the pre-Italian period, “things were better Haile-Selassie tried to bring changes, but only the *Ballabats* (the land-lords)

¹⁶⁶ Bahiru 1991 P. 93 Informant Ato Sasamo Gowu and Ato Belayneh Galfato and Ato Beyene Kumkuma

¹⁶⁷ Kifle Wansamo 2007 P.134 Informant Ato Beyene Kumkuma and Ato Samuel Arkiso

¹⁶⁸ Informant Ato Tadese Desta Ato Beyene Kumkuma and Ato Fiseha Takele, Kifle Wansamo, 2007 P.134

continued oppressing our people”. On the *Utuwa* land, the tax was not much; it was paid as community rather than individuals. However, the poor did not benefit; they suffered. Through usury, the *Ballabats* extorted their money; when they were unable to pay, the rich took their land, or bought and appropriated it.¹⁶⁹

Although Haile-Selassie proclaimed changes, these had little effect: the *Ballabats* cheated, and through their deceptive ways, continued confiscating more lands from the Sidamas until the revolution. This, with other issues that will be mentioned below, created deep anger and, already in 1960s, the Sidama elders began looking for ways to address their grievances through the constitutional means that was provided by the 1955-revised constitution. This marked the third stage of the Sidama struggle, this time through constitutional means. The peasants used to go all the way to Addis Ababa, walking on foot almost 300kms distance, carrying their own provisions. As Aberra noted, after 1941, the privileged few landlords owned large tracts of land, thus making a large section of the population in the south landless, and developing an exploitative private land ownership system.¹⁷⁰ The Sidamas resented that the emperor continued the land grant system. He granted freely more lands as rewards to those both Sidamas and non-Sidamas that fought against the Italians. Due to the modernization drive, he also continued to dispossess the Sidamas from the *Utuwa* land in lowland areas for commercial farms holds that “more and more Sidama land became the *Melkegna* land. To everyone who claimed to have fought against the Italians, Haile-Selassie distributed our land. Just before the revolution, by saying that all the *qelad* land should be the private property of the *melkegna*, they began digging out cemeteries, and destroying houses (of the Sidama living on the land). It was when they were removing all the Sidamas from the *qelad* land that the revolution came”.¹⁷¹ When I enquired what they regarded as

¹⁶⁹ *Ibid.* Informant Ato Sasamo Gowu and Ato Beeyene Kumkuma,

¹⁷⁰ Aberra, 2000 P.145. Kifle Wansamo, 2007 P.134. Markos, 2014.

¹⁷¹ *Ibid* Kifle, 2007 P. 134

positive things that the second Haile-Selassie reign (1941-1974) brought for them, some dismissed outright ideas that there was something good he brought. Some others saw the abolition of *melkegna* system, even if the *melkegna* prevented its implementation, as a positive thing.¹⁷²

In Dale Woreda and the surrounding, numerous close allies of the *Melkegna Gults* and local Sidama hereditary lords called *Ballabats* control large land holdings in lower administrative units called *Qebeles*, they exploited the peasants, serfs and other social classes after the restoration of Haile Sellassie I feudal government in Sidama specifically and in Ethiopia generally. The most influential and popular *Gults*, *Ballabats* and feudo-capitalists were Hido Kajaro, Sasamo Hocheso, *Dejazmach* Alemayehu Bino, *Barambaras* Kisho Atara, *Barambaras* Gowu Yako, *Barambaras* Duballe Hankarso, *Barambaras* Wena Hankarso, Irbamo Kalsa, Shilla Harka, Hido Kajero, Wolde Amanuel Duballe and Musse Pianoti (Greek origin feudo-bourgoise).¹⁷³

Hido Kajaro was *Ballabat* (feudal lord) *Gult* land owner ruled the areas of Warra *Qebelle* and the surrounding owned large amount of land, Sasamo Hocheso was feudal *Ballabat* and *Gult land* owner ruled over Manche *Qebelle* and the surroundings, he was very known in his judicial leadership in Dale Woreda for a long period of time.¹⁷⁴ A feudal lord, *Ballabat* known as *Dejazmach* Alemayehu Bino was *Balle Gult* or *Gult* holder owned large amount of land in the areas of Berra *Qebelle* and ruled the local Sidama people oppressively, he was known in his ruthless behavior among the communities of Berra *Qebelle* and Dale. *Barambaras* Baramo Banta was a feudal lord or *Ballabat* owned large amount of *Gult land* in the areas of Goyida *Qebelle*

¹⁷²*Ibid*, Informant Ato Yohannis Abiche and Ato Tadese Desta

¹⁷³informant Ato Sasamo Gowu and Ato Kedele Kumalo

¹⁷⁴ Informant Ato Yohannis Abiche and Ato Tadese Desta

administrative areas and the surrounding, he ruled the local society of Dale during the Imperial government of Haile Sellassie I through heavy taxations of economic exploitation and political dominance.¹⁷⁵ *Barambaras* Kisho Atara was feudal lord or *Gultegna* governed the Qege and Mesinkalla *Qebeles*, he owned large amount of land and oppressed the local community, and served the *Melkegna-Gabbar* feudal government of Emperor Haile Sellase I for several years. *Barambarass* Gowu Yoko was hereditary local feudal lord owned large amount of lands and ruled the local peoples of Manche and Shefina *Qebeles* including Sasamo-Della marketing center under the Imperial government oppressively and exploitatively.¹⁷⁶ *Barambarass* Duballe Hankarso was another feudal *Ballabat* owned very large amount of *Gult* land in Fero, Wonsho *Qebelles* and the surrounding area. He ruled the local societies for decades until the end of imperial government of Haile Selassie I. *Barambarass* Wena Hankarso of *Fakisa* tribes was feudal lord or *Ballabat* owned large amount of *Gult* lands in Duba *Qebelle* and the surrounding served the *Mekegna-Gabbar* government of Haile Sellassie I for several decades and ruled the local serf's peasants oppressively.¹⁷⁷ A feudal lord or *Ballabat* known as Irbamo Kalsa was *gult* owner in the low land areas of Loka-Abaya, Hantate, Gorba-Sale *Qebelles* and the surrounding East of Lake Abaya served the feudal government of Emperor Haile Sellassie I for more than a decade. In Dale Woreda, the feudal lord or *Ballabat* known as Shilla Harka ruled the land located around borderland to Aleta-Wondo Woreda. He served the feudal *Melkegna- Gabbar* government of Emperor Haile Sellassie I.¹⁷⁸

Hereditary feudal lord (*Ballabat*) known as Wolde Amanuel Duballe owned large *Gult* land in Bokasso, Ferro and Wonsho *Qebeles*. He inherited his lordship from his father Duballe

¹⁷⁵ Informant Ato Bogale Tilahun , Ato Solomon Tsegaye and Ato Tadese Desta

¹⁷⁶ Informant Ato Sasamo Gowu Ato Fiseha Takele and Ato Bogale Tilahu
Informant Ato Sasamo Gowu, Ato Yemane Asfawu and Ato Kedele Kumalo

¹⁷⁷ *Ibid.* Informant Ato Abdulab Abdurahiman and Ato Hussen Abdurahiman

¹⁷⁸ Informant Ato Yohanis Abiche and Ato Kedele Kumalo

Hankarsso. He Served for feudal *Melkegna-Gabbar* government of Haile Sellassie I for along period. In late period of Emperor Haile Sellase I, Wolde Amanuel Duballe became head administrative and governing officer of *Sidama Teklay Gizat* between 1960 and 1974. After the end of Haile Sellassie I government, the former *Ballabat* Wolde Amanuel Duballe joined the transitional military government of the *Dergue* and became head administrative officer of *Sidama Awuraja* in the early periods of the *Dergue* regime. Later on, he antagonized with the military government of *Dergue* and then established the political party known as *Sidama Liberation Movement (SLM)*. He left Ethiopia with his small number of members stayed in Somale Republic and Eastern parts of Ethiopia, Wolde Amanuel Duballe recruited his own fighters from different provinces of *Sidama Awuraja* and fought the military government of *Dergue* for several years centering in Somalia Republic until 1982.¹⁷⁹

During the Imperial feudal government of Haile Sellassie I, in Dale Woreda and the surrounding, some prominent wealthy feudal- bourgeois occupied large amount of land and they attached with the *Melkegna-Gabbar* feudal nobilities of Haile Sellassie I. Among the few feudal capitalists, Musse Pianoti was Greek origin came to Ethiopia before the coming of Fascist Italians to Ethiopia and bought additional lands of one *Gasha (Qallad)* in 800 ETB from local feudal lords and married Amhara wife, he was stayed in his *Qellad* lands in Shefina *Qebelle* until the collapse of Haile Sellassie I Imperial government.¹⁸⁰ Others like, *Ato Mengesha Asres* and *Woizero Yeshi Asres* owned large land in Dale. *Gowo Yoko* owned one *gasha* of *Rest* lands, *Gamuro Gacheno* owned 240-*gasha* land, *Damo Damota* control 120 *qallad* lands, *Barambaras Duballe Hankarso* owned 120 *Qallad* lands, *Hido Kajero* owned 360 *gasha* lands and *Sasamo Hocheso* was owned 400 *gasha Kursam* land. *Kursam* land is uncultivated land controlled by government later on it

¹⁷⁹ Informant *Ato Sasamo Gowu, Ato Kedele Kumalo and Ato Yohannis Abiche*

¹⁸⁰ Informant *Ato Sasamo Gowu Ato Yohannis Abiche, Ato Hussen Abdurahiman and Ato Haile Hayesso*

given to individual *Gults*, the owner of the land exempted from tribute payment to the government. Other feudal lords such as Oddo Madika, Eshete Wube and Gamuro Gacheno owned large amount of *Rest* lands in Dale Woreda until 1974 popular revolution and land reforms of Ethiopia.¹⁸¹

2.3. Dale Woreda in the eve of the 1974 popular revolution

National inequality and oppression was the impact of backward mode of production, the failure of the imperial regime to transform state-society relations as well the marginalization of other religions and cultures were the historical causes of the Ethiopian revolution.¹⁸² These inadequacies brought about the fall of the millennia-old imperial system. Moreover, there were immediate causes that triggered popular anger against the imperial regime that included the famine episode of the early 1970s, rise in oil price, and the Education Sector Review Policy,¹⁸³ As detailed in the previous section, the marginalization and oppression perpetrated against the Sidama were unbearable and provoked a series of sporadic protests and violence. The Sidama people had no organized direct involvement in the revolution but made sporadic and spontaneous struggles against the system particularly after the end of the Italian occupation.¹⁸⁴

In Dale Woreda and other parts of Sidama lands, there were a number of peaceful and forceful struggles against the feudal oppression of *Melkegna-Gebbar* system since the time of Minelik II incorporation and occupation of Sidama lands. In the late 1950s and early 1960s political struggles started by prominent individual Sidama nationalists in regional and national levels. Several Sidama individuals exposed the feudal exploitations and oppressions through actively

¹⁸¹*Ibid.* Informant Ato Dawit Gatiso Ato Solomon Tsegaye and Ato Kedelle Kumalo

¹⁸²Markakis & Nega, 1986; Merera 2011 Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

¹⁸³Markos Tekle 2014 Merera, 2011 Informant Ato Abdulab Abdurahiman and Ato Hussed Abdurahiman

¹⁸⁴*Ibid*

involving in political activities and even by participating in the feudal government of Emperor Haile Sellassie I.¹⁸⁵ Under *Melkegna- Gabbar* feudal government, the majority Sidama societies of Dale Woreda were marginalized from educational opportunity, economic equality, social equality and political participations. Some powerful local Sidama lords (*Ballabats*) and *Qorro* (loyal officers of *Ballabats*) also became parts of *Melkegna-Gebbar* feudal oppressive system; they exploited their own local peoples in supporting the feudal regime.¹⁸⁶ In the feudal *Melkegna-Gebbar* system, minorial lords (*Ballabats*) and *Qorro* (loyal officers of *Ballabat*) enjoyed a number of economic, political, social, judicial and administrative rights over their governing peoples and lands. Some local Sidama *Ballabats* and *Qorro* benefited economically and socially, they able to construct their own luxurious house in towns and cities and owned private properties. *Balabats* were also got educational opportunities for their children because of their loyalty to *Melkegna-Gebbar* feudal government and their loyal service to powerful feudal lords.¹⁸⁷

Some Sidama individual students had gotten educational opportunities after beginning of Protestant and Catholic missionary activities. The establishment of Protestant and Catholic Churches in Dale Woreda, followed by the opening of *Mekane Yesus* primary school in Yirgalem town that founded by Norwegian Lutheran Missionaries. Shefina Catholic primary school in *Sasamo-Dela* town founded by Catholic Missionaries, *Dongora* Catholic primary school at *Dongora* established by Catholic missionaries and Mike Catholic primary school established by Catholic missionaries between 1940`s and 1960`s in Dale Woreda and the Surrounding Sidama lands. This developments brought a good opportunities of educations to Sidama students of Dale Woreda, but the missionary school educational activity and its services

¹⁸⁵Markos, etal, 2003e.c P, 111

¹⁸⁶*Ibid*

¹⁸⁷ Hammer, 1987 P.132 Wolassa, 2018 P. 170, Betena, 1983.

was under a strong inspection and monitoring of the feudal *Melkegna-Gabbar* system imperial government of Emperor Haile Sellassie I.¹⁸⁸

The Imperial feudal government of Haile Sellassie I permitted the missionary schools to teach the local Sidama students only writing and reading, its major aim was preparing the students for only religious teaching and objectives. Because of this educational marginalization of the feudal regime, the Sidama students and intellectuals could not develop their political outlooks and other basic knowledge to struggle the feudal oppression of Imperial government of Haile Selassie I until 1974 popular revolution of Ethiopia.¹⁸⁹ Students who belong to the common peoples or peasants allowed to graduate primary schools only and even the graduates' were systematically enforced to join some minor governmental works of Imperial regime of Haile Selassie I.¹⁹⁰

According to several historical documents and eyewitness informants, the Imperial government of Haile Selassie I brought some social, economic, political and administrative reforms in Ethiopia since 1941. However, the 1954 constitutional reform limited the political rights of nations and nationalities, the new reform of 1950s enabled some Sidama individuals to participate in political affairs and governmental system of the feudal regime. This reform helped the Sidama individuals to express the feudal oppression and other social problems of the local peoples in the Ethiopian governmental decision-making bodies and administrative units known as *Houses of Deputies* and *Houses of Senates*. Some Sidama individuals participated in parliamentary elections of 1950s and 1960s of Imperial government of Haile Selassie I and won the majority vote, represented the *Sidama Teklay Gizat* in the *Houses of Deputies*, during the

¹⁸⁸ Informant Ato Yemane Asfawu and Ato Tadese Desta

¹⁸⁹ Informant Ato Sasamo Gowo and Ato Bogale Tilahun

¹⁹⁰ Informant Ato Yohannis Abiche and Ato Kedele Kumalo

parliamentary elections and even the parliament, they expressed the feudal heavy oppressions and criticized the *Melkegna-Gabbar* system publicly.¹⁹¹

One of the most influential Sidama politicians of Dale Woreda was Wolde Amanuel Duballe, elected as representative of *Sidama Teklay Gizat* in the first parliamentary election. Next to Wolde Amanuel, Assefa Balngo elected from Dale Woreda as representative of *Sidama Teklay Gizat* to the *House of Deputes*. In the fourth parliamentary election, Tafese Hameso from Aleta Wondo Woreda won the majority vote. He actively participated in Imperial parliament of Haile Sellassie I.¹⁹² Outside of Dale Woreda a number of Sidama political leaders actively participated in 1950s and 1960s parliamentary election, Such as Roda Utula and Yirga Marenomo from Bansa woreda, Bolka Limassa from Shebedino Woreda, Temesgen Shimera from Malga Woreda.¹⁹³ However, the opponent side nominees of the election seriously influenced the voting system, the feudal lords (*Ballabats*) and their supporters strictly influenced or made every pressure as much as possible on the local nominatives, these situations became great obstacles of local Sidama representatives in election system to win the majority vote. The feudal influence aimed at political marginalization of the Sidama people's representatives in political participation of Imperial parliament and other governmental issues systematically, because of the feudal lords influences most of Sidama nominatives did not win the parliamentary elections. Wolde Amanuel Duballe inspired a number of Sidama individual politicians to participate in the elections of 1950s and 1960s in material support and psychological motivations, his aim was to struggling the existing feudal oppression and exploitation in Dale Woreda specifically and Sidama lands in general.¹⁹⁴

¹⁹¹Markos. etal, 2003 P.112

¹⁹²*Ibid* Informant Ato Yemane Asfawu and Ato Sollomon Tsegaye

¹⁹³ Informant Ato Bogale Tilahun and Ato Solomon Takele

¹⁹⁴Betena 1983, Kifke, 2007 P. 159 Markos.etal. 2003e.c P.112 Informant Ato Bogale Tilahun

For a long period, Wolde Amanuel Duballe actively participates in political activities and governmental leadership of the Imperial government of Haile Sellassie I. During all his life frequently expressed his out-looks, and criticized the feudal oppression of *Gabbar* system and he underlined need of land reform, distribution of feudal lord lands to poor peasants, political and economic equality to all Sidama peoples and prevalence of equal justice system. Because of this revolutionary view, the feudal governor *Sidama Teklay-Gizat, Qegnasmach* Demise Yirdawu accused him and the Sidama peoples of Dale to the Imperial government of Haile Selassie I. The feudal lords of Dale planned to remove Wolde Amanuel Duballe systematically from membership of Imperial parliament of Haile Sellassie I,¹⁹⁵ from early beginning; he worked as a secretary of local lords (*Ballabats*) judicial courts. The court led by his father in the town of Yirgalem and in 1950s he involved to different forms of struggles against feudal exploitive government. In his judicial experience, he supported very large number of local oppressed societies of Dale Woreda and even he stands as prosecutor in the side of oppressed groups in courts of Yirgalem, because of his liberalist outlooks, Wolde Amanuel Duballe became very respectful among the Dale Woreda and the whole Sidama peoples.¹⁹⁶

In Dale and the surrounding, the oppressed peasants and serfs show demonstration to expressed the feudal economic and political grievances of *Melkegna-Gabbar* system in different ways between 1950s and 1960s, through depriving themselves' to participate in feudal governmental meetings, and even in some areas through refusal tribute payment to lower lords *Ballabats* and *Qorro*. According to a number local informants of Dale Woreda, one of antagonist event occur between the peasants and elite group was the 1966 Dale peasant refusal to participate in local feudal lords meeting of the province.¹⁹⁷In 1966 Feudal, officers of Dale Woreda and *Sidamo*

¹⁹⁵Informant Ato Sasamo Gowoand Ato Tadese Desta, Markos etal 2003e.c P.113

¹⁹⁶Markos etal, 2003e.c P.114, Wollasa 2018 Informant Ato Bogale Tilahun

¹⁹⁷ Informant- Ato Yohannis Abiche and Ato Sasamo Gowo

Teklay Gizat arranged public meeting in the town of Yirgalem. Its aim was discussing national and regional problems with influential Sidama elders of Dale, one of public agenda of feudal government was the future fate of Yirgalem town and either to building the town in grand scale or establish new administrative and political head quarter of *Sidamo Teklay Gizat* near lake Awassa. The peasants of Dale Woreda and urban dwellers of Yirgalem strictly opposed the new ideas of feudal lords, shifting *Sidamo Teklay Gizat* administrative center from Yirgalem to Hawassa.¹⁹⁸

In 1966 the Imperial governor of *Sidamo Teklay Gizat*, General Esayas Gebre Selassie announced to all Dale Woreda and the surrounding Sidama elders and peasants for public meeting in the town of Yirgalem to discuss on the issue of how the political center of *Sidamo Teklay Gizat*. The then feudal governor of Dale Woreda, *Dejazmach* Bekele Woye arranged a large public meeting and festival with Ethiopian traditional luxuries foods and drinking in the town of Yirgalem.¹⁹⁹ However, the peasants and serfs refused to participate on governmental meetings and feudal lords' festival, peasants of Dale also refused to eat food and to drink feudal drinking of *Dejazmach* Bekele Woya and other higher governmental elites of Emperor Haile Selassie I, and then all prepared feudal luxuries foods and drinking spoiled and thrown to *Woima* River.²⁰⁰ This measure of peasants and serfs was one of a demonstration against the feudal social, political, economic exploitation and oppression of *Melkegna-Gabbar* feudal system. The peasants criticized the feudal and bourgeoisies of oppressions and Imperial government of Haile Sellassie I. The regional governors and *Ballabats* angered by peasants of Dale Woreda anti-feudalist activities. They concluded Dale peoples as enemy of the central government of Haile Selassie I, and then regional feudal governors of Sidama Province intentionally decided to shift

¹⁹⁸Informant Tadesse Desta, Ato Yemane Asfawu and Ato Bogale Tilahun

¹⁹⁹ Informant Ato Markos Worana and Ato Yohannis Abiche

²⁰⁰ Informant Ato Sasamo Gowu and Ato Yohannis Abiche

the political center of *Sidamo Teklay Gizat* from Yirgalem in Dale Woreda to new geographical region near Lake Hawassa and established the city of Hawassa in 1966.²⁰¹

Imperial government of Haile Selassie I decided to establish new political and administrative center near Lake Awassa and shifted the capital of *Sidamo Teklay Gizat* from Yirgalem to Awassa in 1966. New settlement started in Hawassa by the establishment and opening of different public offices, governmental and private business organizations, the new settlement and urbanization encouraged the coming of very large number of settlers from different areas of Ethiopia. Such as workers of Awassa state farms, Awassa sisal factory, Awassa textile factory, and other job seekers, shopkeepers, hotel workers, teachers, health personals and other public officers came to the city and began permanent life. *Ato Zerfu Damte* became the first Mayer and In *Melkegna-Gabbar* government of Emperor Haile Selassie I, peasants, tenants, serfs, artisans and servants highly exploited by *Ballabats* (manorial lords or *Gulteгна*), and *Qorro* (loyal officers of *Ballabats*). Peasants pay different types of annual tribute to *Gulteгна* and *Ballabats*, the manorial lords of *Gulteгна* and *Ballabats* live in rural large lands known as *Qallads* with their peasants and serfs. *Erbo gibir* is a type of serfs (*Chisseгна*) and peasant payment to manorial lords (*Gulteгна* and *Ballabat*) owner of *Qallads*. *Erbo gibir* (payment) estimated and collected by *Qorro* (loyal officer of *Ballabats*). The lower officer of *Ballabats* known as *Qorro* had a number of rights over every village of *Gults* of the society, and acted as a representative of *Gulteгна* and *Ballabats*. The *Qorro* controlled and monitor every aspect of peasants and served under his *Qallad* land.²⁰²

Following the unfolding of the revolutionary process, the Sidama were mobilized to support the change. During this time, the Sidama peasantry protested against the landed aristocracy whom

²⁰¹Interview Ato Sasamo Gowo Ato Tadese Desta Ato Bogale Tilahun

²⁰²Informant Ato Bogale Tilahun and Ato Yemane Asfawu, Dsalegn Rahimato 1994.

they dislodged from their rural holdings including land. Since the 1960 aborted coup, student activism with a leftist orientation had slowly taken political shapes that led to the emergence of different political movements and groupings in the urban centers.²⁰³In 1968, the first organized clandestine political group known as the All Ethiopian Socialist Movement (*Meisone*) and the Ethiopian People Revolutionary Party (EPRP) formed a few years later. These political groups consolidated themselves in the wake of the Ethiopian Revolution, but remained underground being confined in the urban centers.²⁰⁴It is to be re-called that in rural Ethiopia, there were peasant protests and uprisings against the imperial regime since the early 1940s. These took place in Tigray, Gojjam, Bale and Gedeo as indications of popular disillusionment and opposition against the imperial regime.²⁰⁵

Similarly, there were sporadic conflicts and violence against the proxies of the imperial regime in the rural areas of Sidama (Betena, 1991). In the urban centers, students in colleges and high schools mobilized by different political forces and student activists who later joined the different political groups that were mushrooming underground. In the Sidama area, the provincial town of Yirgalem had been the center of political activism that was highly networked with political forces in the center than with the sporadic resistances of the Sidama peasantry in the rural areas. Few elites and students in Sidama had been involved with those political forces. It is difficult to categorize the involvement of Sidama elites with clearly identified agenda of their own when joining the different political forces that came on the scene during the unfolding of the revolutionary process. However, that most of them were allied with the underground political force known as All Ethiopian Socialist Movement (*Meisone*).²⁰⁶There was

²⁰³ Informant Ato Bogale Tilahun and Ato Fiseha Take, Bahiru, 1993 P.211, Markos 2014 P, 84.

²⁰⁴ *Ibid*, Informant Ato Markos Worana, Ato Dawit Gatiso and Ato Solomon Tsegaye,

²⁰⁵ Bahiru, 1991 P. 225 Gebru Tareke, 1996 Informant Ato Yemane Asfawu and Ato Solomon Tsegaye

²⁰⁶ Markos, 2017 P.85 Informant Ato Zerihun Desta, Ato Bogale Tilahun and Ato Tadese Desta

no visible political and ideological difference between the emerging leftist political groups since most claimed to have embraced Marxism-Leninism confounded with blurred nationalisms of various denominations including upholding of the national question targeting oppressed ethnic groups. The Sidama welcomed the 1975 Land Reform Act that abolished landlordism, which was the major cause of marginalization, class domination and national oppression in the country and culture persisted unabated under the pretext of preserving unity and uniformity of national culture.²⁰⁷

The popular uprising of 1974 in Ethiopia directly associated with the question of land in every corner of the country. The revolutionary groups raised the slogan of “*land to the tiller*”, and continuously demanded socio-economic reforms concerning land. The military regime of the *Dergue* regime brought reforms through passing decrees known as *Meret Larashu* declared confiscation of feudal *Melkegna-Gabbar* land and distribution to poor peasants. Even though *Dergue* measure major aim was winning public supports in the rural parts of Ethiopian, however it could not radically change the social and economic political problems of peasants and other social classes of cities and towns. In this system, the former feudal lords’ land distributed to poor peasants in different parts of southern and northern provinces. The event had significant consequences on the social and economic conditions of *Sidama Awuraja* generally and Dale Woreda specifically. One of foreign history scholar, Marina Ottawa elaborated the event in the following brief ways- “The economic reform in Ethiopia was land reform. It was a measure brought with profound social and political consequences, because land was still the major source of power in the countryside and of the status and wealth in the cities”.²⁰⁸ This was not withstanding, however, the marginalization of ethnic identity similarly in southern parts of

²⁰⁷ *Ibid*, Markos Tekle, 2017 P.85 Inform and Ato Solomon Takele and Ato Haile Hayeso

²⁰⁸ Marina Ottawa 1978 P.66, Kifle 2007 P. 151 Informant Ato Yemane Asfawu and Ato Solomon Tsegaye

Ethiopia, *Sidamo Teklay Gizat* and Dale Woreda popular revolutionary movement against the feudal government spread in 1960s and 1970s, the feudal system oppression was very strong in Dale Woreda. Several students, peasants, public servants and other social classes involved actively in revolutionary uprising to end the feudal oppression from Dale.²⁰⁹

During the period of the 1960s popular revolutionary movements, a number of formal and informal political bodies appeared in different urban and rural parts of Dale Woreda against the Haile Sellase I feudal government. One of the revolutionary movements was the student revolutionary movement of Yirgalem secondary high school. Students of Yirgalem secondary high school directly and actively participated in popular revolutionary movements against the feudal system.²¹⁰The town of Yirgalem not only served as administrative capital of *Sidamo Teklay Gizat*, but also served as center of popular revolutionary and political movements. It became communication and information base for the surrounding Dale Woreda. In this town, very large number of individual politicians and organized political group members criticized publicly the existing feudal governments and demanded political, economic and governmental reforms. However, the revolutionary leaders and its members, young students, poor peasants and workers were sentenced to death and prisons in the town of Yirgalem and other parts of Dale Woreda.²¹¹

²⁰⁹Markos et al, 2003 P. 87. Interview Ato Sasamo Gowo Ato Solomon Tsegaye and Ato Kedele Kumalo

²¹⁰Interview Ato Bogale Tilahun, Ato Tadese Desta and Ato Amanuel Sahilu Markos et al, 2003 P. 88

²¹¹Informant Ato Yohannis Abiche, Ato Kedele Kumalo. Markos et al, 2003 P. 88.

Chapter Three

Dale Woreda during the Marxist Era 1974-1991

3.1. Development in the early years of revolutionary era 1974-1984

In the aftermath of the revolution, the Sidama supported the military regime for its enacting of the Land Reform. Initially, the military regime mobilized the support of the populace mainly in the rural areas of the country including Sidama. Articles 8 and 10 of the 1975 Land Reform Proclamation was provide that peasants should be organized under Farmers' Associations, which were charged with the task of facilitating and implementation of rural development programs and policies. This provision later served as the political instrument of the military dictatorship for controlling and dominating the peasantry. John Hamer described the situation in the following manner.²¹²

Finally, there is the question of how these rituals and the authority of the elders have changed in the twenty years of revolution and upheaval that have afflicted Ethiopia, from the mid-1970s to the early 1990s. Interviews with Sidama in Addis Ababa late in 1984

²¹² Markos 2014 P. 86 Articles 8 and 10 of the 1975 Land Reform Proclamation, Informant Ato Sasamo Gowu Ato Markos Worana and Ato Yohannis Abiche.

indicated that the cash economy expanded until 1977, then gradually contracted as a result of taxation and marketing controls imposed by the Marxist government. Voluntary development associations were replaced by peasant societies permitted to exercise police power. Other nationwide changes [included] nationalisation of land, acreage limitations, and the principle that land would be allocated only to producers, had less impact. This was because the vast majority of Sidama were small holder producers before the 1974 revolution. Moreover, though all peasant associations acquired judicial committees, the Committees tended to function on a consensual basis, like traditional councils, with elders often retaining authority. Though formal appeal against judicial committee decisions could be lodged with a district (Wereda) committee, because of administrative difficulties and corruption few were realized.²¹³

The military regime pursued a highly centralized administrative structure comprising 14 administrative regions where by Sidama land had been included in the Sidamo Administrative Region under which six sub-provinces, namely Sidama, Wonago, Borana, Jemjem, Wolayita and Arero were established. Sidama sub-province constituted eight local administrations that included Awassa, Dale, Shebedino, Bensa, Arbegona, Wondo, Hageresalam, and Aroressa. Administrators for each sub-province were assigned and appointed by the officials of the administrative region or sub-provinces and the appointed local officials largely behaved in authoritarian and undemocratic manner due to the fact that they were not answerable to the people over whom they ruled.²¹⁴ According to this arrangement, the lowest administrative units were peasant associations as equivalents to grassroots administrative units. The military regime pursued oppressive policy under the banner of “Ethiopia First” and “Ethiopia or Death”,

²¹³Hamer, 2007 P.6, Markos 2014 P. 86, Informant Ato Dawit Gatiso, Ato Solomon Tsegaye and Ato Haile Hayeso

²¹⁴Markos.2014 P.86 Informant Ato Kedele Kumalo and Ato Yemane Asfawu

both of which were based on aggressive patriotism and ruthless use of coercion that was detrimental to the legitimate claims and demands and aspirations of society.²¹⁵ Accordingly, diversity and respect for culture and identity of the people where by primacy was given to the nation building process in a manner reminiscent of the centralization drives under imperial rule expressed, all be it in a new form structure. The Sidama were not exceptional in this regard and the much expected revolutionary changes did not address the national question that was caused by the expansionist imperial rule as a result of which the dictatorial nature of the military regime and its harsh measures entailed the intensification of the demand for national self-determination.²¹⁶

Injustice, corruption and suppression of rights were the characteristic features the military regime in Sidama land as was the case in other areas of the country. Opposition to such manifestations of suppression resulted in arbitrary arrests and extra-judicial killings that took place under the pretext of supporting organized opposition movements in the area. This state of affairs described the regime as a force that employed violence against its own people.²¹⁷ The people were forced to learn Amharic, and suffered to get access to government officials due to language barriers, During the period in question, it was common place that the officials of the regime repeatedly stormed and dismantled different cultural and religious sites and banned cultural practices and rituals from taking place. In this manner, the most prominent ritual site of the Sidama peoples that is located near Yirgalem Town at a place known as *Abo Wonsho* closed and its property confiscated by officials of the Socialist Military regime under the pretext of promoting ant-communist and anti-revolutionary thoughts and practices.²¹⁸

²¹⁵ Informant *Ato Sasamo Gowo Ato Yohannis Abiche and Ato Fiseha Takele*

²¹⁶ Markos 2014 P.87, Informant *Ato Solomon Tsegaye and Ato Fiseha Takele*

²¹⁷ *Ibid.* Abbink, 1996, Informant *Ato Haile Hayesso and Ato Abdulab Abdurahiman*

²¹⁸ *Ibid* P. 88, Informant *Ato Solomon Takele and Ato Dawit Gatiso*

Although regional and ethnic factors did not come to the forefront during the incumbency of the military regime, Amhara culture and language continued to be preferred since the officials mistakenly believed it is cultural, and linguistic unity and integration that is most desirable for nation building. As discussed in the foregoing, the oppression under *gabbar* rule was unbearable for the Sidama. During the heydays of the revolution, the Sidama participated in the popular uprisings and contributed to the downfall of the imperial regime that contributed to the abolition of the *Melkegna-gabbar* system and nationalization of land as public property that prompted the Sidama to anticipate that they could regain their land. However, this did not materialize because the military regime freed the peasant from the bondage of the landlord and put them under the bondage of the state through its forced collectivization policies and state-led agricultural marketing scheme.²¹⁹

Peasant Associations and Producers' Cooperatives and Unions were the main instruments of the regime's political and economic dominance. Peasant Associations assumed a wide range of responsibilities, including implementation of government land use directives, adjudication of disputes over land, implementation of development programs designed by employing top-down approaches in the form of water and land conservation, construction of schools, clinics, and cooperatives, as well as organization of defense squads and tax collection. Since 1976, the farmers were forced to form cooperatives. Both producers and service cooperatives were formed in most peasant associations and became the core units of production and distribution of goods and services. Service cooperatives provided basic and essential inputs by undertaking sale of farm inputs and consumer items, provision of loans, education of peasant association

²¹⁹Girma Kebede, 1992. Markos, 2014 P. 88. Informant Ato Fiseha Take and Ato Haile Hayeso, Mulatu, 1991.

members in socialist philosophy, and promotion of cottage industries.²²⁰The Land Reform Proclamation freed the Sidama people from the bondage of the *neftegna-gabbar* system but the practices of peasant associations and cooperatives put the people under the bondage of the state. In this connection, John Hamer describes the nature of the *Dergue* regime and the disenchantment of the people as follows: Gradually, taxation and marketing controls become more oppressive and attempts weremade to impose collective farming. These oppressive measures led to the rustiness and the formation of the Sidama Liberation Movement. At the same time, the government sought to draft the youth into the army to fight in Eritrea.²²¹

3.2. Dale Woreda under the Workers Party of Ethiopia (WPE) 1984-1991

The popular revolution of 1974 ended the brutal imperial feudal system in the country, Ethiopia. Nevertheless, the popular revolutionary movement was hijacked by the armed military junta, which proclaimed the country a socialist state and ruled with an iron fist (bloodshed). The head of the military junta Colonel Mengistu Haile Mariam established close ties with the Eastern socialist blocks to help him implement misguided socialist economic policies and suppress every resistance to his dictatorial rule.²²²The political freedom and prospects for economic development expected from abolition of Serfdom and the return of land to the tiller immediately evaporated because of misguided economic policies of Collectivization and villagization. These not only brought suffering to the Sidama peoples but also led to economic collapse, the result of which was massive unemployment and poverty in the country. Nevertheless, there was some able it limited space for political participation in Sidama and the south during the military rule as opposed to the feudal regime, were the society was completely disenfranchised. The rural

²²⁰Markos, 2014 P.87. Informant Ato Getu Zewude Ato Solomon Tsegaye and Ato Mola Tesfaye

²²¹Hammer, 2007 P. 6, Markos, 2014 P. 88, Informant Ato Bogale Tilahun and Ato Fiseha Takele

²²²Wolassa, 2018 P. 245, Informant Ato Tadese Desta, Ato Dawit Gatiso and Ato Solomon Tsegaye

Qebelle administration was partly controlled by the local Sidama people. Elections of the *Qebelle* administrators were held occasionally but more often than not, the *Qebelle* leaders were hand-picked by the district (Woreda) administrators, most of whom were non-local specifically in the early years of the military administration.²²³In the last years of the military rule, the Sidama nation of Dale were appointed as district administrators, and the rural *Qebelle* elections were relatively free. Some political participation was also observed in the Revolutionary Ethiopian Peasant Association, Revolutionary Ethiopia Youth Association and Revolutionary Ethiopia Women Association. Nevertheless, participants in these tight controlled socialist institutions largely viewed by the majority of the Dale people who were opposed to the military/socialist dictatorship as an opportunistic by the individuals involved.²²⁴

In the pre-1991 Ethiopian political landscape, the Workers Party of Ethiopia (WPE) was the sole architect and Mengistu its sole representative and supreme guide, Mengistu systematically paved his way to absolute power; step by step, he imposed his version of Marxist revolution on the Sidama peoples of Dale Woreda specifically and Ethiopian people's generally. Ethnic identities were again suppressed, "This time in the name of Ethiopian unity and "popular masses" Ethiopia was transformed in to a military dictatorship held together by control, rather than a democracy".²²⁵

In spite of its brutal crackdown on political dissents, the socialist government of *Dergue* expanded access to education in Dale. The militarist socialist government established schools in several villages in Dale Woreda particularly and in the Sidama lands in generally in large scale never witnessed in the previous 90 years feudal rule of *Melkegna-Gabbar* government. This

²²³Wolassa, 2018 P. 245, Informant Ato Bogale Tilahun, Ato Yemane Asfawu and Ato Kedele Kumalo

²²⁴ Informant Ato Dawit Gatiso, Ato Kassa Galfato and Ato Markos Worana

²²⁵Aadland, 2002 P.34. Wollassa, 2018 P. 246, Informant Ato Dawit Gatiso, Ato Solomon Tsegaye and Ato Solomon Takele

greatly improved access to education in rural areas of Dale and the surrounding Sidama lands. Basic adult education centers and primary schools opened in each lower administrative unit known as *Qebelle*. In rural areas of Dale Woreda including Berra-Tadicho, Berre- Challe, Shefina, Ferro, Boa-Badagalo, Manche, Wonsho, Loka-Abaya, Hantate, Gorbe-Sala, Wicho, Soyama, Masankalla, Wayicho, Magara *Qebelles*, primary schools and adult education centers established.²²⁶

The *Dergue* regime successfully brought education services to the peoples of the Woreda. In the urban areas like the town of Yirgalem, the militarist-socialist government of *Dergue* established a number of primary schools. Such as in Aposto Yekatit Haya Hulet primary school, in Arada, Abiyot Chora Primary School and in Sidetegna Adarash primary school opened, Adult education centers also established by the militarist-socialist government of *Dergue* in each *Qebelle* of Yirgalem city and supplied adult education successfully. It had positive impact on the spreads of literacy and able to reduce the number of adult illiteracy in rural areas of Dale Woreda. The socialist military government of *Dergue* achieved a great success in spreads of primary and adult education accessibility; adult education completely covered the Woreda through National Literacy Campaign. It certified by UNESCO (United Nations Educational, Social and Cultural Organization).²²⁷

In order to maximize agricultural productivity and to improve the life of the peasants, the socialist military government of *Derguee* established Agricultural and Vocational Training Centers in Dale Woreda at Masankalla. Soyama, Bera-Tadicho and Chawitee *Qebeles* to develop farmer's skills and trained use of better seeds, better species of cattle animals for dairy production and beef production, how to use fertilizers, protecting environmental degradations,

²²⁶ Informant Ato Zerihun Desta Ato Kedele Kumalo Wolassa, 2018 P. 245

²²⁷ *Ibid.* Informant Ato Tadesse Desta, Ato Bogale Tilahun and Ato Yohannis Abiche

maximizing productions by implementing cooperative working.²²⁸The trainers (farmers) selected from different Farmers Association and Cooperative producers, from each cooperative working Associations five individual farmers sent to the training centers of Masankalla, Soyama and Berra-Tadicho farmers training centers.²²⁹

The socialist military government of *Dergue* brought vocational training services to artisans, masonries, handcrafts men, metal workers, pottery makers, textile weavers and leather makers. From each *Qebelle* and Farmers Associations, five(5) individual farmers selected and joined the centers in every vocational profession to develop their knowledge and skills, it was aimed at maximizing agricultural productivity and improve the socio-economic status of the peoples of Dale woreda.²³⁰The military socialist government of *Dergue* highly encouraged traditional delivery makers to maximize the accessibility of health services for the rural societies of Dale Woreda. In order to improve health care's service, the socialist government from the Women Association of rural inhabitants the *Dergue* officers selected traditional delivery makers for further medical training to develop their skills and knowledge. Its final aim was to maximize the spreads of medical services for rural inhabitants Dale. In this training program, the *Dergue* government also gave basic house holding, nutrition system, health cares and home economics system in each training centers of Dale Woreda to improve the life of peasants in rural areas.²³¹

3.2.1. Agricultural Cooperatives in Dale: Its formation and problems

The Socialist-military government of *Dergue* understood that, the need to establish Peasant Association (PAS), Urban Dwellers Associations (UDA) and

²²⁸Informant Ato BogaleTilahun and Ato Zerihun Desta

²²⁹Informant Ato Kedelle Kumallo and Ato Tadese Desta

²³⁰ Informant AtoTadese Desta and Ato Bogale Tilahun

²³¹*Ibid*

Cooperative of working (CW) with the model of Soviet Union to overcome underdevelopment from Ethiopia and to improve the economic life of Ethiopian peasants in urban and rural areas. The major tasks of PAS were the political and judiciary role, involves responsibility in certain areas of local government, and in adjudication and conflict resolution. It needs to be borne in mind that the land reform has not only changed the agrarian structure of the country but has also done away with the administrative apparatus at the rural or village level.²³² In the past, a number of officials, some with overlapping authority, were responsible for such essential tasks as law and order, tax collection and the administration of justice in the farming community. In some places, the *Chigashum* (or *Qoro* in some southern areas) held in his hand what amounted to full authority for all these tasks. Frequently, however, he was supported by the rural judge known as the *Balabat* (where ethnic groups which had a special standing with the state, were involved in feudal administrative leadership), a sort of vigilante body known as the *Netch-lebash*, and units of a Para-military organization called the Territorial Army if serious security problems arose. The long arm of the state reached the peasant in his rural community through these officials, whose services were also paid for by the peasant himself.²³³ At the Worāda level and this was the unit of state bureaucracy with which the peasant was closely involved the administrative machinery was a replica in miniature of the Awuraja and provincial government to which the worda was

²³² Desalegn Rahimeto, 1984 P.77 Informant Ato Getu Zewude, Ato Markos Worana and Ato Fiseha Takele

²³³ *Ibid.* Informant Ato Yemane Asfawu Ato Dawit Gatiso Ato Markos Worana and Ato Bogale Tilahun

subordinate. Administration, adjudication and law enforcement (the police and the prisons) constituted the three elements of local government, each of which was manned by a coterie of junior functionaries who were often incompetent as well as unscrupulous in their dealings with the peasantry. In many cases, and particularly in the southern region, those who wielded power at all levels, except perhaps the Woreda, were "outsiders", that is, men who were not indigenous to the area, and who were unfamiliar with the way of life of the people and insensitive to their needs and problems. Corruption, abuse of power, and embezzlement of state funds by officials at all levels were rampant, and peasants were regularly mistreated as a matter of course.²³⁴

The administrative restructuring that accompanied the land reform has done away with the old apparatus of authority at the rural or village level. At the woreda level, on the other hand, the machinery of administration has remained largely intact except that the powers of the law enforcement agencies and the courts have been considerably reduced.²³⁵ At present, the PA has become tax collector, police officer and judge within the area of its jurisdiction, the *Qebelle*, thereby taken over the tasks of the *chiqa-shum*, the *Netch-lebash*, and the rural judge all together. It can be said that, the PA now forms the lowest administrative unit in the structure of provincial and local government inherited and still employed by the new government.²³⁶

²³⁴Desalegn, 1984 P. 78

²³⁵ *Ibid.* Informant Ato Samuel Arkiso and Ato Tesema Mulugeta

²³⁶Desalegn, 1984 P. 78 Informant Ato Markos Worana Ato Memire Demeke

Proclamation No.138/78 grouped cooperatives into four types; producers, service, thrift and credit, and housing. However, except the first two the rest were not formed in Dale. As a result, I will focus only on the first two cooperatives. For a long period, agricultural production in the country was based up on a small scale and fragmented private farming, which could not provide sufficient food for the people and surplus for industries.²³⁷ Moreover, the subsistence production led the working family into poverty and hunger. To overcome this problem, the military government proclaimed the formation of Agricultural Producer Cooperatives. Proclamation No.71 of 1975 empowered Peasant Associations to form the Producer Cooperatives. The organization and stage-by-stage development of such institutions was however, clearly elaborated in the guideline of 1979. Accordingly, cooperatives had three stages. The first stage, the members would use their land in common, but maintaining individual ownership of oxen and farm implements. In the second stage, the peasants would pool not only land but also oxen and implements, retaining private control only on kitchen plots and small animals. In the third stage, several producers' cooperatives would join to create a large unit capable of providing all services to its members.²³⁸ Some of the Peasant Associations of Dale formed producer cooperatives such as Bera- Tadicho, Manche Fero, Wayicho, Wicho, Shefina, Manche, Qagge, Berra-Challe and Mesenkala cooperatives producers' in 1980. Nevertheless, none of these (cooperative

²³⁷ Proclamation No.138/78 informant Ato Yohannis Abbiche

²³⁸ Dessalegn Rahmato, *Agrarian Reform in Ethiopia*: Uppsala, (Scandinavian Institute of African Studies, 1984), P. 67- 69 Informant Ato Kedele Kumalo

producers) of Dale reached the third stage of development stage until the end of the program in 1990. Although the officials had taught and agitated the peasants to join the agricultural cooperative producers, but most of the peasants in Dale were reluctant to join Peasant Associations. This was because peasants of Dale preferred to individual ownership of their plots and farm implements. In addition, peasants had witnessed the problems embedded in such institutions.²³⁹

During the *Zämäčä*, the campaigners had made each peasant association of Dale Woreda to let their members provide land to establish communal farms. Thus, by 1975 every peasant association of Dale had such land, which was operated under the close supervision of the participants of the campaign. Soon after the campaigners left the area, the peasant associations abandoned these farms owing to the demand for more land and private plots. Poor organization, unfair distribution of the output to members and lack of agricultural inputs for such farms,²⁴⁰ thus, peasants who had joined the communal farms in the early days of the revolution were well aware of the problems in such institutions and failed to join the producers' cooperatives after 1979, in spite of agitation by officials.²⁴¹

²³⁹Interview Ato Kedele Kumalo and Ato Fiseha Takele

²⁴⁰Almaw Kifle, "The Political Economy of Coffee Production, Processing and Marketing in Gedeo and Sidama: Local, National and Global Developments (1941 TO 2010)" MA Thesis, in History, Addis Ababa University, 2015, P. 36. Informant Ato Bogale Tilahun and Ato Solomon Tsegaye

²⁴¹Interviwe AtoYohannis Abiche and Ato Kedele Kumalo

The Producers' Cooperatives formed after 1980 were given lands by peasant associations on the border areas of the associations, which were infertile lands in most cases, and areas that were considered as not suitable for personal plots. They were also allocated small plots of land in different parts of a *Qäbällé*. In consequence, the collective farms of Dale *wäräda* in the 1980s owned lands, which fragmented and were located on less fertile lands and in areas vulnerable to wild animals. This contributed for the inefficiency of the producers' cooperatives and their failure to increase agricultural production.²⁴²

Another organization set up by the state to increase agricultural production was Service Cooperatives. The proclamation No.71 of 1975 provided that service cooperatives will be formed with specific objectives and duties by no less than three and by no more than ten peasant associations.²⁴³ Some of the objectives of Service Cooperatives were to provide improved agricultural inputs, marketing service, rent out tractors and other farm machinery, supply consumer goods, storage and saving services, etc. It was thus, aimed at protecting the peasants from exploitation by private traders by giving such services. Accordingly, in Dale Service Cooperatives like- Fero, Masankalla, Wonscho and Manche, Berra Shefina Wicho Berra and Wayicho was set-up by Peasant Associations. The service cooperatives of Dale, like other areas, gave priority to the establishment of shops, which made available to the peasants small goods such as salt, cooking-oil, soap, matches, blankets, dry cell

²⁴²Interview Ato Aschalewu Misale Ato Yohannis Abiche

²⁴³ Proclamation No.71/ 1975

batteries, etc. at prices less than that of private merchants. However, the service cooperatives suffered from lack of trained manpower of managers and accountants which opened the way for embezzlement of its resource by peasant associations and service cooperatives leaders.²⁴⁴

Moreover, sometimes the Cooperatives failed to decide even on the internal affairs of their institution due to the interference of state officials. In 1990, following its shift in policy from command economy to 'Mixed Economy' the government allowed the cooperatives to dissolve, if they wanted to do so. Following this declaration, both producers and service cooperatives ceased to function in Dale woreda. This clearly demonstrates that they were set upright from the beginning without the interest of the ordinary peasants. The Agricultural Marketing Corporation (AMC) established in the whole of the country, including Dale in 1976 with the aim of buying grain at fair price from the peasants and later on re-sells it in times of shortage of grain to the masses. However, it was also failed to discharge its responsibility when the people of Dale had faced shortage of grain and the subsequent exploitation by private traders in the early 1980`s, Due to this, the administrations of the *Awraja* taken up this task, though not totally mitigated the problem.²⁴⁵

3.2.2. Villagization in Dale Woreda

²⁴⁴ Informant, Ato Mengistu Dumo Ato Bogale Tilahun and Ato Tadese Desta: Almwaw Kifle, "*The Political Economy of Coffee Production, Processing and Marketing in Gedeo and Sidama: Local, National and Global Developments (1941 TO 2010)*" MA Thesis, in History, Addis Ababa University, 2015, P. 36.

²⁴⁵ Dale woreda Administration office annual Report 1984

The government assumed that increasing agricultural productivity could be realized through the formation of advanced cooperatives. To this end, the government agitated peasants to join Producer Cooperatives, and provided such institutions moral and material support in order to attract the peasants to be members. Nevertheless, the attempt to convince peasants to join producer cooperatives voluntarily was a failure. Therefore, the government declared the villagization program as one means of expanding communal farms. It also believed that the scattered rural villages were a hindrance to the development of social services and infrastructure by the state. Thus villagization program in general was envisaged by the government to overcome the socio-economic and political problems of the period. Bale was the first area to be villagized after the Somali war of 1977/79.²⁴⁶

Following Bale, villagization was introduced in Hararge area in early 1985. In June 1985 the National Coordinating Committee for villagization formed, and issued its socio-economic and political objectives. It allowed the formation of villagization comprising a minimum of thirty households and maximum of 500 houses holds per village, based on the nature of the land of the locality 1977. The villagization program of the *Därgue* began in Dale Woreda in 1986. Although the cadres of Dale tried to teach the people about the program, they were unable to convince peasants.²⁴⁷ Peasants were opposed to leaving their original place to which they had strong attachment. As a result, they strongly resisted

²⁴⁶Annemarie Groof, 2010 P.21, Kifle 2014, Desalegn Rahimato, 1984 P. 75

²⁴⁷ Iformant Ato Bogale Tilahun and Ato Markos Worana

its implementation in their area. Even in some areas of Dale, peasants took up arms and killed the officials on the eves of its implementation in September 1986. For instance, peasants in Masankala seriously challenged cadres, who went there to speak about the implementation of the program. According to informants, immediately, after hearing about the incidence, the police force from the *Awrajja* was sent to the *wäräda* and unleashed attack on people, which lasted for a week. This clearly demonstrates that peasants of Dale objected vigorously to the implementation of villagization, but could not halt it.²⁴⁸

The government proceeded to carry on villagization program, though the local peasants were vehemently opposed to it following its implementation in 1986, meningitis epidemic break out in all the villagize sites with severe consequences for the local people. Even though it is difficult to put the exact number of dead due to lack of sources, informants mention that it killed many people, as it was a communicable disease. The disease broke out in all villagizing areas of Dale, but the outcome differed from one area to another. For instance, according to informants in the areas of Bera, Manche and Fero, it killed a large number of people.²⁴⁹ This deepened the sorrow of the people. It is difficult to conclude that the outbreak of such an epidemic disease was the direct result of villagization. However, it is plausible to conclude that villagization aggravated the effects of an epidemic by concentrating previously scattered people in one place.²⁵⁰ In Dale, the objectives of the program like the

²⁴⁸*Ibid*Karen Wells, 1998 P. 63Informant Ato kedele Kumamlo Ato Yemane Asfawu

²⁴⁹ Informant Ato kedele Kumamlo Ato Yemane Asfawu and Ato Yohannis Abiche

²⁵⁰Karen Wells, 1898 P. 53. Interview Ato Zerihun Desta and Ato Yemane Asfawu

introduction of social services not realized following villagization of *Dergue*. Thus, it is safe to conclude that the program was a failure. Studies done at the national level shows more or less similar situation as in Dale.²⁵¹ According to different sources, villagization program failed at the national level due to the failure of the government to provide financial resources and skilled labor to fulfill its promises in the villages. Villagization also contributed to the decline of agricultural production as it brought people who were previously scattered to a specific place, which in turn aggravated land degradation. Moreover, it made peasants lives in distant places from their farmland in which exposed their fields to attack by wild animals and pests. Furthermore, moving long distance with their farm animals and farm implements was time consuming for peasants.²⁵²

Similarly, most of my informants said that villagization aggravated the already existing problem of peasant economy. Without understanding their production practices, which included the cultivation of *enset*, coffee and root crops, they were made to go to other places leaving these crops behind. They added that villagization did not consider their production practice; *enset* and coffee have to be always around the house where the plants could regularly get smoke, house refuse and animal manure from the household.²⁵³ Thus, villagization contributed to the decline of agricultural production in Dale and the rest Sidama lands. Furthermore, villagization were carried out on communally

²⁵¹ *Ibid*

²⁵² Informant Ato Markos Worana, Ato Sasamo Gowu and Ato Fiseha Takele, Karen Wells, 1998 P. 63

²⁵³ Informant Ato Markos Worana Ato Kedeke Kumalo and Ato Sasamo Gowu

owned lands, which were used for grazing and other socio-cultural practices, affecting the ecological balance and contributing to the general degradation of the environment.²⁵⁴ However, in the late 1980s, the farmers began to abandon the new villages at an alarming rate, and with the downfall of the regime in 1991, most farmers returned to their original sites. Villagization implemented in 1984 seriously affected the economic and socio-cultural life of the people, and the interviewees were unanimous in their discontent with it. “We needed cows and *weese* (false-banana plantation known as *enset* in Amharic) and we did not like to lose them without cows, *weese* (false-banana) would not grow; our children also needed milk. Each one was better off to work for himself”. “*Enset* needs *wiliile* (smoke) and cow-dung (essential to grow *Enset*)”, but with the policy of villagisation, the people were removed far away from their properties (e.g., *enset* and original old homeland). The government did not like *weese* and was interested only in cash crops like coffee, maize wheat, grains and other crops. The Sidamas could not keep their livestock and plant *weese* in the new village settlement, for the plot allocated to each individual was too small (350 meter square) to keep livestock as well as plant *weese*.²⁵⁵

The new settlements were situated quite a distance away from the original homesteads. “The wild animals and thieves stole our *weese* and other removable property we could not plant *weese* for it needed *wiliile* and cow-dung. The people became poor and hungry”, Villagization destroyed the traditional support system the Sidamas had (e.g., the rich helping the poor by leasing some of their cows, and other altruistic activities) and patterns of traditional cooperative systems. It also affected the people’s socio-cultural life: e.g., social passage right (*Luwa*), family structure, marriage system, religion, and the cultural burial system through which the dead were

²⁵⁴Karen Wells, 1998 P. 63. Kifle, 2007 P. 156 Informant Ato Zerihun Desta and Ato Kedele Kumalo

²⁵⁵ Informant Ato Sasamo Gowo and Ato Haile Hayeso Kifle, 2007 P. 157 Betena, 1983 P. 191

honored, and so on, this similar type of experience among the Guji people was also recorded by Tadese.²⁵⁶In the villagization setting, where the houses were very small and no space available for cover and privacy, the people found it very difficult. Usually, a mother-in-law would come from time to time to visit her daughter and grandchildren, but during the villagization, mothers-in-law could not come due to the inconvenience. Elders could not find space that traditionally allowed them.²⁵⁷Villagization was centrally constructed with a view to homogenizing the society and bringing economic development, although it also served other political interests, such as- for controlling people's better, facilitating intensified taxation and easy military conscription. ²⁵⁸

3.3. General effects of land reform in Dale

Different scholars have contested the effects of land reform. These scholars argue that the policies and strategies of the *Därgue* did not achieve most of the objectives of the reform like the welfare of the people, their economic development and autonomy from external exploitation. Poverty was widespread and remained the greatest challenge. Some of the reasons for poverty to have gone worse during the regime were bad economic policies, undemocratic political institutions, repression, drought and famine, and civil war,²⁵⁹ More over Dessalegn Rahmato who had carried out intensive works in Southern Ethiopia, and concluded the failure of the land reform in Southern parts Ethiopia.²⁶⁰He claims that, Sidama went through an "agrarian involution" in the

²⁵⁶Taddesse B.2000 PP. 123-129. Kifle Wansamo, 2007 P. 157

²⁵⁷ Informant Ato Haile Hayesso and Ato Mola Tesfaye

²⁵⁸ Informant- Ato Tadese Desta , Ato Getu ZewudeHenze, 2000 PP. 309-311.Taddesse B., 2000 P.118. Clapham, 2000

²⁵⁹Henze, 2000 PP. 309-311. Mrkos, 2014 P. 157 Kifle, 2007

²⁶⁰ Kifke Wasamo, 2007 Desalegn Rahimato 1984 P. 69 Informant Ato Sasamo Gowto Ato Kedele Kumalo Ato Getu Zewude

last years of the *Dergue* regime: growing population and increasing shortages of land were leading to "green famine" making Sidama a major food deficit and famine prone area where soil was turning into semi-desert unsuitable for cultivation and habitation.²⁶¹ Kifle said "Therefore, the land reform of 1975 which resulted in the redistribution of land did not contribute to easing land constraint and to the general improvement of peasant economy in Dale. Added with the population explosion of the area, poverty worsened during the *Därgue* regime."²⁶²

In these, it made life better and it abolished working in *Qelad* on Mondays and Tuesdays (twice a week) and building houses for *Balabats*. In the past, those who could not work on the *Qelad* paid *Ibo* (one-fourth of one's produce). By abolishing *Qelad*, it organized twenty *gasha* into one cooperative association under a chairperson and brought schools to every area. These are good things, however, later on, when it brought what is called *Amirach* (communal ownership of means of production and labor suppressing the private one) and *sefera* (villagization), the people hated the government".²⁶³ The imposition of contributions and other forms of expenses on peasants during the military government also affected peasant livelihood. Farmers shouldered contributions to different mass organizations such as Youth, Women, Peasant Associations, Service Cooperatives, and contributions for other community projects like construction work for a stadium, meeting halls, schools, clinics. This developed by the people to

²⁶¹ *Ibid*

²⁶² Informant Ato Getu Zewude, Ato Tadese Desta and Ato Zerihun Desta, Kifle Wansamo 2007

²⁶³ Marcus Harold P. 205 Informant Ato Ugamo Diramo; Ato Argaw Bantora; Ato Theshome Yune and Ato Duchiso Buraqo

indicate that they were asked by the regime several types of contributions, and to show that the regime lacking reasons to request them for contributions, it might come even with such unexpected reasons.²⁶⁴ There was dishonesty and nobody gave cattle in traditional arrangements. Thus, this shows that the *Därgue's* policy had broken people's traditional mechanism of coping strategies or coping with cattle shortages, to use traction power, milk, butter and manure, and there by affected production. In general, this and similar government policies contributed to the occurrence of the 1984/85 famine, or the so-called "green famine" in the words of Dessalegn Rahimato.²⁶⁵

3.4. The drought of 1984/85 in Dale Woreda and its effects

The occurrence of drought in Ethiopian history went back to medieval times. In fact, Ethiopians probably had experienced worse famine than the ones that the people Dale like other parts of Sidama as well as country at large saw in 1984/85, like the Great Famine of 1888-1892. Indeed, in the post 1941 period or during the imperial regime, Ethiopia has faced some localized large-scale famines. Between 1953 -1954, 1957-1958, 1962-1966 and 1973-1974 are years of localized and large-scale famine in the country.²⁶⁶ Of which the last two were the most overwhelming to the peasantry, and the most damaging to the imperial government of Haile Selassie I. The first two famines are relatively localized affairs; they were confined to Wollo and Tigray, and parts of Eritrea.

²⁶⁴Informant Ato Fiseha Takele, Ato Kedele Kumalo: Ato Yohannis Abiche, Markos 2014 P. 158

²⁶⁵Informant Ato Molla Tesfaye, Ato Getu Zewude and Ato Dawit Gatiso, Desalegn 1994 P.69

²⁶⁶ Bisrat Lema. 2011, unpublished MA thesis, *A History of Humbo Woreda 1941-1991* P. 89 Informant Ato Yemane Asfawu and Ato Sasamo Gowu

The last famine, the worst catastrophe to have occurred during the Old Regime, became the world affair due to the effects it had in the country. The scholars attempted to provide the historical, socio-economic and political factors as causes for these famines.²⁶⁷ Since Dale is part of the country, these factors also had played their own role to the occurrence of famines. Such disasters were not peculiar to the Imperial Regime. *Därgue* Regime also made little attempt to improve this and thus the worst and widely reported famine of 1984/85 occurred during its time. In Dale, as it had been in other part of Sidama, the more specific causes for this famine were the outbreak of *enset* diseases and drought. Some sources, however, indicative that the people of Dale probably have been attacked by periodic famines even before 1981. Nevertheless, the extent and impacts of this famine was not clearly indicated by the government.²⁶⁸

Drought of the 1983 entailed considerable loss in agricultural products. The normal process of farming was ceased due to rain failure, shortage of seed for planting, and in some cases due to lack of oxen. Peasants left with no crop reserve of any kind and were forced to consume the seeds they had retained for planting.²⁶⁹ Hence, the 1984/1985 was the worst famine years, which caused the hunger of several people as well as other socio-economic consequence in the Country. For instance, from April-May 1985, some livestock had died in Dale

²⁶⁷Richard Punkhurst, *The History of Famine and Epidemics in Ethiopia Prior to the Twentieth Century* (Addis Ababa: Relief and Rehabilitation Commission, 1985), p. 9; Almneh Dejene, *Environment, Famine and Politics in Ethiopia: A View from the Village* (Bulder: 1990), P. 113.

²⁶⁸ Informant Ato Yohannis Abiche and Ato Solomon Tsegaye

²⁶⁹ Informant Ato Kedele Kumalo, Ato Solomon Tsegaye and Ato Haile Hayeso

Woreda low land *Qebeles* like Loka- Abaya and Gorbe Salah.²⁷⁰ This highly affected the economy of peasants even after the end of drought, because, without oxen ploughing was difficult. The great need for cash with which to purchase grain, pushed peasants to sell their personal possessions like clothes, household utilities, cattle and all possible exchangeable items. However, the price of food was beyond the reach of the poor. High demand and serious supply shortage was prevalent in Dale. For instance, the price of a quintal of *teff* was 180 birr, and that of maize was 150 birr, more than twice the price in normal years. On the other hand, the price of livestock decreased significantly. For instance, the price of an ox went down from 250-300 birr to 80-65 birr in Dale, it resulted in severe food shortage and low purchasing power.²⁷¹

3.5. Anti-militarist-socialist government in Dale Woreda

In Dale anti-*Dergue* movement started during the early periods of the Socialist-military government by some Sidama intellectuals. Such as Wolde Amanuel Dubale, Assefa Balango and Mathewos Korsisa through participating in opponent political parties like Ethiopian People's Revolutionary Party (EPRP) or MEISON and later on through establishing organized political parties called Sidama Liberation Movement (SLM) under the leadership of Wolde Amanuel Dubale in 1978. Wolde Amanuel Dubale was belonged to feudal nobility, his father Dubale Hankarso was *Ballabat* of Fero *Qebele*, during the imperial feudal rule of Emperor Haile Selassie I. He was close friend of feudal rulers of *Sidama Teklay Gizat*.²⁷²

²⁷⁰ Informant Ato Yohannis Abiche Ato Dawit Gatiso and Ato Solomon Takele

²⁷¹ Informant Ato Kedele Kumalo, Ato Sasamo Gowu and Ato Haile Hayeso

²⁷² Informant Ato Yohannis Abiche Ato Sasamo Gowu Markos, 2014 P. 90, Wolassa Lawiso 2018 P. 179, 246 and 247.

After the end of the feudal government of Haile Selassie I, Wolde Amanuel became the most influential political member of the Socialist-military Regime of *Dergue* in the early periods of *Dergue* regime and he assigned as head administrator of Sidama Awuraja by government of *Dergue*. Later on, he became influential member of MEISOM or Ethiopian People's Revolutionary Party (EPRP). SLM members fought the members of Socialist-military government underground (under the shadow) of MEISON (EPRP) in this political conflict some members of (EPRP) were killed in the town of Yirgalem.²⁷³



Figure-5 Wolde Amanuel Dubale Source

According to informants of the area, and the Socialist regimes elites, suspected Wolde Amnuel Dubale to be responsible for the crisis occurs over members of Ethiopian People's Revolutionary Party (EPRP) in the town of Yirgalem. Then the socialist-military government of *Dergue* sent a military force to Yirgalem to arrest Wolde Amuanuel Duballe. Finally, Wolde Amanuel and his small group of supporters left Dale Woreda and the country Ethiopia when the socialist-military government of *Dergue* military officer, *Ato Nigusse Wolde* ordered to arrest him in 1974.²⁷⁴The birth of SLM did not take place overnight but rather constitutes the continuity of earlier sporadic popular resistances. The issue of internal self-determination, equitable political representation and protection of Sidama identity are among the key goals that SLM sought to realize.²⁷⁵

²⁷³Informant Ato Bogale Tilahun Ato Haile Hayeso

²⁷⁴ Informant Ato Bogale Tilahun, Ato Sasamo Gowo and Ato Yemane Asfawu

²⁷⁵ Markos, 2014 P. 91 Kifle, 2007. Informant Ato Solomon Tsegaye and Ato Yohannis Abiche

The first move in establishing SLM took place in Dale Woreda, Yirgalem on January 10, 1978, few days before Woldeamanuel's escape to Aroessa with some SLM founding members and local followers. Aroessa was the place where the final draft of the Movement was ratified following which members who were active under Meison were mobilized to participate in the subsequent course of the struggle. It had been difficult to get an official account of the war waged against the military regime in Sidama. Despite human, economic and physical impacts of the war in the region and the intensity and scope of the fighting, very little mention of it is found in the literature given that the military regime was repressive and never tolerated opposition.²⁷⁶ Lack of manpower, communication barriers, shortage logisticsupply and deterioration of the morale of the guerrilla fighters were the main factors that led to the defeat of SLM.²⁷⁷ The commander of the military in the region, General Demise Bulto, who later became one of the leaders of aborted coup of 1989, it irritated by the outcome of the conflict, and ordered the military to attack with full capacity by using heavy armaments against the protesters. The military offensive resulted in thousands of casualties including destruction of many villages.²⁷⁸

²⁷⁶Human Right Watch, 1991 P. 87,Merera, 2011, Markos etal 2003 P, 120

²⁷⁷ *Ibid.* 124, Informant Ato Markos Worana and Ato Kedele Kumalo

²⁷⁸*Ibid*

Chapter Four

Local Social Spectrum

4.1. Evolution and growth of religious institutions

Religion is defined as the human being's relation to that which they regarded as holy, sacred, absolute, spiritual, divine or worthy of especial deep respect. A religion has certain roles, thus it serves that the critical function of allowing human society to judge what is wrong now and what might be better in the future life of man.²⁷⁹ Religion has four basic functions in politics, society, and conflicts. It provides a value-laden worldview, and supply rules and standards of behavior of man in the society. Religion has also influences on human life. For instance, it shapes style of life in wearing style, speech, thinking etc. In addition, a religion may mobilize and supports movement and revolution. However, various kinds of religions do have their own role among a society.²⁸⁰ There are different kinds of religious institutions, among these one can recognizes that few of these religious institution in the study area. These are namely, an indigenous religion, the Ethiopian Orthodox Christianity (EOC), Catholic, Protestant and Islam.²⁸¹

²⁷⁹WWW.Psychology today.com

²⁸⁰WWW.tandfonline.com

²⁸¹Informants Woizero Fire Hiwot Bekele, Ato Zewuge Feleke, Ato Hailu Chulluta and Ato Marasa Ashengo

4.1.1 Indigenous religion

An indigenous religion in the study area focus on moral values of human beings locally termed as *Halale*. The word *halale* means a right way and becomes a base of this religion to sustain prosperity and peace for man. Before the arrival of Christianity and Islam, the people of Sidāmā as well as early settlers of the study area had their own religions called indigenous religion. Before the introduction of Christianity and Islam the Sidama peoples worshiped in many things, but they were dominantly monothetic accepted the presences of “*Mggano*”, super natural creator or God. Every person of the Sidama called his creator as “*Maggano*” or God. The word *Kalaka* or creator comes from Arabic term meaning creator based on (Braukamper 1977), the word *shabadino* comes from Arabic term *shihabad-Din kalaka* derived from the Arabic verb “*Khalagu*”. This refers to the creative power of God.²⁸²

The Sidama peoples believed and worshiped in one god “*Maggano*” but they also worshiped in spiritual force that serves as intermediary between god and their peoples. (John Stanley) elaborated in his detail ethnographical study as - “The Sidama religion is basically monothetic combined with ancestor worship, however even the worship of the origin of tribal force fathers protectors of the clans, as effective intermediates between God and their peoples.²⁸³ Most of Sidama peoples believe in the ancestral worship called “*Annu Ayana Akaku Ayana*” traditional beliefs and worship became common among different communities or societies of Dale Woreda and Sidama peoples. The *Maldea* descendants were liberalist in traditional ancestral worship, were as the *Bushe* descendants were conservatives in traditional worship of Sidama peoples.²⁸⁴ They believe in *Magano* (God) and the spirit of their *akaako* (ancestors). It has the

²⁸²Betena 1983 P. 114. Braukamper 1997 Informant Ato Solomon Tsegaye

²⁸³Betena, 1983 P.115 Informants, Ato Ugamo Diramo; Ato Argaw Bantora; Ato Theshome Yune and Ato Duchiso Buraqo

²⁸⁴*Ibid* Betena, 1983 P. 115 Informant Ato Sasamo Gowo Ato Haile Hayesso Ato Dawit Gatiso

system of ritual symbols for worshiping their God. That of their god refers that the spirit of their ancestors (forefather or foremother). Thus, the spiritual ceremony performs on the tombs and ritual places of early ancestors or fore-others (*akaaka*) by offering animal sacrifices to their deities.²⁸⁵

There are various centers for worshiping this indigenous religion in the Sidāmā society such as Telāmo, Wonísho, Bunāmo, Burṭe, Shīshsho, Manīcho, and Beéra. Abbo Wonsho and Tumano Telamo are the most respected worshiping and sacred place of Sidama peoples. These are places for worshiping god or locally termed as *Songo Harra*.²⁸⁶ Each clan has leader in Sidāmā society known as *Moote* (king) he resides there. Because, *Moote* acts as a king, priest and performs ritual ceremony offering of animal scarifies on behalf of his people or clan. He has divine or magic power to confirm blessings in matter of peace, justice, prosperity, health, and fertility of the society. Both Wonísho and Beérā are traditional religious centers of *Aleta* clan found near in the study area. However, Wonsho is little far from the Woreda and the known ritual center still today among the Sidāmās. People are visiting these areas, all time for the purpose of worshiping and seeking justice. However, these ritual centers are declining as results of the expansion of new religious institutions such as Christianity and Islam.²⁸⁷

4.1.2. Mosque construction

According to Grenstedt, Ethiopians and the Muslims of Arabian Peninsula had the early commercial and diplomatic contacts. Islam was introduced to the Horn of Africa and the Ethiopian region through trade and small number of Muslim Arab cleric's missionary activity. As a result, Islam had been able to influence the lives of many Ethiopians since its early

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²⁸⁶ Informant Ato Diramo, Ato Argawu Bantora and Ato Solomon Tsegaye

²⁸⁷ *Ibid*

foundation.²⁸⁸ During the Medieval period the Muslim expansion had consolidated many Muslim sultanates were established along the trade route. Hence, Islam had influencing in all trading centers of the Southern and Sidama region. The Muslims had strong holds in Bale, Hadiya, Sharika and other Sultanates.²⁸⁹ Therefore, Islam had strengthened in these regions. Particularly Muslims had given dignity and independency in Sidama during Italian period; and they built mosque. For instance, one of the dignified Mosques had built in Dale Woreda and Yirgalem area.²⁹⁰

Informants, also argue that this religion has been established in Sidāmā as well as in Dale long years ago. Nevertheless, early followers of this religion did not aware of Islam because they named it as god of Bale, or *Sheki* Hussen. However, through time the followers of Islam have been increasing from time to time in many parts of Dale.²⁹¹ Islam was introduced and spread to the Sidaāmā land and Dale Woreda by the means of the commercial interactions of Muslim merchants with local Sidama societies as the other parts of the country. The Muslim merchant has played a missionary role. Nevertheless, to some extent for Dale and its surrounding areas, an expansion and growth of Islam was happened without the works of the missionary activity. It was due to the people's voluntary activity towards Islam and peaceful reaction with indigenous religion. Nevertheless, the wider expansion of Islam was started in the Dale Woreda after the arrival of coffee traders dominantly they were Muslims.²⁹²

²⁸⁸Staffan Grenstedt, *Ambaricho and Shonnkolla: From local Independent Church to the Evangelical Mainstream in Ethiopia: The Origin of the Makane Yesus Church in Kambatta - Hadiya* (Uppsala, Sweden: NP, 2000), P.50

²⁸⁹ Petrol Michael and etal (Eds), *Reason and Religious Belief: An Introduction to the Philosophy of Religion* (Oxford: Oxford University Press, 1991), PP. 5 and 8; Feruz Ahmad, "Distributed Meaning: A Critical Auto Ethnography of Ethiopian Muslim Women" MA Thesis, 2015. P.7

²⁹⁰*Ibid*

²⁹¹ Informants, *Ato Duchisho Buraqo; Ato Naja Nuri and Ato Ugamo Diramo*

²⁹² Informants, *Ato Saiyd Shifa; Ato Bashir Guga and Ato Naja Nuri*

These Muslim merchants were come the interior parts of Dale from different areas of the country for coffee trading, and exchange other commodities, in these commercial interactions, merchants had maintained friendly contacts (co-existence) with indigenous people and relation to the cultural and spiritual worshipping.²⁹³The early expansion and spread of Islam in Dale began with coffee trading, however worshipping of Muslim communities in public Mosques began during the five years Italian occupation of Ethiopia (1936-1941). The most of early Muslims merchants were originated from Wollo, Gurage and Worji Oromo, such as *Haji Sadik*, *Haji Abdela*, *Haji Nuru* and *Haji Ummer* founded early Muslim Communities in Dale Woreda, and the four Muslim merchants played a vanguard role in the early foundation of Islam.²⁹⁴*Haji Sadik* came to the study areas as early as Italian Occupation period. He was the most influential wealthy merchant first started his religious conversion in Yirgalem, Arada Sub City and then later spread to the interior parts of Dale Woreda. *Haji Umer* came to the Study area after Italian occupation, later on he became Head of Sidama *Teklay-Gizat* Muslim communities. *Haji Abdela* was another coffee merchant owned private Coffee trading Company, involved actively preaching Islamic ideology and teaching for the the community of Dale Woreda and Yirgalem. Later on, he became leader of Sidama *Teklay-Gizat* Muslim societies. *Haji Abdela* was well-educated Islamic religious theology and Muslim cultures. *Haji Nuru* came to the Woreda next to *Haji Sadik* from Muslim Gurage region and played important role in spreads of Islam to different parts Dale woreda and Yirgalem.²⁹⁵

²⁹³Informants, Ato Saiyd Shifa; Ato Bashir Guga and Ato Naja Nuri

²⁹⁴ Informant Ato Hussen Abdurahman Ato Abdulab Abdurahiman

²⁹⁵*Ibid*



Figure – 6 Early Muslim Community of Dale woredah



Figure-7 Haji Sadik in the left side and Haji Abdela in the right side

The first Mosque in Dale and its surrounding environment was established in Arādā Safar in Yirgalem during the five years Italian occupation. It was also founded in the place where the present day large building, Mosque has been built in same area or in Arādā sub city of Yirgalem, the majority of Arada *kifle- Ketema* were Gurage and Silte, and had Muslim background dominantly involved in commercial activity. According to the key informants, the founders of this Mosque were *Haji Mohammed Rajāb, Haji Abdulāh Hussen, and Haji Adamā Siāmo*.²⁹⁶



Figure 8 Yirgalem Arādā Mosque

²⁹⁶ Informant Ato Abdulwad Abdurahman Ato Solomon Tsegaye and Ato Hussen Abdurahman

The numbers of Muslims in Arādā are more than one thousand in the current time. There is also Quran School in this compound. In addition to this Mosque, there are other branches or Mosques built by Muslims in Dale, such as in the Sidatañā Safar in 1970s later on in Aposító and Hospital Safar, Berra, Chume, Shafina Ferro Manche, Gane and other *Qebeles*.²⁹⁷ Islam was spread to the interior parts of Dale of Chume, Shisa, Mike, Haleqena, and Hunnkute *Qebelles* as well as Wonsho. During the period of *Dejazch* Balcha Safo Islam was introduced to Shisha *Qebelle* by Muslim Gurage, Sheih Mohammed. The Mosque of Chume established by *Haji* Ibrahim and with his Muslim friend *Sheih* Mohammed Abasiber after liberation of Ethiopia. Islam was first spreaded to Mike *Qebelle* by *Haji* Adem Beta, *Haji* Hassen and *Sheih* Ahmed Hanafi, The Mosque of Mike *Qebelle* in Gidimo village established by *Haji* Adem Beta.²⁹⁸

The Mosque of Halaqana *Qebelle* founded by *Imam* Gatiso, he played a decisive role in spreads of Islam in the surrounding of Haleqena. *Sheih* Ahimed Ali was also one of the founders of the Mosque of Hadona and played important role during the early Islam expansion and became head of Muslim community. Islam was spread to Hunkute *Qebele* by *Haji* Ali Ahmed Qejela and *Haji* Ali. The Mosque of Bulla also established by *Haji* Ahmed Qejela. *Imam* Ahmed played important role in spreads of Islam Wonsho areas next to Chume and Mike *Qebeles* through commercial interactions and smaller group of Muslim religious leaders.²⁹⁹ Next to Dale Woreda Sheih Abdul Abass and Sheih Mohammed Abasebir spread Islam to Boricah Woreda and established Mosque in Boricha, *Haji* Hassen Mossa played important role in spreads of Islam to Aleta-Wondo region next to Dale during the post liberation period of Ethiopia.³⁰⁰

4.1.3. Church construction

²⁹⁷Informant Ato Abdulab Abdurahman Ato Hussien Abdurahman

²⁹⁸*Ibid*

²⁹⁹*Ibid*

³⁰⁰Informants, Ato Saiyd Shifa; Ato Bashir Guga and Ato Naja Nuri

Many Sidama history scholars and local informants argued that, the spread and expansion of the Ethiopian Orthodox Christianity (EOC) in Sidāmā region and Dale was begin in the period of Menelik II occupation of Sidama in 1893. Accordingly, *Ras Liul Seged* established the first EOC church in Dale and even in Sidāmā called *Shishā Māriām Church* in 1890s. He was the leader of Minilik II army during Sidama occupation. Nevertheless, there were few convert to EOC at the very beginning, which was mainly due the influences of the indigenous Sidama religion and the relation of EOC to the Ethiopian state oppressive feudal ruling classes. Hence, the local Sidama people forcefully accepted Christianity due to the political factor and influences. There were heterogeneous relation in between natives and a ruling class.³⁰¹ Markakis (2011) clearly states that, the expansion of EOC to the study area was after the Menelik’s territorial expansion. Hence, the Menelik’s expansion could be the main factor that had brought changes in religious practices of the people. Because superior military power accounted for success in campaigns and the Christian kingdom was far superior to its opponents, Therefore the Sidāmās’ were launched by expeditionary forces of the central state of Ethiopia. Similarly, Trimmingham (1952) also argues and states that, with the incorporation of Sidāmā states to the Ethiopian Empire, chiefs of pagan states had accepted Christianity, Because of this, the Orthodox Christianity had established and spread widely in Dale even before the coming of Catholic and Protestant missionaries.³⁰²

The first and the oldest Ethiopian Orthodox Church in Dale Woreda is *Shisha Kidist* (saint) *Mariam Church* located in *Shisha Qebele* 15 km far from Yirgalem town found during Minelik expansion by *Ras Liul Seged* in 1890s. The second oldest EOC church of Dale was Yirgalem Church of *Kidus Mikāèl Church*. Which had established in 1925, by *Abbā Hanā* and this church had served as the center for provincial churches (*Sidamo Hagare Sibiket*). The church had total

³⁰¹Informants *Ato Ugamo Diramo; Ato Solomon Tsegaye, Ato Barasa Kare and Ato Birhanu Riqiba*

³⁰²*Ibid.* J. Spencer Trinnmgham, 1952, *Islam in Ethiopia*, Geoffrey Cumberlege: Oxford University Informants, Markakis, 2011, *Ato Fire Hiwot Bekele; Ato Zinaw Teshome; and Ato Birhanu Riqiba*

area above one *gāshā* but later this area reduced and taken by government during the *Dergue* time. For instance, the present day finance and economic development bureau of the Yirgalem town is founded in the former buildings of *Abun Timotiws*. He was a bishop of the *Sidāmā Hagare Sibiket*. It's has been founded in the present day Arādā sub city of the Yirgalem town. However, the former old building of the Church was disappeared. Currently, there is a new building has designed for Construction.³⁰³

Abune Tekle Haymanot Ortodox church of Ferro *Qebele* established before the Italian occupation of Ethhiopia during the time of *Ras Desta Damtewu*. *Etege* Tenagnework Haile Selase I founded the church, it was one of among the oldest Orthodox Church in Dale Woreda and Sidama region. After the establishment of the first EOC Church in the Dale, there were several EOC churches had established and built in Dale Woreda through expansion such as the Yirgalem Saint Amanuel Church, the Yirgalem Saint Marry Church and the Church of *Kidus Sillassie* (Holy Trinity) in Aposto Area of the Yirgalem town. The church of Saint Amānuel had established in the Sidatañā Safar. The Saint Marry Church of Yirgalem was founded in Arādā Safar.³⁰⁴



Figure 9 Kidus Mikael Church in the left and kidus

Amanuel (Saint Emanuel) church in right side

³⁰³ Informant Ato Agegnewu Misale and Woizero Yamrot G/Mlkael

³⁰⁴ *Ibid.* Informants, Ato Moges Tilahun; Ato Fire Hiwot Bekele and Ato Zewuge Feleke

Shefina Medihani Alem Orthodox Church founded in 1981 in Dale woreda in Shefina *Qebelle*. The establishment of Church mainly led by *Woizero* Kasech Gebre Amlak, Others like Tereza Sime, Mare Helamo, *Memire* Demeke Demise, Tadele Horsa and Habte Wolde contributed a great efforts in the foundation and construction of the Church. The first Priest of the Church was *Memire* Demeke Demise, inaugurated the opening of the Church in 1984.³⁰⁵ Orthodox Churches of *Abune* Gebre Menfes Kidus Church in Berra, Kidist Mariam Church in Chume, Kidus Mikael Church in Gane, Runja Kidus Geriel Church and *Abune* Haile Marim Orthodox in Bokaso, Beale-Wold Estinfase Kirstos Church founded in Mesincho, Kidist Arsema Church in Gane and Kidist Mariam Orthodox Church founded in Arada *Qebelles* recently.³⁰⁶



Figure 10-Shefina Medihan-Alem Ortodox Church

During the period of *Dergue*, the missionaries have faced persecution and prison due to the socialist regime of Ethiopia had challenges to Protestant revivalists of the period.³⁰⁷ However, the Orthodox Christianity has better position relatively than the Protestants of the period in the Woreda. The EOC church followers were functionally with the *Dergue*'s regime. For instance, one of the meetings in Yirgalem Saint Mikāel Church compound was held in 1976. At the meeting, the EOC church leaders had requested for appointee to the position of general secretary for office of *Sidāmā Awrajā Haguesibiket*. These also explained by the letter, written by the

³⁰⁵ Informant Ato Mimire Demeke Ato Eyachewu Demeke Ato Solomon Tsegaye and Ato Zerihun Demeke

³⁰⁶ Informant Ato Agegnehu Misale and Ato Zerihun Desta

³⁰⁷ Informants, Ato Ugamo Diramo and Ato Tekele Haymanot Garo

police commander of the *Sidāmā Awrajā* to the *Batakihīnatī* Secretary Office of Addis Ababa. Accordingly, the participants or priests on the meeting had assigned the new appointee, Deacon Kassāhun Menkīr as a General Secretary and who would replace *Āto* Amsalu Worku.³⁰⁸

Catholic Missionary

The Catholic missionary for first time arrived in Dale Woreda at Bera-Tedicho and Bera-Challe Shefina (near Sasamo-Dela town marketing center) and Manche *Qebeles*, In Miqe and Beéra-Tedicho *Qebeles* near to Yirgalem town in 1931 Catholic missionary activity established before the coming of Italian Fascist rule. This missionary was led by father Esuperio began the first missionary activity in the study areas. However, during the Fascist occupation period the missionary activity delayed. The first Catholic Church in Dale Woreda was Shefina Catholic Church founded by Italian Catholic missionaries led by Father Joseph Delbalki under Daniel Comboni Catholic missionary group in 1964 near Sasamo-Della marketing center it located around 10 km far from Yirgalem town. In the compound of the church one clinic, one vocational training center, junior secondary school and out-side of the church one primary school founded by Father Joseph Delbalki the first principal and vice principal of the school was Rundolfo Chipoloni and *Ato* Yohannis Abiche respectively.³⁰⁹

Under the Shefina Catholic church, number of sub-branch Catholic Churches founded in different areas of the Woreda such as Hoduwa Catholic church founded in 1971, Berra Tedicho Catholic Church and Bokaso Catholic Church established in 1972. Later the missionary has had spread Catholicism throughout Sidāmā region such as Morrōchcho, Hawéllā, Boricha, Teṭichā Dongora and others.³¹⁰The Yirgalem Dombosco Kidāne Mihīret Catholic Church established in

³⁰⁸ *See a letter*, Appendix - E.

³⁰⁹ Informant *Ato* Yohannis Abiche *Ato* Solomon Tsegaye and *Woizero* Ayelech Ejamo

³¹⁰ Informants *Abba* Tomas Wolde Meskel *Ato* Barasa Kare *Ato* Ugamo Diramo and *Ato* Endrias Daballa

1988 founded by Father Tomas Wolde Meskel and Sister Mariza. The Total numbers of followers in this church above sixty but currently they are above three hundred. They served by one priest and three deacons. This church has not only providing religious services but also it has a large building for educational services. A kindergarten (KG) school was established in 1990s. This provides community educational services. There are more than three hundred students have attending totally in every year from lower KG class to upper KG. The first director of this school was *Āto* Dawit Beyene, Currently the school is served by three female teachers and one male teacher.³¹¹



Figure 11 Shefina Catholic Church in Left and Dombosco Kidāne Mihiret Catholic Church in right side

According to key informants, this church was established as a branch of another Dombosco Catholic Missionary Church. That founded in *Shafina* (local area in Sidāmā) little far from the Yirgalem town. In addition, the Catholics were not only worked with a religious issue. But, also they involved in various types of socio-cultural and economic aspects of the people of the study area. For instance, they have contributed the expansion and promotion of the Sidāmā culture. One of the Catholic Missionary, Father Gasiparini wrote the Sdāmā's dictionary. It has great contribution for the development of local language in the study area.³¹²

³¹¹*Ibid*

³¹²*Ibid*

Protestant missionaries

Beginning of Protestant Missionaries, Peter Heyling and Samuel Gobat were the first tried to enter the northern part of Ethiopia since the 17th century. Peter was the first to come to Ethiopia as a Protestant Missionary. The later, Samuel Gobalt and Christian Kugler had arrived at Ethiopia in 19th century. Their aim was to work with already existing EOC churches but failed due to resistance, and opposition came from EOC followers and its leaders. However, in 19th century many evangelical missionaries from Europe went to preach gospel to people in the country. Some years later, many Lutheran protestant missionaries, Catholic missionaries, Seventh Day Adventists, American Presbyterian, and Sudanese Interior Mission have began evangelizing people in the country level.³¹³The first protestant missionary had established in 1920s in the Sidāmā region a little far from the Yirgalem town founded in Dale Woreda, the church was known as “*Ye Homacho Qāle Hiwot Church*”. It founded by the Sudan Interior Mission (SIM), which led by Dr Lambe. He started the expansion of missionary activities to the Dale and the surrounding areas including Yirgalem. However, they survived for short period due to the Italian occupation. After liberation of Ethiopia, in 1940s the Norwegian Lutheran Missionary (NLM) was arrived at *Rās Desta* School in compound of Yirgalem town and welcomed by *Āto* Bogale Walellu he was an Educational expert of the Sidāmo provincial Schools and the first director of *Rās Desta* primary school. Missionaries had given the living space, and established their settlement at *Sídatagnā* Safar in Yirgalem town.³¹⁴

The NLM missionaries had established chapels made of bamboo trees and spread their missionary activities widely in different parts of Dale. Because, they had got authorization from

³¹³ Dawit Yohannis, “Factors Sustaining the Growth of Local Congregations: the Case of the Three Congregations of Ethiopian Evangelical Church of Mekane Yesus,” MA Thesis, Department of Philosophy in Religion Education, Bergen: Norway, 2008, PP. 27 – 31.

³¹⁴ Informants *Ato* Tekele Haymanot Garo, *Ato* Alemu Melese and *Ato* Duguna Dukamo

government for the expansions of the missionary work in the Woreda and neighboring regions like Dillā in Gedeo lands, Nagéle and Borenā south Oromia areas. Already the SIM missionaries had the first converts in Sidāmā such as *Āto Wache*, *Āto Ganame*, and others, but the later had expanded missionary activities by preaching gospel, providing the services of health and education. They opened schools, clinics and hospital. These attracted indigenous people and have welcomed many followers. The Norwegian Missionary had built a large building for the Ethiopian Evangelical *Makāne Yesus* Church of Yirgalem (EECMY).³¹⁵



Figure 12-Yirgalem Evangelical Church of Makāne Yesus

It was the first established church by EECMY, in not only Dale, and the Sidāmā region, but also the earliest in the southern Ethiopia. A church building had completed in 1950s and started its services. There was above five hundred followers of the EECMY in the town when this church had been established. In addition, the students of the Yirgalem Evangelist *Makāne Yesus* Church Secondary School such as hostel boarding, boys boarding and the girls boarding were also members and followers of this church.³¹⁶ Nevertheless, the missionaries had series of challenges that have been come from the feudal ruling class (nobilities) because the people had well aware of their right due to the teachings of missionaries for freedom and equality. However, these missionaries had started resistance against challenges of the ruling class. For instance, in 1973, the eighth conference of EECMY had held meeting in Yirgalem town. In addition, it passed a

³¹⁵ Kund Tage, P. 62 – 64 Informant *Ato Tekele Haymanot Garo* and *Ato Tadese Desta*

³¹⁶ *Ibid.* Informants, *Ato Tekele Haymanot Garo*, *Ato Solomon Tsegaye* and *Ato Duguna Dukamo*

resolution, which aimed to improve land policy, then its leaders had provided question to the Parliament. According to some studies, Yirgalem was the center of the Central Ethiopia Synod (CES), which had established in 1973 at the general assembly of EECMY. In 1974, CES has been established effectively with the total membership of 2971 Christian followers. EECMY founded for first time by Lutheran missionary in 19th century, which launched evangelizing the southern and other parts of Ethiopia. The founders of EECMY at the national level had a meeting at Naqemite in 1944. The participants were from Sidāmā, Wollegā and Kambättā. They held meeting every year to discuss in religious matters and other missionary activities.³¹⁷

During the *Dergue* time, most of the Christians have faced for a series of challenges, they have jailed to prison and some protestant churches were closed. Particularly the protestant Christians who attempted to bring spiritual revival were attacked not only by the *Dergue* government, but also opposed by the EECMY leaders' them-selves, For instance, the Church pastors like *Āto* Adane and the director of Yirgalem *Makāne Yesus* Secondary School, *Āto* Wondaferaw Gebre Meskel were the members of WPE. According to key informants, the church leaders become the members of WPE and refused to accept spiritual revivalism within a church, such saying Hallelujah, prophesy and clipping hands. At the same time, those revivalists failed to follow the principles of the *Dergue* regime, and refused to say and accept the motto's (*Ya Dargue Mafakir*) of that regime rather than saying the Word of God. As a result, they lost freedom of worship; they had persecuted and taken to prisons in Dale and Yirgalem. The Protestants jailed to prisons were the present day Pastor Tesfaye Gabiso, Legesse Dike and Tesfaye Boe³¹⁸

The Kale Hiwot Church is one of the historical protestant churches in Dale. The followers of this religion originated from the SIM mission churches from the rural areas outside the town. The

³¹⁷ Dawit Yohannis, PP. 34 and 38. Informant *Ato* Agegnewu Misale and *Ato* Kedele Kumalo

³¹⁸ Informants, *Ato* Solomon Endrias; *Ato* Duguna Dukamo and *Ato* Alemu Melese

SIM mission had the oldest churches in Sidāmā. For instance, the Homācho Qāle Hiwot Church was founded in Dale located little far from Yirgalem town. The followers of SIM mission have established a church building in Yirgalem town in 1980s. Its founding members were totally eleven in number, namely *Āto* Markos Seyuom, *Āto* Mesfin Kalbiso and others, most of them comers from Kambāttā and Wolāyitā Employees’ of government offices.³¹⁹ However, a members to this church were increasing from time to time based on information comes from key informants. Accordingly, the former church was founded in the place where the present day large church building has been built. It named after the Yirgalem Church of Kale Hiwot that founded in the Sidatañā Safār. However, this church was closed during the *Dergue* time and the followers of this church were dispersed. Some of them were persecuted and taken to prison. After the collapse of the *Dergue’s* regime, this church was re-opened and consolidated through time. Currently, it has more than one thousand followers, one pastor and three evangelists. The church has providing not only spiritual services but also social services for poor people and built school for community services.³²⁰



Figure 13-Yirgalem Qāle Híwot Church, (Photo from church archival)

After the fall of the *Dergue* regime, 1990s there were several protestant missionaries have been established. These were namely Mulu Wongel, Híwot Birhān, Masaratè Kírstos and Adventis

³¹⁹ Informant *Ato* Fiseha Takele and *Ato* Yemane Asfawu

³²⁰ Informants, *Ato* Mesfin Kalbiso; *Ato* Markos Seyoum and *Ato* Mekonin Daye

churches. The constitution EFDR has explicitly provided for protection of cultural minorities encouraged them to promote their religion.³²¹ Currently, among the evangelical churches Yirgalem Ethiopian Evangelical Church of Makāne Yesus has the highest figure of membership. There are more than two thousand followers while the Ethiopian Qāle Híwot Church of Yirgalem is the second largest having total membership of above one thousand Christian followers³²²Those churches have not only making an expansion of spiritual missionary activities but also they provided other services in the town. The major contributions of these missionaries are such as evangelizing, development programs, and social services like helping poor people. They also provide basic schools, rural development projects and medical works.³²³

4.2. Social service

The social institutions in the Woreda are *Seera*, *Jirte*, *Dee*, *iddir*, *iqubí*, *Shufo* and *māhíber*. These are the most important social institution among the local peoples of Dale. These institutions as a traditional saving institution and helpful for the well-being of the society. The key informants also argue that these social institutions are providing social bounding or social interaction among the society in the town³²⁴In Dale Woreda, there are various socio-cultural practices and social norms and values that characterize the Sidama as a distinct group, *Dee* and *Jirte* are social norms in which the members of society express their support and render services to each other on various occasions. Whereas *halaale* is a very important norm that is adhered by the Sidama, *Affino* is a cultural practice that the Sidama exercise in order to avoid confrontations between individuals and groups.³²⁵For more see chapter 1 page 32

³²¹Ato Tekele Haymanot Garo; Ato Mesfin Kaliso; Ato Mekonin Daye and Ato Duguna Dukamo

³²² Informants, Ato Tekele Haymanot Garo, Ato Mekonin Daye and Ato Duguna Dukamo

³²³Dawit Yohannis, P. 39; Informants, Ato Mekonin Daye and Ato Alemu Melese

³²⁴Informants, Ato Birhanu Riqiba and Ato Baramo Kia

³²⁵ Dawit Yohannis P. 39 informants Ato Mekonin Daye and Ato Alemu Melese

Halaale refers to the pursuit of a true way of life that is a highly observed socio-cultural value among the Dale areas Sidama. According to Hamer (1996), honesty emphasized in observing *halaale* when settling disputes between neighbors and kin on the basis of the principle of mutuality in all social exchanges necessitating that fairness and generosity should be shown to others. The members of the community in general and elders in particular are expected to live according to the principle of *halaale* that represents an acceptable level of moral standard. Adhering to the code of *halaale* considered as observing the rules of agreement entered into with the supreme creator, *Magano*. According to Vecchiato (1985), the concept of *halaale* refers to strict adherence to the highest standards of probity, integrity, honesty and truthfulness by standing against any form of crime and wrongdoing. Every member of the community is expected to be just and fair in his/her dealings with others.³²⁶

Affini is one of the cultural practices of the Dale areas of Sidama that refers to the need for transparency of discharging socio-administrative tasks concerning individual and group cases and community affairs. *Affini* means letting others know the issues that concern them before reacting to them, a very important tool restricts necessary responses by restraining them from being susceptible to provocations before letting others know the issue at hand, intercede, and contribute to means and ways of addressing it. Anyone who receives a call to participate in *Affini* must act immediately and help in mediating or mitigating the situation.³²⁷

Iddir is a form of self-help association. It is common in urban areas of Dale established for the purpose of mutual support at the time of bereavement, but also coordinating efforts to address a variety of community concern. In addition, these institutions have evolved in traditional rural

³²⁶ Wolassa ,2018 P. 182 Markos Tekle, 2014 P. 125 Informant Ato Haile Hayeso Ato Sasamo Gowo Aadland, 2002, Vecchiato 1985.

³²⁷ Wolassa, 2018 P. 183 Markos, etal.2011 Informant Ato Markos Worana and Ato Yohannis Abiche

forms mutual help, burial and other cooperative activities. These rural forms are still has existed in the urban and rural areas.³²⁸The oldest *iddir* in Dale called *Bālagiziher iddir and Maradājā iddir*. This *iddir* has chairperson, general secretary and accountant. Currently leader of *Maradaja iddir* is *Āto Yehuālā Eshet Abebe*. There are another *Iddirs*, which had been established in the woreda such as *Ye Gabriel iddir, Ye Giorgis iddir* and others. *Iddirs* have consists a group of peoples without discrimination of the ethnic, economic, and religious bases. The purpose of *māhiber* was to consolidate the religious and social life among the members.³²⁹

Iqub defined as a form of traditional capital raise and saving institution, the process of capital raise involves weekly or monthly payments of fixed amount of money for personal uses. The members of *Iqub* are volunteers; they agree to pay periodically a set of amount of money to each member in rotation draws.³³⁰ *Iqub* formed among members of different age and gender groups, income monthly or weekly payments varied according to the economic status of the members. It could be organized among the poor people like *ṭella* sellers and the rich traders in the Woreda. *Iqubi* is popular mainly among poor society whose income was low because; poor people did not have access of bank loans. In most cases, *Iqubs* run by *Sabisābi* (collector or an initiator) and *Tsahāfi* (secretary).³³¹Therefore, both *iddir* and *iqub* have established in urban and marketing areas of Dale as social institutions and organized collectively by heterogynous groups in terms of occupation and social status. For instance, *iddir* is a traditional institution that has formed to face unexpected problems or to help each other in the time of difficulty. While *iqub* has also formed to alter the members material or other needs.³³²

4.3. Water supply

³²⁸ Yonas, P. 81. Informant *Ato Niguse Demeke* and *Ato Eyachewu Demeke*

³²⁹ Informants *Ato Tadesse Desta Ato Yehuala-Eshet Hailu* and *Ato Wolde Abdi*

³³⁰ *Ibid* *Ato Markos Worana* and *Ato Duguna Dumo*

³³¹ Informants, *Ato Mandafrew Hailu; Ato Mekonin Worku, and Woizero Zewudinesh Tamiru*

³³² Yonas, P. 85 Informants; *Ato Birhanu Riqiba* and *Ato Solomon Endrias*

Water is basic necessary for human beings to live. During imperial regime, Dale Woreda critically affected by the problem of water shortage in the district. Generally, most members from the community utilize water for human beings and animals from ponds are polluted. From the visited *Qebele* the team has recognized that there is no availability of water supply. Thus, there should be a means to provide water from the neighboring *Qebelle* and districts to the community. In this time districts people's highly affected by water borne diseases like amebic and dysentery. During this region district has begun to receive pond water supply in 1941. However, population growth and expansion of the district affected the availability of pure water supply in the district.³³³

The traditional ponds should be changed in to modern ones there is also possibility to construct dam and to harvest water distribute to the community. In 1960's Dale district got clean water supply during that time the government of USA funded 72,000 birr and community contributed 32,000 birr to but water pumping (motor). During the *Dergue* regime sidama zone together with the federal government began the process of expanding the water supply infrastructure by using the 56 million birr obtained from the world Bank, UK thus this expansion enabled the pure water coverage of the six (6) *Qebelle* in rural. After the *Dergue* regime, pure water 42% of the Dale district community 29 rural *Qebelle* the hand pumps 32 and head waters 19 *Qebelle* facilitates.³³⁴

4.4. Health facility

The People of Dale district stayed for a long period without getting health service. During emperor Haile Sellasie I regime, health service did not appeared in the Dale district, most part of the district are swampy and the dominant disease effecting the community is malaria there

³³³*Ibid* Dale District telecommunication and Postal service report 2003, P.54

³³⁴*Ibid*

should be a means to drain the swampy places and provision of be next to the people. Many people affected by tuber close and the community should get awareness on how this disease transmitted from one to the other. Because of TB is highly related with the deficit of food, there should be immediate provision of balanced diet, for these who are in need and seek long lasting mitigation of the problem by restoring suitable condition. However, the health service was started a few service established in the Dale district end of imperial regime.³³⁵

During the *Dergue* regime, clinic for both human and animal separately built particularly in the year of 1981. The first private clinic was opened in 1986. The health center of the district provides insufficient service for the people of the area. It was said that, the public health service center had only three personals. After downfall of *Dergue* many health centers were built in the Dale Woreda rural *Qebelle* and four more individual or different clinic, pharmacy or drug stores and one hospital open. Animal health center (veterinary center) was also established in the Dale district in the period under discussion. Nevertheless, the awareness of the people to treat their cattle, sheep and goats was very low that the number of cattle treated at the center was less than two thousands per annually.³³⁶

4.5. Education facility

Education is the most important factor for economic, social and cultural development service of the people. Skilled human power is generated from school and educations are the means of improving the life of the societies. During the, emperor Haile sillasie I regime education in the district had very low coverage. Drop-out is highly exercised, which is directly related with lack of awareness and distance of schools from the residence. To meet the millennium goal of

³³⁵Informants AtoAsefaWolde and AtoTeshaleYohanis

³³⁶Dale District agricultural office report, 2003

education such problems are minimized in the district, especially females as highly victims of dropouts. This is because females are obliged to fetch water from faraway places. Towards the end of Imperial regime in 1974, only one primary school opened in Dale.³³⁷The name of school was Bera- Tadicho schools. and the first teachers who taught in the period were Ato Mola W/Michael, Tafese Hamito, Tadese Hamesso and Yohanis Doyamo, students learning programs are the regular to the two o'clock to six o'clock students teaches regular program accounts 355 students that are 150 students are grade one, grade two four students, students and grade four 130. At that, time the school-faced shortage of teachers and educational materials, thought initially, the school was began schooling from grade one to four in 1974.³³⁸

The school begins from its establishment to attend not only by the children of the Dale district but also by those who come from the surrounding rural *areas*. *Dergue* regime also built up new primary schools in the three *Qebelle* in the Dale district, which leads in to the participation in those large numbers of student's primary schools. However, until 1974 there was no high school in Dale district. After the *Dergue*, (FDRE) government five elementary schools in the five different rural *Qebelle* built and two high schools opened in two *Qebelle* like Bera Tedicho and Moto Secondary high School.³³⁹

4.6 Electricity facility

Electricity services is one of the most important social services in the district, it also helps the development of various economic firms. Currently it becomes impossible to do anything without electricity. The absence of electricity affected the growth of the distinct, in generally the district and its surrounding areas had the first of this service in 1941. The source of electricity was desire

³³⁷*Ibid*

³³⁸*Ibid*

³³⁹*Ibid*

agenerator. In 1970s, 24-hour electricity service from hydroelectricity power began.³⁴⁰ After twelve years, by efforts of the local people like previously governmental organization, school and health centers have frequently reported that they have a problem of electricity. As the result, the school was unable to use electrically operating teaching aids and assigned technical the teachers were also sitting idle. Similarly, the health center was also unable to use its refrigerators and laboratories. The power supply of Dale district is connected with Yirgalem town. In general the total numbers of customers that use the supply of electricity including the governments instructions are 23, 16 sub- satellites and the total numbers of employers are.³⁴¹

4.7. Transport facility

Dale is a less developed district as compared with other neighboring Woredas, the catchment area of the Woredas transportation system is not well developed. There is only one mode of transportation in Dale district. Road transport people move on foot from place within the Woreda. An important means of transport for the district are horse drawn cart, motorcycle and cargo facilitate their commodities from market place to their homes and vice versa. Before the introduction of modern transportation services, animals like mules, horse and donkeys were used for transportation.³⁴² During the *Dergue* period road construction was began, but a dry weather road, which was interrupted during the rainy season as the result of heavy rainfall. The problem of transportation had stagnant the economic development of the district and under coffee trade of the region. It linked Dale district with other urban centers like Yirgalem, Aleta wondo, Aleta

³⁴⁰ Archive of Dale municipal office electric service folder NO 14, file No 13, 2005 p. 90

³⁴¹ *Ibid* Informant Ato Habtamu Balicha and Ato Asefa Wolde

³⁴² Transport Agency of Dale district report: 2004, P,P. 47-50

Chukko and Wonsoho beginning from 1976 onwards gravel roads were constructed in the district.³⁴³

4.8. Telecommunication service

Telecommunication service is of one important tool for communication and it is important to receive or send money, urgent text message from country and even at global at large. Telephone services established in Dale in 1941, Dale has telecommunication assessed and services delivered to customs like wireless telephone services. Postal Service office of Dale district at Yirgalem town began its function in 1952. The main duty is collecting and distribution letter to the dwellers of the district and its environment, it brings and distributes newspapers, magazines document to its customers. Although the district linked with other towns through roads, postal services and telecommunications well-facilitated communication became serious problem.³⁴⁴

Conclusion

³⁴³*Ibid*, Informant Ato Mabratu Melese, and Ato Duguna Duke

³⁴⁴*Ibid*

The history of Dale *Wäräda* is part of the ancient Kingdom of Sidama, which reached to the level of state formation between the 12th and 13th century. Before its conquest by Emperor Menelik II's forces in 1894, it has a well-developed and organized socio-economic and political system. In 1894, however, it became part of Imperial Ethiopia after putting a stiff resistance against the invading force of Emperor Menelik II. Following the conquest, a new socio-economic and political system was introduced to the area. Especially, the new land tenure system introduced to the area after the conquest completely changed the traditional land holding system. Moreover, after 1903, the *Malkegña-gäbbar* system was firmly institutionalized in the area. Although the central government passed an order to classify the land as fertile, semi-fertile and infertile, the local officials of Sidama generally classified the land of the area as fertile, and then imposed equal taxes on peasants. Despite the fact that more than quarter of the Dale's land was infertile, the peasants of Dale were made to pay an equal tax to peasants who lived in the most fertile lands. Thus, the district of Dale has seen the worst form of the *Melkegña-gäbbar* system. During the first three and half decades, few *Balabats* dominated the key political positions in the district.

In 1935, the Italians invaded Ethiopia. At this time, many people from Dale together with the forces of *Sidama Teklay-Gizat* led by *Ras Desta Damtewu* marched to southern front and confronted the Italians. However, the Italians defeated these forces and occupied Ethiopia. When the Italians entered Dale in 1937, most of the local people accepted them as liberators. Indeed, the Italians during their occupation period abolished the *Melkegña-gäbbar* system and other form of feudal economic exploitation. However, during the last days of the occupation, the Italians began a forced labor regime for their Coffee plantations. This led to the resentment of the local people against the Italians. In spite of this, the coffee plantation of the Italians helped the

people of Dale *Wäräda* as most of them took up cotton plantation in the post-1941 period, which became a source of cash income. Following the liberation, the restored government of Emperor Hailä Selassié I re-organized the administration of Sidama *Awurajja*. Accordingly, Dale became *wäräda mesläné* and was further divided into three *meketel meslänés*. These were Wonsho, Loka- Abaya and Shefina *meketel meslänés*. The governors were also centrally appointed to all of the administrative units.

The 1946 proclamation promoted Dale to the status of a *wäräda*. The *meketel meslänés* under Dale were also raised to the status of *meketel Wäräda*. In 1960s, the administration of the *Awrajja* was restructured which abolished the sub-districts of Dale. Moreover, it lost several localities from its previous possession to the newly established Loka-Abay and Wonsho *Wärädas*. Generally, the administration of the district was some of injustice throughout the regime. The governors of the district did not properly implement the regulation of the central government and oppressed the local people.

The post-1941 imperial regime also brought changes in the land tenure system. The land previously held by individuals, institutions and government officials under *madäriya* right was changed into the private permanent possessions. There was also new distribution of land to the new arrivals owing to their services in military, civil offices and others, which continued until the 1974 revolution. Moreover, several taxes imposed on the local people, mainly due to the reluctance of the local governors to properly implement the regulations of the central government became beyond their capacity to pay it. Thus, many peasants were reduced to tenants. They lost the right over their land. The ever-increasing taxation created problems to the local people of Dale who showed their grievances through some demonstrations successive letters of petition up to the central government, but such petitions often bore no result. Rather

than solving the existing situation smoothly, then central government sent armed force in 1971, which became the cause for the imprisonment of several people and some of the local notables. The local governors suppressed any form of dissent at its infancy and blocked the outbreak of open confrontation in the area.

When the military government took power in 1974, the local people welcomed it hoping that it would free them from socio-political oppressions and economic exploitation. Indeed, the policies of the *Därgue* in its initial period benefited the local people as it enabled them to own land. Moreover, they benefited from the education, which the regime rapidly expanded. However, the latter policies of the *Därgue* such as forced collectivization, villagization, recruitment of the youths for military service etc, made the local people to develop hatred against the regime. They opposed the forced implementation of some of the *Därgue's* policies like villagization but could not halt it. Villagization has brought a severe result in the district as it was implemented after many people were imprisoned.

Generally, however, since the 1960s, government, development agents and others made a good deal of investment in the area. Nevertheless, the development interventions by these agents have, mostly failed to address the key determinants of poverty, though the failure was greater or lesser in degree depending on the problems and policy interventions concerned. Thus, poverty and destitution, unemployment, disease, food insecurity, resource miss management in extreme rural hardship and suffering have not only persisted but also increased in high rate.

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List of Informants

No	Name of Informant	Age	Place of Interview	Date of Interview	Remarks
1	Kassa Darimo (Ato)	65	Dale woreda	15 march 2020	He was good informant. He informed me the impacts of coffee production. Currently he is coffee producer and merchant in the town.
2	Makos Worana (Ato)	74	Dale	23 March 2020	He was a good informant of oral history of Sīdāmā. He is currently merchant and the owner of restaurant.
10	Ayeleche Ejamo (Woizero)	60	Dale	15 April 2020	A good informant on spreads of Catholic Christianity in Dale, She was residence of Sasamo Dela town
11	Yemane Asfawu (Ato)	75	Yirgalem	20 March 2020	He was a knowledgeable informant in all aspects of history of Dale. He was teacher for long time in Yirgalem high school.
12	Yohannis Abiche (Ato)	75	Yirgalem	20 April 2020	He was early member of Catholic church. He is knowledgeable informant on all socio-economic system of Dale.
13	Kedele Kumalo (Ato)	68	Dale	15 march 2020	He was valuable informant with good memory. He is currently governmental

					officer in Sasamo Dela town and coffee producer and seller in Sasamo Dela town.
14	Hussen Abdurahman (Ato)	73	Yirgalem	25 March 2019	He was knowledgeable informant with good memory of early Muslim community. He was one of known teacher Dale.
15	Abdulab Abdurahman (Ato)	71	Yigalem	21 April 2020	He was a knowledgeable informant. He was resident of the woreda

16	Bogale Tilahun	60	Dale	14 March 2020	He was with good memory of overall Dale History. He was Journalis in Sidama educational radio, curently he is teacher inYirgalem high school.
17	Haile Hayeso (Ato)	72	Dale	13 March 2020	He was a good informant on chat and coffe production. Currently coffe producer and exporter in Dale
18	Sasamo Gowo (Ato)	85	Dale	24 March 2020	He is elders resident of Dale He was a knowledgeable informant on over-all development of the Worda, One of very known elder in the study area.
19	Argawu Banta	81	Dale	10 March 2020	He was a knowledgeable informant

	(Ato)				on indigenous religion of the Sidamā. He was a member of „Abo“ family.
20	Endrias Dabala (Ato)	69	Dale	16 April 2020	He was with good memory. He worked in different offices of government during the Darg regime.
21	Zerihun Desta (Ato)	58	Yirgalem	25 April 2020	He was good informant and knowledgeable on socio-economic system of Dale.. He is currently teacher in Yirgalem town.
22	Zerihun Demeke (Ato)	68	Yirgalem	15 April 2020	He was a knowledgeable informant on Ethiopian Orthodox Churches. He is currently merchant in Sasamo-Dela town

23	Fire Hiwot Bekele (Ato)	81	Dale	16 April 2020	He was with a good memory of Church history. He is a resident for long time in Dale and the early member of Orthodox Christianity.
24	Agegnewu Misale (Ato)	78	Yirgalem	26 March 2020	He was valuable informant with good memory. He is currently a member of fèro- coffee farmers“ cooperative.
25	Belayneh Galfato	81	Yirgalem	26 March 2020	He was valuable informant on history of Dale, He was the former

	(Ato)				teache in ShefinaCaholic school.
26	Gregory Misaledis (Ato)	83	Dale	25 March 2020	He was a valuable informant on the history Dale Wreda and he was with a good memory. He is currently a general manager of Aragāsh lodge.
27	Habitamu Balicha (Ato)	62	Dale	20 April 2020	He was knowledgeable informant. He gave me vital information on the services of electricity in the town.
28	Habitamu Milkias (Ato)	58	Dale	20 March 2020	He was valuable informant on health service of Dale. He is currently officer of the health bureau.
29	Solomon Tsegaye (Ato)	59	Yirgalem	15 March 2020	He was valuable informant on bank services. Currently he is geography teacher Yirgalem High School.

30	Brihanu Rikiba (Ato)	71	Dale	10 March 2020	He was valuable informant on coffee production and farming. He is a member of coffee co-operative farmers.
31	Hizkiel Kia (Ato)	75	Dale	27 March 2019	He was valuable informant on the services of water supply in Dale Woreda. He was the former worker in the office of Water Supply and Disposal.
32	Legide Shone (Ato)	62	Dale	21 April 2020	He was good informant especially on fruit production and marketing.

					Currently he is fruits shop owner in the town.
33	Mabiratu Melese (Ato)	59	Dale	12 April 2019	He was knowledgeable informant on Ethio – telecom services in the town. He is currently a supervisor in Dale Ethio – telecom service center.
34	Mandafrew Hailu (Ato)	69	Dale	14 April 2020	He was valuable informant on the gas stations service in Dae. He was a worker for long time in total gas station.
35	Marasa Ashengo (Ato)	78	Dale	15 April 2020	He was Knowledgeable informant on history of Dale. He is resident for long period in this town.
36	Marta Daniso (Woyízāro)	68	Dale	18 April 2020	She was valuable informant on coffee production. She is coffee producer.

37	Mekonin Worku (Ato)	80	Dale	16 April 2020	He was a knowledgeable informant in all aspects of history of the town. He was a worker of Ya Erishā Masāriāwoch Dīrgít during the Darg regime.
38	Milkias Hariso (Ato)	68	Dale	17 March 2020	He was valuable informant on chat production and marketing. He is currently chat producer and seller.
39	Alemu Melese (Ato)	69	Dale	24 March 2020	He was valuable informant on the history of Dale. He was a former officer

					of Dale administrative office.
40	Naja Nuri (Ato)	58	Dale	13 April 2020	He was a knowledgeable informant on history of Dale. He was early member of Muslim community in Dae Woreda.
41	Nuredin Hassen (Ato)	71	Dale	25 March 2020	He was valuable informant on public sectors. He worked in different government offices. Currently he is an officer in public transport sector.
42	Saiyd Shifa (Ato)	73	Dale	24 April 2020	He was knowledgeable informant on history of Islam. He was an early member of the Muslim community in Dale.

43	Samuel Bogale (Ato)	63	Dale	26 March 2020	He gave me valuable information on water service sector. He was a supervisor of the Dale Woreda office of Water Supply and Disposal.
44	Solomon Endrias (Ato)	79	Dale	16 April 2020	He was valuable informant on service centers of Dale town. He has worked in various government offices since the Darg period.
45	Tademe Dastā	75	Dale	25 April 2020	He was knowledgeable informant on coffee production and marketing.

	(Ato)		Woreda		He is coffee merchant in the town.
46	Taddesse Dastā (Ato)	82	Yirgalem	23 March 2020	He was a knowledgeable informant. He gave me good information on all aspects of Dale Woreda. He had served in Dale different offices during the Darg regime.
47	Takle Hāymānot Garo (Ato)	84	Yirgalem	15 April 2020	He was knowledgeable informant on all aspects of the history of Dale. He was the former teacher of Ya Yigālem Makāne Yasus Church School.
48	Mekonen Daye(Ato)	70	Dale	16 March 2020	He was valuable informant particularly on the Dale administration. He is a worker of administrative office.

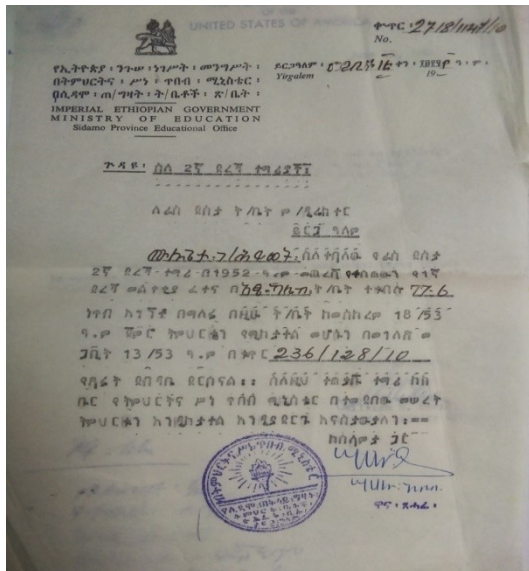
49	Barasa Kare (Ato)	57	Dale	21 April 2020	He was valuable informant on Sidama traditional religion system. He is currently farmer in Dale.
50	Duguna Dukamo (Ato)	65	Dale	14 March 2020	He was good informant. Currently he is officer of Dale Woreda administration office.
51	Dawit Gatiso (Ato)	64	Dale	21 April 2020	He was valuable informant. Residence of Dale Currently of officer of the Judicial

					body
52	Teshome Yune (Ato)	82	Dale	20 March 2020	He was a knowledgeable informant in all aspects of history of Dale He had served in different offices during the Darg period.
53	Ugamo Diramo (Ato)	78	Dale	16 April 2020	A knowledgeable informant particularly on the history of Sidamā, He worked in different government offices since the Dege period
54	Solomon Endrias (Ato)	74	Dale	17 March 2020	He was valuable informant particularly on small scale service industries. He was a wood worker since Darg regime.
55	Getu Zewude (Ato)	69	Dale	21 April 2020	He was good informant. Currently he is working in agricultural office of Dāle Waradā.
56	Wondimagen Asfawu(Ato) (Ato)	61	Yirgalem	27 March 2020	He was valuable informant. Currently he is a teacher in Yirgalem Preparatory School.
67	Solomon Takele(Ato)	65	Dale	28 May 2020	He was valuable informant of Dale Woreda History since 1970 he is currently teacher in Yirgalem High School.
58	Mola	40	Dale	28 May 2020	He was valuable informant of Dale agricultural activity. He is currently Dale

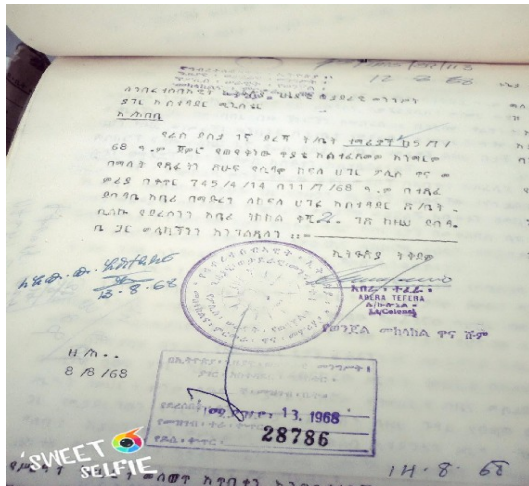
	Tesfaye(Ato)				woredas agriculture and rural development worker.
59	Dagim Alemayehu (Ato)	55	Dale	29May 2020	He was valuable informant on Sidama traditional religion system. He is currently farmer in Dale.
60	Zedagim Buta(Ato)	60	Dale	29 May 2020	He was a knowledgeable informant. He gave me good information on all aspects of Dale Woreda.
61	Mestawot Mengistu(Woize ro)	65	Dale	29 May 2020	He was a good informant of oral history of Sīdāmā. He is currently merchant and the owner of restaurant.
62	Debitu Demise (Woizero)	53	Dale	29 May 2020	

Appendix

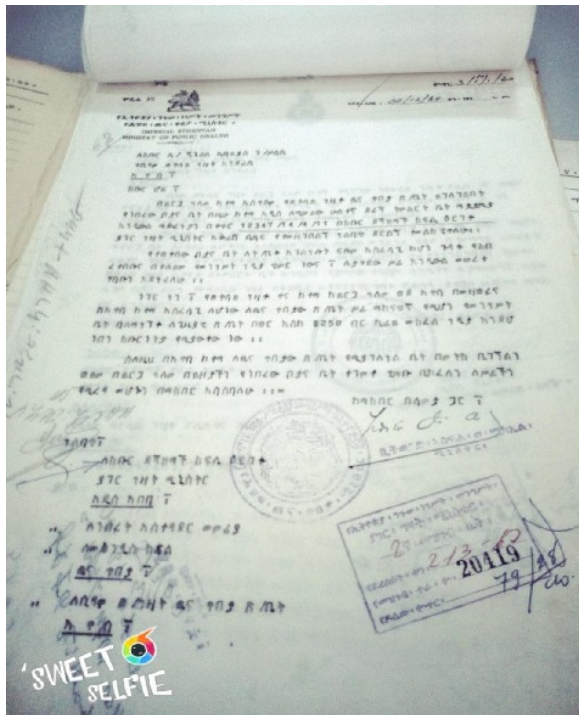
Appendix -A



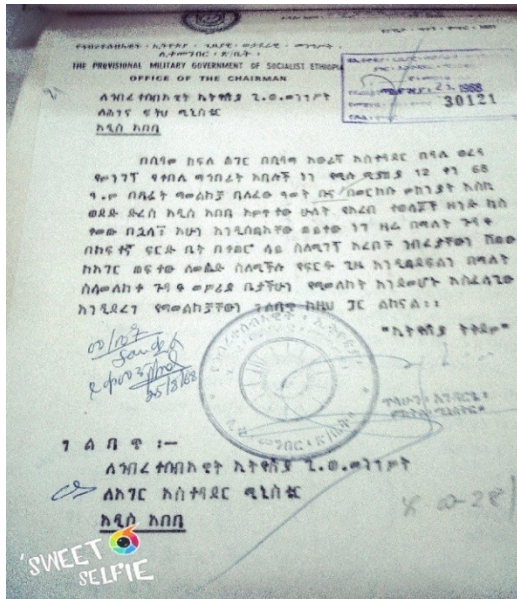
Appendix -B



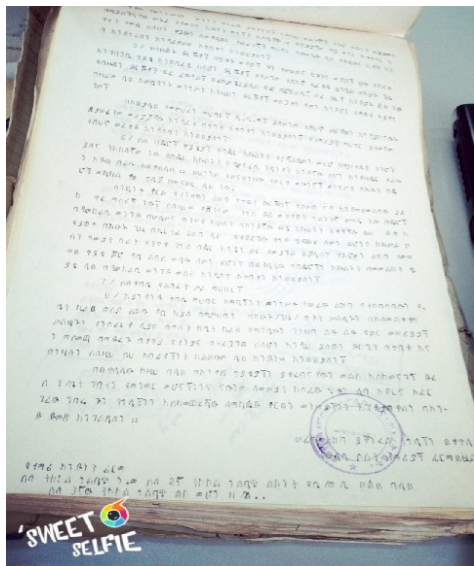
Appendix -C



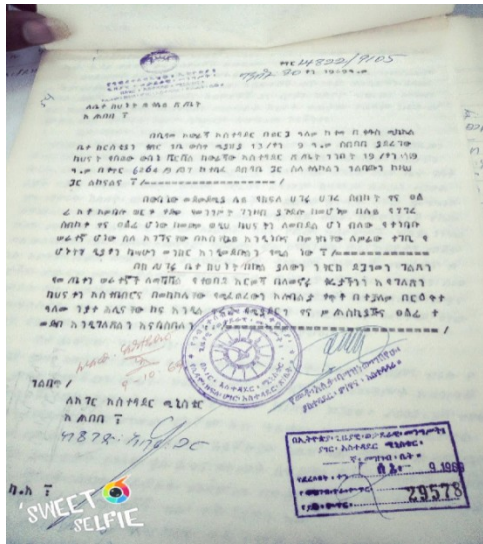
Appendix -D



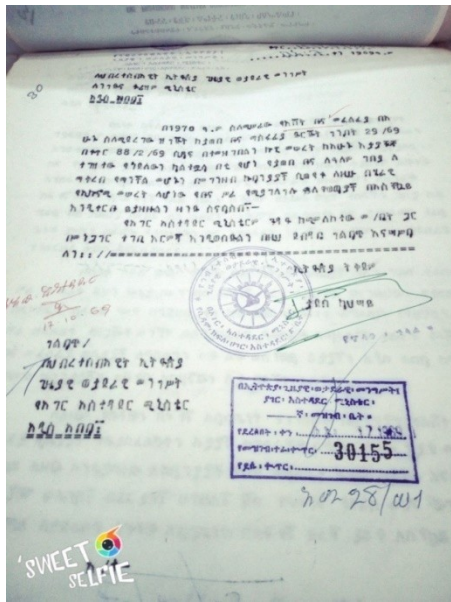
Appendix – E



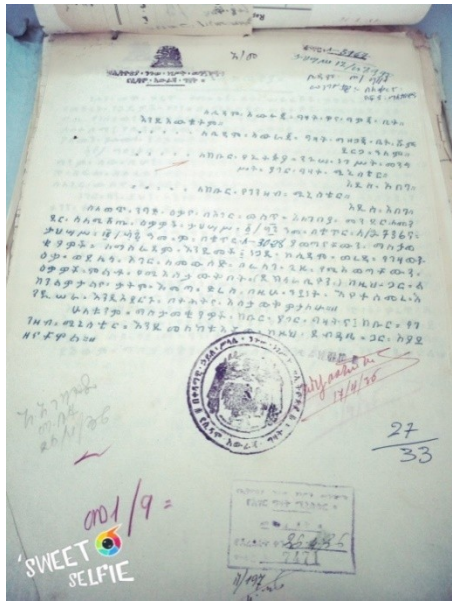
Appendix – F



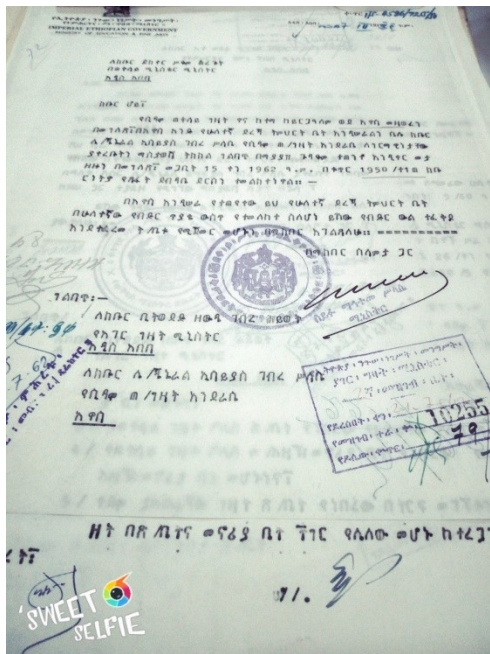
Appendix –G



Appendix –H



Appendix - I



DECLARATION

I declare that this thesis is entirely my own work, and that all source materials used have been duly acknowledged.

Name: Temesgen Tadiwos

Signature _____