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COLLEGE OF SOCIAL SCIENCES AND HUMANITIES

DEPARTMENT OF SOCIOLOGY

**THE ROLE OF SPIRITUAL BELIEFS IN PROTECTING NATURAL
FOREST: THE CASE OF UUMOO SEEQAA SPIRITS IN PROTECTED
TANKAARA FOREST**

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Jimma, Oromiya, Ethiopia

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TANKAARA FOREST**

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Partial Fulfillment of the Requirements for the Degree of Master of Arts in
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Jimma, Oromiya, Ethiopia

Declaration

I, the one who signed below, declare that this MA thesis entitled: “**The Role of Spiritual Belief in Protecting Natural Forest: The Case of Uumoo Seeqaa sprits in protecting Tankaara Forest.**” submitted to Jimma University in partial fulfillment of the requirements for the degree of Master of Arts in Sociology and Social Policy is my original work which has not been submitted for any degree at this or another University. All sources of materials used for this thesis have been properly acknowledged. The comments of my advisors have also been appropriately incorporated.

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ABSTRACT

The aim of this thesis is to investigate and identify the Tankaara Oromo spiritual institution linked to natural forest and its values in natural forest management in the sociological lens. In this study, the what, where, and why spiritual values persistently deep-rooted in to the daily natural forest protection of Tankaara-Oromo and their friendly co-existence with natural forest have been discussed and analyzed. The study employed qualitative research approach with qualitative case study due to., the nature of the identified research problem, that is to study peoples' experience with the natural forest and their belief systems and practices. The actual study participants have been selected by means of purposive sampling method, from Tankaara. Purposive sampling has been employed in this study, because, the relevant respondents from the target group have been selected carefully, by the researcher, to get reliable and rich data. Ethical issues were respected. Detailed interview, observation, document review are employed data gathering tools. The sample size of this study depends on the saturation of data collected. Data collection and organizations took place in January, 2020 while interpretation and analysis took place in May to July 2020. Tankaara forests have been identified as study area due to their potential reserve which is useful to this study. This study finding indicated that the role of Spiritual Institution contributed to the existence and protection of natural forest, which in turn, natural forests have contributed for the existence of favorable conditions for all lives both human and non-human nature in that area. As a result people of the area enjoyed on spiritual ceremonies due to decoration of natural forest for the case of ritual practice and religion believe. The Spirits is link with natural forest more for ritual practice and religion action. Therefore, there is lesson to learn from Spiritual institution that this study found and more studies recommended to be conducted for more experience.

List of Acronyms and Abbreviations

ARM,	Alliance of Religions and managements
CBD	Convention on Biological Diversity
FAO	Food and Agriculture Organization
FAP	Forest Action Program
FGD	Focus Group Discussion
FRA	Forest Resource Action
MOA	Ministry of Agriculture
NGO	Non-governmental Organization
NWFP	Non-Wood Forest Product
NFPA	National Forest Priority Area
NFP	National Forest Program
NFM	Natural Forest Management
NFP	Natural Forest Protection
NTFP	Non-Timber Forest Products
PRA	Participatory Rural Appraisal
SPSS	Statistical Package for Social Sciences
TOF	Trees out of forest
UNFP	United Nations Food Program
WBISP	Woody Bio-Mass Inventory and Strategic Project
WRI	World Resource Institution

CHAPTER ONE: INTRODUCTION

1.1 Background

Spiritual belief practices are one of the major valued human experiences that possess several purposes, and meanings in the history of mankind. It is very important to understand religion and its practices, in one way or another, as it has the power to affect daily life. Edward Taylor mentioned that failing to understand religion would result in failing to understand the world in which we are today. “You cannot understand the world today if you do not understand religion” (Taylor 2007: pp. 212).

Spiritual institution and forest were strongly linked together in a religious system of the world. Traditionally, most of the main spiritual beliefs had strong connections with natural forest, as they were found in currently. People held naturally sacred to varying degrees, especially trees, as the writings of the many religions show; orthodox Christianity, protestant Christianity, and spiritual belief. People need to reconnect to the natural forest and what better way to do that than to hold the natural forest sacred, and to respect and honour the sacred natural forest of all creeds. Sacred forest and groves are the focus for spiritual, as one example of the central role which nature plays. Even for the religion, cultural value and forest still provide a special place for finding peace, silence, and beauty increasingly needed to combat the stresses of daily life. Many trees outlive the short human life by hundreds or thousands of years, and some pre-date formal religions. Religious, spiritual, and conservation organizations increasingly acknowledge the importance of natural forest management to people’s spiritual and cultural well-being (Palmer and Finlay 2003).

Natural forest is one of the oldest programs of forest management (PFM) intervention sites in Ethiopia in which the government had invited local people to participate in planning, designing, implementing, managing and benefit sharing of forest resources under the participatory forest management program (Garuma 2000). But governments are not participating with the spiritual institutions on natural forest management, according to the other religion, for example, Orthodox Christians and community forest. In our increasingly materially driven world, however, the separation between religion, spirituality, and our natural forest widens (Palmer and Finlay 2003).

Sacred forest and groves are the focus for spiritual, as one example of the central role which nature plays. Even for the religion, cultural value and forests still provide a special place for finding peace, silence, and beauty increasingly needed to combat the stresses of daily life. Many trees outlive the short human life by hundreds or thousands of years, and some pre-date formal religions. Religious, spiritual, and conservation organizations increasingly acknowledge the importance of natural forest management to people's spiritual and cultural well-being (Palmer and Finlay 2003).

The natural forest protected by spiritual institutions is remnants of larger forest. It is simply the product of spiritual institution shaped by spiritual leaders of perspectives. As dynamic artifacts of a spiritual institution, natural forest served cultural and spiritual functions. Within traditional culture natural trees and forest marked territorial boundaries and claims to land, protected soil and gathering sites for ritual ceremonies (Sheridan 2009). According to Posey (1991) natural forest management can be dealt by spiritual institutions and community responsibilities for the ritual practice with all spiritual aspect, in particular awareness, response, and management in order to reduce the impact of natural forest damaged.

Thus, natural forest is historically protected by spiritual institutions in Africa, particularly in northern Africa, for its spiritual and cultural value. This is in contrast to a natural forest, which is owned and managed by a spiritual institution (Ylhäisi 2004). The current trend in developing countries is that governments are increasingly turning to community-based forest management approach to conserve forest (Girma 2007).

In Oromia, one the Regional State of Ethiopia, participatory forest management has been increasing recently (Diriba, 2007). Hence, it is necessary to identify valuable spiritual belief of the society that needs to be included in natural forest management practices.

This is because the spiritual institution and the natural forest on which it depends for their religion are entwined and linked to their identities and culture. Thus for the spiritual institution, management of natural forest and disaster management is not an isolated, compartmentalized concept but an integrated part of their lives. This holds true for the Oromo community living around Tankaara natural forest. Many scholars have studied the role of Oromo spiritual institution in natural forest management (Kitessa, 2007; Lemesa 2012; Workineh 2005)

It is believed in many religions that nature is the home place of the spirits. Examples can be found in many cultures. For this purpose, these communities have designated special sacred forest which is managed by spiritual institutions. The vegetation in the forest is also unique. These forests are important as a part of spiritual institution and cultural identity. Their value is better by the fact that in the local is no built structures from the times before colonialism and because of this the importance of the traditional protection forest (TPF) to the local cultural identity is emphasized.

As may be understood from several sources, Ethiopia is home of the cultural mosaic of the religious institutions. Not only diverse ethnic groups with distinct linguistic and cultural entities live in the country but also highly complicated and often erratic religious domains occupy it. Most of the time, various individuals, and their belongings find it hard to commensurately identify themselves as followers of strictly one religious entity. This is right when observed from the vantage point of the three formally endorsed religions for a considerable period in the country on one hand and practical life situations of individuals or groups on the other. Be it may for political consumption or religious affiliation, the officially attributed religions in Ethiopia for stretched periods are Christianity, Islam and Traditional religion, just in order of their natural forest was protected (Lemesa 2009).

Lemesa (2009) discussed that for the Oromo sacred forest is believed to have been endowed with a cosmic agent...which acts as the guarding of natural forest on behalf of Waaqa. According to him (2009) the cosmic agents (ayyaanaa) power is responsible for sustaining Waaqa's order of nature on the earth. Thus, the human attacks against the culturally protected natural forest are believed to provoke retaliation from the Ayyaanaa of the sacred places and this is said manifested in the forms of change in climate, a chain of droughts, a series of crop failures, airborne diseases, inter and intra-family and community conflict, and other natural and social affliction. Similarly, Gemechu (1993) explains that as Oromo believe, demographic problems (infertility), environmental stresses (whirl-wind), and livestock fail from human violations of the natural order, especially the entrenched establishments of a revered natural setting. Therefore, the various types of customary ritual, observances are more adaptive strategies against all stresses. Therefore, for forest resources conservation to succeed and its use to be sustainable, traditional management practices have to be considered at all levels of

conservation efforts (Cotton 1996 in Kitessa, Terefe and Waktole (2017). Again Workineh (2005 2001) notes the Oromo people have fostered belief systems and social norms that encouraged or even enforced limits to the exploitation of biological resources. He tried to show the Oromo Eco-theology that teaches a positive relationship between God, humanity and nonhuman creation. He stated that Oromo eco-theology is mainly concerned with the nature of God, spirits, beliefs and the relationship between God and humans, and between humans and the natural environment. In addition Oromo indigenous religion is studied by many Oromo and non-Oromo Scholars. Likewise, Geremew (2012) explores and describes the role of Oromo customary institutions in forest management in the Andode Dicho area. Gemetchu (2005) explored Oromo world view and environmental ethics.

Also, other works discussed the Oromo environmental Philosophy directly or indirectly (Bartels 1990; De salvia, 1901 Gemetchu and Kassam 1994; Kassam 2002; Kitessa2007). Despite the wide existence literature on environmental and forest protection, there are little works of literature on Tankaara Oromo spiritual belief on natural forest management.

1.2.Statement of the Problem

Destruction endangers the very existence of natural forest. As history and experiences show, human beings cause huge damages. As much as their contribution to the destruction, humans have to also contribute to the maintenance. The current trend in developing countries is that governments are increasingly turning to community-based forest management approach to protect forest (Girma 2007). Community-based or participatory forest protection is the protection of natural forest in which the local community participates in the protection of forest and becomes beneficiary from the forest (Khanal 2007; Tsegaye et al. 2007). In Oromia Regional State the practice of participatory forest protection has increased recently (Diriba 2007).

The environmental significance of natural forest which is perceived as sacred forest as per Oromo religious practice is enormous (Lemesa 2009). Despite their importance in forest management, however traditional institutions, such as spiritual beliefs have received less attention by state polices Studies conducted on the relationship between spiritual institutions in natural forest management also attributed contemporary poor management of natural resources to intrusive state policies which are allege to have interfered too much on the local part and

undermine traditional institutions from playing their part in regulating forest use (Runge 1993 cited in Henrik 1993). The problem that engages the attention of this research is that, the role of spiritual institutions in the management of natural forest is undermined and least integrated into the formal institutions in natural forest management. This has resulted in unsustainable management of the natural forest.

The current study explores how important are spiritual institutions in management of natural forest. Moreover, it questions whether the important role played by the spiritual institutions is combatable with state polices of forest management. In this thesis the important role played by one of such institution, Uumoo Seeqaa, is explored on the basis of a case study from Haro Limmu District. In Haro Limmu, the main protected forest, which is under the guardian of Uumoo Seeqaa, is Tankaara.

1.3. Objectives of the Study

This study has both general and specific objectives clearly stated.

1.3.1. General Objective

The general objective is to describe the role of spiritual institutions in natural forest management of Tankaara in East Wollega, Haro Limmu District: The case of Uumoo Seeqa.

1.3.2. Specific Objectives

The specific objectives are to:

- To describe Uumoo Seeqaa as spiritual institutions on natural forest management
- To explore the spiritual rituals and practices involved in the protection of Tankaara forest
- To describe the specific spiritual values of culturally protected forest in study area; and
- To examine the (trends) of Uumoo Seeqaa to the existing formal government structure

1.4.Limitation study

The primary source of data for this study was mainly from Spiritual leader and elders who reside in remote rural areas where Tankaara located and accessibility is challenging due to lack of transportation and accommodation. This problems affected somehow, the time and budget allocated for the protected sites where the majority of respondents were temporarily sheltered.

The researcher used rented motorbike to travel twice a day in bad and remote roads for two to three hours to reach Tankaara protect site. Therefore, this geographical barrier consumed more energy, time, and budget beyond plan. Beside the above limitations since the study were specified to a single area on Tankaara natural forest the Scope of the study. Because of time and budget constraints it has found difficult to conduct research in all districts of Wollega Zone. Thus this study has been focused mainly on Tankaara natural forest in Haroo Limmu districts.

1.5. Significance of the Study

Natural forest management is a very important and mandatory activity for Spiritual institution ceremonies. Spiritual leader take decisions and made management structures, disruption of normal day to day protecting, and managing of natural forest properties for these forest initiatives purposes.

Hence, the role of Spiritual institution on natural forest management in Tankaara forest were realize different responsibilities with the direction of Spiritual ceremonies system, and amazing gains scored so far. However, there is a significant gap between the forest feat and the existing problems. Therefore, it is important to investigate problems on the ground and offer certain contributions by providing new insights that helps improving the implementation procedures.

Furthermore, the study might contribute to the literature related to the natural forest managements, as well as, it could be an input to the decision makers in the Spiritual institution process that embraces Spiritual leader interests to be included in the system.

1.6. Organization of the thesis

The thesis is organized into five chapters having considerable sections and subsection. Accordingly, chapter one is the introductory part, statement of problem, objective, the limitation, scope, and significance of the study, and organization of the thesis. Chapter two is about review of related literature. Chapter three deals with methodology part, Chapter four is concerned with the findings of the study and will explore the way in which a spiritual institution plays a principal role in locally protected forest in Haro Limmu district. Finally, chapter five includes conclusion and recommendations parts of the thesis.

CHAPTER TWO: REVIEW OF RELATED LITERATURES

2.1. Introduction

The following sections of this chapter discuss the literatures that are necessary to conceptually and empirically ground a discussion of spiritual institutions' role in the conservation of protected forest.

2.2. Spiritual Institutions and Natural Forest management

Spiritual institutions represent locally established systems of authority and other phenomena derived from the socio-cultural and historical processes of a given society. They originate from local cultures, have firm roots in the past, and are variously referred to as spiritual institutions (Appiah-Opoku 1999). These institutions are existing in every community and where the belief in mystical powers in words, especially those of a senior person exist (Mbiti, 1969 cited in Haverkort et. al. 2002). Hence the spiritual institution is the major driving force that regulates the performance of the institutions in their quest to manage natural forest (Millar 2004). Building relationship with spiritual leads to the establishment of a form of cooperation and respects and are important gates or entry points to communities (Millar and Haverkort 1994). These institutions are imperative for natural forest management since influence the selection and integration of externalities into the local practices.

Until recently, this view has been incapacitated limiting the capacities of rural people to solve their own problems and developing technologies and skills that serve their own needs (Haverkort et.al. 2003)

In this write up, spiritual institutions (social, religious) are referred to as those structures that form the units of community in the management of natural forest. Spiritual institutions are therefore important to people in community organizations and the management of natural forest and especially, though not exclusively, among spiritual institution Spiritual institutions in various forms are increasingly involved in natural forest management in many rural areas in the world (Anderson 1988; Shepherd 1992; Little 1887).Spiritual institution, and organizations as well as the societal norms, values, beliefs, space vision and practices such as festivals that ensure community natural forest management. Contrary, traditional institutions are rarely involved in

plans and policies of development that are formulated most importantly in natural forest management (Marcussen 1994).

Traditional spirits values have influenced human behavior affecting the environment and continue to play a role in protecting sacred forest (Byers et al 2001; O'Neal Campbell 2005). Protection of natural forest at grave yards or other religious or spiritual sites is a common feature in many tropical countries and an important means through which biodiversity protected (Cunningham 1993; O'Neal Campbell 2005). Deforestation rates tend to be much higher in areas where spiritual leaders have lost much of their power, compared to areas where they still had much influence (Byers et al 2001).

Sacred forest that grows outside such strictly managed groves are often less fortunate. Having magic properties does not guarantee that plants are treated with respect by commercial gatherers (Cunningham 1993). Throughout the world, medicinal plants that play an important role in indigenous religion and magic rituals are being overharvested (Sheldon et al 1997). The question arises whether magic plants can be efficiently protected once they have gained commercial value.

Natural forest is part of a nation's heritage and resource legacy. It is the right of individual and state to make use of the forest recourse for a continued satisfaction of a wide range of human needs, and their responsibility to provide stewardship for the protection, development, and management of forest and trees (Milton 1991).

Globally, a consensus is growing that comprehensive national forestry policies must be given top priority if the present rate of forest degradation is to be reversed and the full constitution of forestry to social and economic development realized forest policies (and laws) that for much of the past fifty years have promoted forest exploitation for timber production must be revised in order to incorporate environmental and social costs and benefits in to the decision making process along with the traditionally dominant economic consideration (Milton, 1991).

At the international level the possible link between forest and spiritual institution has become an issue of high public and religious system, along with the need to manage the genetic and natural forest. This is adding increasing resolve to calls for bringing management under control, vastly

expanded management of natural forest and protection of millions of hectares of formerly forested lands (WRI1989).

2.3. Natural forest Management by Religious Systems

Although currently under threat, sacred forest represents a strong spiritual institution of community based natural forest management (CBNFM) has existed for hundreds of years. There is no one answer for a septic approach to sacred forest management globally due to the challenges posed by a wide variety of land rights and management systems. These include family-owned and managed forest, community-owned and/or managed forest, as well as those owned and/or managed by the institution, meaning that ‘one size it’s all’ management solutions are unlikely to succeed. Religious and natural forest protection policy should support spiritual institutions of sacred forest management, whether at the family, community, or even regional level.

Given that each sacred site has its own history of protection and formation, the form that this support should take is unclear. However, what is clear is that on general policy, such as describing sacred forest as formal spiritual institution-managed areas, was not work for all sacred forest. It is noted ‘Bringing a sacred natural site into a national protected-area system can increase protection for the site, but may compromise some of its spiritual values or even its management values’ (Dudley, etal, 2009).

In some cases, outside support for sacred forest management is needed. For example, Tiwari et al. (1998) in the case of the sacred forest of Meghalaya, called for external intervention. There are cases in other countries where such external intervention has been successful. For instance, at holy forest in Zigua and Gweno, community members elicited the support of a spiritual based organization to develop natural forest to the site and support sacred plants management spiritual instruction (Ormsby& Edelman 2010).

The community way of protecting holy forest provides an example of a way to achieve landscape-level protection that is implemented and maintained at a local level. For effective protection of sacred forest, it is important to consider and respect community values behind such protection. This approach to protect is very different to that of maintaining formal PA networks.

While formal protection is bound by legal framework, in formal protection traditions are governed by customs and taboos (Colding and Folke2001; Barreetal2009).

2.4. The Spiritual Meanings and Practices Connected to the Protection of Forests

Most of the main spiritual beliefs religion had strong connections with nature forest, as they were founded in times dependent on nature forest. People held nature holy to varying degrees, especially trees, as the writings of the many religions attest. In our increasingly materially driven world, the separation between religion, spirituality and our natural forest widens. Now people need to reconnect to the natural forest and spiritual institution what better way to do that than to hold the natural forest sacred, and to respect and honor the sacred natural forest of spiritual institution.

The Assisi Declarations call on the main world religions to commit to the management of the environment (Finlay and Palmer 2003). At the same time the management on conservation Biological Diversity (CBD) and other multi-lateral environment agreements call for enhanced management and community participation. This paragraph uses the terms religion and natural forest to separate formal religious organizations (for instance the world's mainstream religions or faiths) and 'traditional spirits' from our spiritual connectivity with God and nature that many people experience. Spirituality focuses on the cause and involves self-reflection and personal experience which is founded on conscious stewardship. The formal religions, on the other hand, are the institutions (with rules and regulations) that serve to organize our inherent spirituality in different ways to suit different needs. In this paragraph 'God' is used as a label to represent the deep inner spirituality found in us all. All cultures and religions have their term for 'God.

Natural forest and trees provided, and continue to provide, people with spirituality and also helped to shape their consciousness. Many large and slow growing trees were and are objects of deep respect and reverence (Lewington and Parker1999). For example the work of the Alliance of Religions and Managements (ARM 2009) calls for the management such forest and groves in the context of spirituality institution, and calls for greater inter- and intra-faith harmony, as well as reaching out to the environmental movement to integrate environment issues into pastoral work,

2.5. Natural forest Arguments on spiritual institution

Natural forest has for centuries been an important part of people's and also has cultural and spiritual relevance (Achin and Gonzalo 2004). The term natural forest can mean different things to different people (Lane 1993). The value of a natural forest may also vary from one place to another, depending on how it is valued, who uses it (included here are gender and generational interest), and for what purpose it is used for. Forest users place different values on the use of the same forest. To a farmer trees might seem useless as they hinder cultivation, while to a pastoralist they can have value as important as forage for livestock (Ibid 1993).

These disparities of view might seem obvious but they reveal an important dimension of natural forest management that should be fully understood in our development processes. It is well documented that, spiritual institution derived both their socio-cultural and spiritual identify from the natural forest (Lentz 2006). The respect for the forest was built into the use of the forest. The religion use of natural forest was based on spiritual values. The use of natural forest such as, forest management has been necessary for the wellbeing of the spiritual institution ceremonies.

2.6. Forest Land in Ethiopia and local Forest Protection in Wallaga

The natural forest policy of Ethiopia was approved in 1997 to direct the natural forest and related activities (EPA 1997). Natural forest protection activities shall be integrated with activities in all other sectors at all level. In situations where it is necessary to balance between conflicting needs of short term economic development and long term environmental protection, the degradation, and pollution posed by development activities on ecosystem must be kept least (Mosisa 2015).

According to this principle, threat, rarity, demand, and environmental and economic factors are taken into consideration. The principle ensures the local communities participation in planning and management affairs and ensures them to secure the lion's share from the income generation.

In addition, section 3.3 of this principle deals with forest resource that integrates forest development strategies, forest management and conservation with land and agricultural activities. It considers the balance of use/forest resource harvesting / with the natural regeneration capacity of the forest resources (Mosisa 2015).

National Forest Reserves managed by the spiritual institution and Beekeeping Division manage most of the Eastern Wollega forest. Local spiritual institution and community forest managed by community and spiritual institution, respectively, constitute just over 144 km² of management forest area (Lemesa 2009).

Sacred forest, though generally small are nearly existing throughout the Eastern Wollega Horo Guduru. For example, Caattoo natural forest is designated as a sacred forest in the eastern Wallaga Zone protection. The forest is combined a total of approximately 100 km² of forest habitat amid human settlement in the most fertile elevations (Lemesa 2009).

Forest management remains a challenging effort despite the established reserves in view of financial limitations and inadequate management capacity (Burgess, et al., 2007). The promotion of institution was specific diversity of natural forest orders protection across the full gradient to ensure preservation of species richness. One approach to reconciling these challenges has been employing traditional culture in natural forest protection until 1997 however; there was no legal protection for sacred natural forest. The collaborative agreement (made between the Tankaara natural Forest. The rules contain various provisions to secure the stewardship of sacred forest. Destruction of sacred forest must be reported to spiritual leader and those responsible for the damage can be taken to court. Disturbed forest was replanted with environmentally suitable trees supplied by the community. The rules also spell out the spiritual institution rules of sacred forest and further state “Ritual performing must continue and there is a need to renovate the local culture” (Ylhäisi, 2004.). This is significant in view of the fact that a considerable challenge to maintaining sacred forest is retaining forest caretakers. Conversion to waqeffataa and religious faiths undermines adherence to traditional beliefs and practices (Sheridan 2009).

2.7. Beliefs about the Importance of Forest

The insights pertaining to local beliefs are less tangible than people’s knowledge, and closely entangled with practices. Even so, it is possible to ascertain perceptions about the value of sacred forest and how these views are changing.

In the past, before going to the forest, the ritual participants are cut green grass for pray to the spirits , then they took it the day when they enter the forest, but religion interferes with tradition.

As with the information of forest, there is a value divide in beliefs. For the most part, Rocaceae still respect Spiritual system during praying for spirits.

Perhaps most interesting though is the persistent, albeit transformed, belief that forest are associated with ensuring water resources. The value of sacred forest has shifted from spiritual and cultural to ecological. In many cases, sacred forest serve as water catchment systems, sustaining natural springs. However not presently a sacred forest is locally recognized for this function. Moreover, even while few still ascribe to tradition or believe in making sacrifice, there was unanimous belief among respondents that rainfall depends on forest. When asked what the purpose of the sacred forest was if not so much for tradition any longer, participants responded “for the rain” and “water, and the weather.” Conversely, many felt the loss of forest had altered familiar rainfall cycles. A charged “the cutting down of those trees caused the rain season to become difficult.” Water is a limited resource in country. Many people rely on rained, small-scale agriculture. They are vulnerable to and highly perceptive of changes in seasonal patterns. In their minds, cutting the forest equates detrimentally with vital rainfall, so it stands to reason they would continue to protect them despite changing socio-cultural values (Samantha M. Jones 2011)

2.7.1. Bench marks for the natural forest management

For the purpose of forest resource management strategy in the study area the researcher adopted FAO’s forest protection principles of how spiritual institution manages natural forest. The significance of compressive national forest sector planning process and an enabling policy of spiritual institution to sustainable forest management are now widely recognized. According to FAO (Food and Agriculture Organization) (1999), various spiritual institutional planning efforts around the world are focusing to a significant extent on a common set of principles and approaches, as National Forest Programs (NFPs). The national forest managing program is general term for a wide range of approaches used by countries in planning, programming, and implementing forest activities. Food and Agriculture Organization (FAO) identified the following basic principles of natural forest protection (NFPs) and these basic standards are used as a bench mark in natural forest policy of the county. The Environmental Policy of Ethiopia was approved in 1997. Recent changes in the policy and institutional framework for forestry

emphasize decentralization of forest management with the participation of local people in combating deforestation.

The short/long-term agricultural development strategy focuses on environment friendly programmers that would assist small-scale farmers to improve their productivity through distribution of technologies. Many technical packages have been and shall be prepared to assist in the realization of sustainable development. The development is rural-cantered with more emphasis in the use of both skilled and unskilled labour so as to achieve food self-sufficiency. The strategy focuses also on the establishment of large-scale commercial agriculture, particularly in the low land and its implementation in the study area.

2.7.2. Characteristics of the Forest Land

Historical data indicate east Wollega of Tankaara Forest and its surroundings. Out of the total about 42 million hek or the equivalent of 35% of the land area might have been covered with forest Fekadu (2010), however, with the inclusion of the savannah woodlands, the estimation rises to some 66 % of the country. Forest decline has been evident from the facts that the forest cover estimated at 16% in 1950 has declined to 3, 6 % in the early 2009s and to 2, 7% in 2013. With the 5 million hectares of savannah woodlands, the total forest area covered 7 % of the Ethiopia country.

2.8. The Ethiopian Government Forest Management Policy

Management criteria for natural forest have been developed within, but have not been implemented. According to Forest Action Program(FAP), natural forest is primarily used for protection, spiritual utilization being a secondary objective. The kinds of natural forest selected in priority for development could not be effectively administered. Management plans were prepared for eight forests, but only two were brought into being. Generally under-stocked, forest has an estimated mean annual incremental (MAI) well below the optimum. The national forest programmed has proposed 60% of the natural forest to be under management while 40% is intended for spiritual purposes.

For the past two and a half decades the public sector has been responsible for the management of natural forest. This resulted in uncontrolled deforestation of the natural forest, encroachment by the religious leader (Dessalegn 2013).

Religious leader participating in natural forest management responsibility over planning, utilizing, for Spiritual institution ceremonies. Though management plans rest for spiritual institution in natural forest, no concerted management planning effort has been made, except for the formulation of management plans by religion leader. The legal status of forest areas has not yet been regulated, thus leading to increase of the natural forest.

The natural forest management both at spiritual and community levels is trying to develop a management system that would minimize any further destruction of natural forest, balancing protection objectives with productive interests of the religion and local communities. The lower status given to the natural forest management both at the religion and community levels has affected the management of the natural forest. Besides, there are no responsible institutions placed at (forest) field level and no institution is established to ensure the management and management of the Ethiopian country's forest resources

2.9. Oromo Spiritual institutions role in forest Management and their current status

Hereunder, the Oromo's view of the world in general is first presented, followed by their spiritual institution on the Natural forest management.

According to Oromo's view of the world, the world consists of two elements: Uumaa, and ayyaanaa (Gemetchu 1998) Uumaa has two meanings referring to Waaqa (the creator) and the entire physical world (the creation). Ayyaanaa refers to by which and through which Waaqa (God) creates everything. According to Gemetchu Ayyaanaa also becomes that which it has caused to come into being. Hence, it is these two concepts which constitute the basis of the Oromo's view of the world.

Workineh (2005) indicates that the Oromo believe that Waaqa created human beings to live amicably together on the natural forest. The Oromo believe Waaqa and lafa (the earth) are not separable. They say Waaqa is our father and lafa is our mother. In his view, in this saying the Oromo express their own philosophy in that the mother earth gets everything she has from her

master God to provide what her children, the Oromo need from her. The Oromo also express the association between Waaqa and lafa when they condemn somebody to stop his/her wrong doing by saying: adaraa Waaqa fi lafa waan akkasii gochuu dhaabi "Please stop doing this by the name of the God and the earth!"

The beliefs and the associated Ayyaanaa of the Oromo seem to play a significant role in the management of natural forest. The Oromo, for instance, perform prayer ceremonies along permanently flowing natural forest, by the side of big mountains, hills, and trees. This is because of the fact that the Oromo believe that Waaqa likes these natural forests that are green and distinguished by their size or other impressive qualities that have aesthetic appeal (Workineh 2005). Workineh goes on say according to the spiritual institution of Oromo (Waaqeffannaa), the natural forest around ritual places is viewed as sacred, and they are well protected. Accordingly, the Oromo believe that cutting the managed forest down is tantamount to the violation of the way of Waaqa. As a whole, it is the recognition of the way of Waaqa that is the basis of moral values in the Oromo world view.

It is believed that almost every area had a sacred forest before 2009, and all sacred forest were managed by the spiritual institutions of each district, led by the spiritual head man or (the district ritual specialist). At that time these sacred forest occupying area of natural forest, or about 5 per cent of the total forest of Horo Guduru (Lemesa; 2009). Some sacred forest is badly degraded while many have disappeared to be replaced by rubber plantations. In total, therefore 5% of Holy Hill forest representing the area of sacred forest has been destroyed in Haro Limmu Prefecture in the last 10 years. One of the reasons for the rapid loss of sacred forest over the last two decades is that rapid population increase has brought tremendous land use pressures. Rural communities converted large area of fields below 900m all to rubber plantations for income generation. As most of the Tankaara forest and sacred forest are located below 1000m and available land is limited for rubber, many local consequently converted sacred forest lands into rubber plantations. In addition the forest land management policy changed from community.

Management (2009) to individual management which created the option for rural to lease their individual forest lands to others for rubber planting. Private sector involvement was allowed and this, coupled with an increased international rubber price during the 2013s, played an important role in accelerating the rapid expansion of rubber planting in Tankaara. All spiritual institution

worship and protectors activities towards sacred forest stopped until the 2017s. In deduction, the overall socio-cultural change and economic development over the last two decades in country, plus the impact of economic globalization, are the main reason for the loss of 5% per cent of the sacred forest in Tankaara. Despite this dramatic loss of sacred forest in Tankaara, traditional culture has been revived and continues in the remaining forest. Worship ceremonies are conducted in November 25-30 every year and all members of the spiritual participate, activity lasts a whole day from morning to evening. Violation of the spiritual regulations prohibiting disturbance of the sacred forest and cutting trees is punishable with a fine for one tree. In addition nature reserves have been established in the area and sacred forest are now located in both the reserves and their buffer zones. These are managed jointly by the reserve managers and the spiritual custodians using participatory management approaches. Community regulations on the sacred forest and traditional custom and worship activities can also be organized and implemented depending on the spiritual interests. According to the spiritual institution, there was no case of cutting, hunting, or harvesting activities carried out by local people in the sacred forest area over the past 50 years. This shows that community participation in sacred forest management in the reserve is effective and successful (Pei 2006).

CHAPTER THREE: RESEARCH METHODOLOGY

In this chapter, the research paradigm, the sources of data, sampling techniques, the instruments and procedures of data collection and the methods of data analysis are presented.

3.1. The Study Area

In this study, one of the protected forest areas, Tankaara and its adjacent villages were selected as fieldwork site to explore the effect of spiritual beliefs and practices on the protection of forest. Tankaara, as well as the community living around the forest was purposefully selected as it is the main ritual site of the area. The Tankaara forest has been protected with the help of spirits of Uumoo Seeqa. Religious figures of Uumoo Seeqa and community members from villages adjoining Tankaara are meeting every year to conduct ritual ceremonies. Tankaara forest is located in the western parts of Oromia National Regional State, and the forest is one of the protected forest areas in the region. The protection of Tankaara forest goes back to 1852 and is connected to one of the Oromo spiritual beliefs called Uumoo Seeqa. According to oral tradition, Uumoo Seeqa has one of spirits founded in Tankaara area some 160 years ago. Tankaara has now become the principal protected forest in Haroo Limmu district of East Wollega zone, which is the main ritual site of the area. The forest is considered as a sacred and attractive site for the community living in villages, which surround it.

Agriculture is the mainstay for the people of the area. They practice mixed farming. The main crops grown in the area include cereal crops such as maize, sorghum, teff, millet, wheat, barley and cash crops, like pulses field pea haricot bean, oil seeds like sesame, soya bean; and perennial crops such as coffee and other fruits also grow in almost all the districts but with varying intensities.

Tankaara communities are also keeping cow, goat, sheep's, horse, donkey, and oxen livestock. In Tankaara, livestock are an integral part of the farming system and cattle are the most important. Similarly, the contribution of livestock in sustaining food security of farmers in the study seems the most important.

They used the forest area as grazing land for their cattle. Excessive grazing has changed the landscape. Currently, Tankaara forest covers about forty three hectare of land area.

The forest lies between 9°07'N to 9°09' N and 36° 37' E to 36° 47'. Its altitude lies between 1860 and 2900 meters above sea level. The forest covers about 43 hectares of land, of which 97% was natural forest, about 2% plantation forest and the remaining 1% was classified as open fragmented farm lands. In Tankaara many trees are dominated around that area; example Rocaceae, (Baddeessaa), Euphorbitaceae, (Bakkannisa) Ekebergiacapensis, (Somboo) Fabaceae, (Laaftoo) Ranunculaceae, (Goraa) carissaedulis (Hagamsa), and Capparidaceae (Arbuu) are found in Tankaara forest.

3.2. Selection of Research Site

Selection of research site depends on the purposes of the study and the possibility to get the needed data for the research site. The Tankaara spiritual institution cannot be seen apart from their Spiritual and socio-cultural institution: the religious system, which has maintained the culture of the Tankaara Oromo. Therefore, site selection takes into consideration the practices of the spiritual institution system in protecting Tankaara Natural Forest of East Wollega Zone. This is the site where forest is under strong protection for religious activities and cultural identity. Despite the Oromo have been under the overwhelming influences of successive Ethiopian rulers; they have somehow maintained their culture. One of the Oromo cultural elements that has been under influence, but has lived until today is the spiritual institutions, the practice of religious System (Asmarom 1973; Hinnant1977). Uumoo Seeqa is one of these institutions that the Oromo in East Wollega zone use it as system of beliefs and practices. The study focused on the role Uumoo Seeqa played in the management of natural forest.

3.3. Research Design

For any investigation, the selection of an appropriate research design is critical in qualifying us to reach at valid findings. Hence, the research design the current study follows is qualitative case study; this designed was more useful to understand the natural forest and religious practices of the community; it is also helpful to understand social religion and organizations of the study. Qualitative researchers study things in their natural forest, attempt to make sense of or interpret phenomena in terms of the meanings people bring to them (Denzin & Lincoln, 2000). As the current study is about spiritual institution of Oromo society in Tankaara, qualitative approach,

which attempts to understand and interpret the world in terms of its actors appears to be more appropriate than the positivist paradigm, which strives for observability, measurability, predictability, controllability, patterning the construction of laws and rules of behavior, and the attribution of causality (Cohen, Manion & Morrison 2000: 28).

By rejecting the detachment of the knower, by positivists, from the thing to be known, qualitative researchers argue that individual's behaviors can only be understood by the researcher sharing their frame of reference. That means, understanding of the individuals interpretation of the word around them has to come from the inside, not from the outside (Cohen, Manion & Morrison, 2000:20). Therefore, in this study, the data collected, their description and interpretation largely depended on the religious leaders, and other community members understanding of the role spiritual institutions play in natural forest management. To this effect, the study deals with a specific spiritual institution called, Uumoo Seeqaa and its role in the management of Tankaara forest located in East Wallaga Zone.

A case study investigates and reports the complex interactions of spirits, human relationships with their natural forest and other factors in a unique instance. It can penetrate situations in ways that are not always susceptible to numerical analysis (Cohen, Manion & Morrison, 2000), and is concerned with a rich and bright description of events relevant to the case.

Stake (1994) indicates that case study could be basic (the study is ready to understand a particular case), or instrumental (a particular case is examined to provide insight into an issue or refinement of a theory). Some also consider a case as a choice of what is to be studied (Stake 2000); others regard it as methodology (Berg 2001). This research is qualitative case study planned to know the role of spiritual institution on natural forest managements. So qualitative case study was full to how investigate the study. Concerning the strengths and weaknesses of case studies, Hitchcock and Hughes (1995) state that case studies catch unique features which may otherwise be lost in large scale data. On the other hand, case study is not easily open to crosschecking, are prone to problems of observer bias and difficult generalized. However, critical peer analysis and triangulation of the data help for the researcher to overcome bias in the study.

3.4. Sampling Method and Sample Size

In case study research, the most common form of sampling is purposive sampling. It is based on the assumption that the investigator can discover, understand, and gain insights in what is studied. That means, the investigator must select a sample from which the most can be learnt (Cohen, Manion & Morrison, 2000; Patton, 2002; Gay, Mills & Airaian, 2009). Therefore, in this study, purposive sampling has been largely used with very limited use of random and available samplings. After entering the field, a rapport, I started to select one religious leaders, five elders, and two government employer members who are believed to be the most resourceful persons for my study.

3.5. Methods of Data Collection

The study involves investigative, facing and examining the occurrence under investigation. In relation to this approach, Patton (2002) to identify three techniques of collecting qualitative case study: In-depth interview, observation, and documentary analysis, all of which have been used in this study collected from the participant.

Accordingly, it is necessary for the researcher to use more than one method in data collection. In the light of the above discussion, data are collected from primary and secondary sources.

3.5.1. In-depth Interviews

Karma (1996) defined interview as any person-to- person interaction between two or more individuals with a specific purpose in mind. Interviews are classified into unstructured and structured. The two classifications were used in the study. In using the unstructured interview approach, also known as the in-depth interview was developed to guide the interview process. The rationale for using this approach is to enable the researcher collectively engage with group of respondents within which questions can be formulated and asked freely as the interview progress. This approach was also allowing the respondents to freely express their opinion. Hence, this approach is intended to ask spiritual leader and five elders in-depth information on the role of spiritual institution of natural forest management practices, values, believes, norms and historical events in relation to natural forest management system.

3.5.2. Key informant interview

The Key informants and their selection involve enquiring who experts are and seeking them out (Chambers 1992). Alike, the key informants were selected from government employers regardless of job, from those who were already involved in interview questioners. So, I imagine, they had a good knowledge of forest management, local forest, and the natural forest protection of the area. The interview questions were framed basically to assess natural forest management of the past; how forest have protected; spiritual, protected in forest resource use patterns; and causes of protection and trends. Thus, two key informants were selected from clusters closer to the forest blocks

3.5.3. Observation

Karma (1999) defined observation as a purposeful, systematic, and selective way of watching spiritual ceremonies and listening to an interaction or phenomenon as it takes place without asking the respondent. This is more so, relevant in situations where accurate information cannot be elicited by questioning. This approach were relevant in obtaining data during first visits to obtain information on the geo-physical setting, location of spiritual institution protect sites/areas, identification of relevant institutions in natural forest management. The Observation is however, non-participant as participant observation requires that the researcher live with and participates in the daily activities of the people under investigation spiritual ceremonies and spiritual practicing in (January, 2020) 22-24 in east Wollega zone Haroo Limmu district Tankaara natural forest over a period of time.

3.5.4. Document Analysis

Stewart and Kamins (1993) as cited in Saunders et.al. (1997) argue that in using secondary data we are at an advantage compared to another researcher using primary data because the data already exist, you can evaluate them prior to use. They further argue that the time one spends evaluating potential secondary data source is time well management, as rejecting unsuitable data earlier can save much wasted time later. In the light of this, earlier work done that provides the required information on the subject matter was reviewed. Hence, a major source was including document review. Documents here were used to mean information on magazines, books,

journals, and the internet among others on the subject matter that have been produced. Aside, information had also been sorted from spiritual leaders and non-community that are linked to the subject analysis.

3.6. Data sources

3.6.1. Primary source

Regarding to set important data from primary sources searched information by making questionnaire, deep interview and observation would be employed from the origin of data source. It began with interviewing Spiritual leader and who participate with religion to get background information about the natural forest of Tankaara forest and the Spirits.

3.6.2. Secondary data source

Secondary data were other source of information, to gather the information it is necessary to review the existing published and unpublished materials and proclamations which can explain about the forest resource conservation, such as manuals, journals, office reports, guides and regulations, books, research and working papers with their finding. Data about the linkages of spirits and natural forest of other countries was collected by browsing internet from different websites, and from different books.

3.7. Methods and Procedures of Data Analysis

The collected raw data cannot be immediately available for analysis. They rather require some sort of organizing and processing before they can actually be analyzed. The tape- recorded information needs to be transcribed and field notes need to be edited, corrected, and made more readable (Berg, 2001). Data analysis involves three concurrent flows of action: data reduction, data display, and conclusion and verification (Berg, 2001: 35).

Data reduction is focusing, simplifying, and transforming raw data into a manageable form (Berg, 2001). The data obtained through interviews were transcribed and translated from Afaan Oromo into English. The data obtained through observations and that jot down in the field notes were reorganized and some themes were identified. Some of the photographs were also being

selected. The entire data were organized, according to their similarity, under themes through rigorous reading and rereading of the data collected. Data reduction and transformation process has occurred throughout the span of the research project (Berg, 2001: 35).

Hence, the analysis of data involved three recurring steps: reading/ memorizing, describing what is going on in the setting, and classifying research data (Gay, Mills & Airanian, 2009). The process focused on becoming familiar with data and identifying potential themes (reading/memorizing), examining the data in depth to provide detailed descriptions of the setting, participants, and activity describing, categorizing, and coding pieces of data and grouping them into themes (classifying). In this process, were listening to the records many times, note-taking, rereading, identifying themes, and reducing repeated issues were the usual and sometimes tiresome activities.

3.8. Data Quality Assurance

To ensure the reliability of data, the researcher used different methods of qualitative research (in-depth interview and field observation) to collect relevant information from the study participants. While to ensure the validity of data, the researcher rearranges the collected data by using different data collection methods in order to carefully analyzed data thematically or inform of statement.

3.9. Ethical Considerations

Among the most serious ethical concerns that was receive attention is the assurance that participants was voluntarily involve in the research and be informed of all potential risks (Berg2001). Therefore, researchers need to clearly explain to the research participants the rights and responsibilities of both the researcher and the participants. In most institutionally sponsored research, consent of participation must be ensured in writing and as a rule signed by both the researcher and the participants. The benefit of this particular style of informed consent is the elimination of any record of participants' names. In this study, a formal letter from the Department of Sociology of Jimma University was used to communicate with leaders of spiritual institution. More importantly, a colleague, who is a university lecturer and who is spiritual

institution leader to the Tankaara facilitated conditions for my data collection in Tankaara. He were identifies the appropriate places to go to and persons to contact. With the help of this colleague and officials and community members in Tankaara were identify my informants. Before collecting data, I had explained the purposes of research with the informants and discussed about how their confidentiality would be maintained even though many of the participants were eager to share their experiences without worrying about its confidentiality. Accordingly, an implied (verbal) consent (Berg 2001) was used in this study to collect data from the participant through tape recorder and field notes. I maintained the lists of real names parallel to pseudonyms on separate sheet until I finished analysis and report writing to ensure consistency in analysis and report writing (Berg 2001). Finally, I omitted the real names and used only pseudonyms in reporting the results.

CHAPTER FOUR: RESULTS AND DISCUSSION

4.1.Introduction

This chapter is the outcome of the fieldwork conducted on Tankara protected forest which is bounded by four villages. They were: Maqa Gibina, Guuto Jorga, Gorbaa Guddina and Sagiyo Guddina deals spiritual believe and natural forest managements with the results and discussion from the collected data through interview, observation, content interpretation, and document review. It interprets the spirits, and the role of Tankaara natural forest as well as the linkage of spirits with the natural forest in Tankaara. Additionally, it discusses about the kinds and systems of spiritual ceremonies participate in study area.

4.2. Uumoo Seeqa: Rituals and Ceremonies around Tankaara forest

This section tries to approach Uumoo Seeqa as one of the spiritual institutions in the study area. Moreover; it describes the Uumoo Seeqa ritual ceremonies and practices undertaken around Tankaara forest.

4.2.1. Uumoo Seeqa

Uumoo Seeqa is believed to be the angel of spirits. It is the intermediary between human beings and the will of God. Uumoo Seeqa can only communicate the problems of humans being and natural forest around Tankaara area. During possession the Uumoo Seeqa speaks to the people through its messenger by spiritual leader. When an individual ask the spiritual leader for assistance, he prays for him/ her to overcome his/her problem. Uumoo Seeqa acts according to the will of God. Thus, Tankaara Oromo attitude towards the spirit can be directly affected by that sprit.

Uumoo Seeqa is supernaturally maintained through its permanent interaction with a natural forest. According to oral narration, spirits and Tankaara natural forest are naturally interconnected. Hence Uumoo Seeqa spirits have no existence without Tankaara natural forest and Tankaara forest have no life without Uumoo Seeqa spirits.

Especially as it may seem, Uumoo Seeqa spirits refers to an annual ritual in favor of Tankaara sacred forest. Uumoo Seeqa is mostly observed in eventful times like evolution from one round of natural forest. Accordingly, Uumoo Seeqa is ever celebrated on the third Sunday in a year during month of (January) in favor of Tankaara sacred forest. This time is known as comfortable season in Tankaara community wherein peasants should necessarily stop plough particularly for the purpose of giving rest for their farm oxen. The Uumoo Seeqa is attached to spiritual leader Or Ayyaantuu speaks through his mouth during possession as well as both of them are interrelated to each other. The spiritual leader serves as an intermediary between human and the spirit. Uumoo Seeqa spirits is the important ritual concept in prayer practices of Tankaara Oromo. The idea of super power cannot see physically, but his presence proved by his response to human requests for intervention to problems.



Figure 1: A spiritual leader sitting in his compound

This man in the Figure above is the current spiritual leader possessing the spirit Uumoo Seeqa. He inherits the spirits from his fathers to pray for a human being in Tankaara natural forest. He is not allowed to have physical contact with human being, without his wife.

4.2.2. Rituals Practices around Tankaara Forest

Tankaara forest has a place where ritual practices are performed for three days per a year. The spiritual leaders, including elders and community participants need to spend for those three days at the same place. The leader offers sacrifices to the spirits on a ritual conducted at the forest site. As it may be brightly observed from glace below, most of the time animals like goat, sheep, and hen are sacrificed at the ritual site.



Figure 2: Korma (a bull) sacrificed at the ritual site

Ritual attendants are contribute some amount of money at least once in a years as per their interest which is believed to have been influenced by individual's awareness about Tankaara natural forest, it's both retributive and contributive influence in their life. In fact that slaughtering bulls (Korma) and other domestic animals uses at Spiritual action. Protect natural forest and groves as well as under huge trees which all are assumed to have unique spiritual attribution

results in eradication of disease believed to result from misdeed or misfortune, relentless drought, and other natural calamities. This implies that spirits belief systems are not mere common knowledge but entail perceptions how to curb natural harms coming against.

There is a close to the sacred field and trees which are still there protected Tankaara natural forest for the cause of ritual practices. This shows how some spiritual institutions practiced without contradicting each other. The religion ritual is practice with the spiritual leader and community in Tankaara sacred site. The participant is practicing in a year for three day in Tankaara natural forest for the causes of religion and ritual action are practicing up to 160 years ago.

Moreover, a number of prominent in Tankaara natural forest, spiritual leaders, and two of the current active elders were members of Spiritual Institution according to their self-explanation of their religious background during this study fieldwork. Spiritual leaders of Tankaara used to follow one of the spiritual groups in Tankaara near past, while the other to follow Christian religion as interview with his immediate assistants and teams explained from Tankaara natural forest. This seems that due to the Spiritual Institution ceremonies participating.

Furthermore, even place of Tankaara shared with equivalent religious institution for spiritual purpose as mentioned above. This shows the extent to which ritual is open and conceptually embraces other belief system.

Hence the participants are discuss on how to managements of the forest and the existence of the Spirits in Tankaara natural forest. On these ceremonies he/she prey for child, bud luck and they promise for the Spirits, if the spirits make good lack they give the material, such as mirror, umbrella, candle, sandal, and bonfire which to gate promises for the spirits during the ritual ceremonies.

The picture below was taken by the researcher in (January 22, 2020) under the Ekebergiacapensis (somboo) dhibaayyu while all the team of spirits participating on spiritual ceremonies in one of the Tankaara in the study sites.



Figure 3: Ceremonies performed at a ritual site of Tankaara

The other types of ritual practices performed in Tankaara Natural forest are Daamaraa/Ibsaa is the celebration includes the burnings of large bonfire. According to spiritual belief this Damera procession takes place in the early evening the day before ceremonies or on the day itself. Little procession also held at home and expected at the end of the events to put out the fire. the leader is speak about damera celebration, state that this year's holy day has unique meaning as it is celebrate at a time in which peace

These ritual practices are linked to natural forest management for Tankaara community. When they perform Daamaraa/Ibsaa ceremonies they use Euphorbitaceae(Baakkaniisa) tree as a shade of spiritual ceremonies.



Figures 4 and 5: Daamaraa and Ibsaa Guba

There is specific time when Uumoo Seeqa spirits takes place. It is in the early morning before light ray seen (according to E C around 12:00 time). Yearly in January 22-24 conducted when the direst bird sound received and participants in need pass in the prepared Uumoo Seeqaa spirits for human being and natural forest and pass through the decorated areas for Ibsaa or Daamaraa slowly assuming that their problems, stress offloaded in that darkness and they transferred to light with bright feeling and hope. It is believed that past problems naked in darkness and bright future dressed in the light. This is fact psychosocial support particularly for human and low individuals.

On its northern part of the Tankaara forest, there is a beautiful spiritual ceremony. It is sacred area for ritual practice in around these big trees. Even on the day of Ibsaa or Daamaraa, the leader of spiritual institution was go in area of Ibsaa or Daamaraa with a community which participates with him. The ones who violate the law of the spiritual institution and attempt to exploit the spiritual were punished by the leader.

As I observed, despite the better protection of the sacred forest around Ibsaa or Daamaraa, sparse clearings are influencing near the tree at a near distance in all sides, (field notes). Hence, this violation is both of community participates with spiritual leader on the Ibsaa or Daamaraa to the area. According to Spiritual institution this area are un teachable by Makata human, (*namni bakka boo'ichaa deemee bakka Ibsaa sana dhaqee hin dhaabbatu xuraa'aadha ykn Makata*

waan jedhamuuf) this sacred area, untouchable equivalent to religion leaders house constituting an area within this radius has smaller than 1 hek radius endorsed by community elders, and also observed a factory well-known at this area from the ritual place.

There are also numerous graves in Tankaara natural forest where ritual practices take place. These ritual areas are relatively with better protected natural forest around Tankaara forest and in that area they have experienced on spiritual ceremonies example Ibsaa, or Daamaraa, areas in Tankaara natural forest. For the case of these ritual practices Tankaara natural forest was strongest management by the spiritual leader and participants. On this Daamaraa or Ibsaa there are spiritual leader, community elder are participate within the Spirits. On the ceremonies there is material for the practicing of Damera ritual. Those materials are, bread or Tussoo, bonfire, prepared on the ceremonies. Bread is prepared by two elders in Damera bonfire. The Daamaraa/ Ibsaa are taken by the researcher during ceremonies practicing in January 22, 2020.

Dhibaayyu is Spirit form of prayer among the prey of spiritual society in Tankaara. In the sacred libation ritual, petition is made while pouring drinkable fluids known as mijuu to the Creator, and to the accepted over ancestors, for their assistance with our human affairs. Thus, libation is symbolic of invoking these energies; it is at this point where the prayer is stated, plus giving thanks and appreciation for the guidance and blessings received. The ritual of pouring libation is an act of essential ceremonial ritual and a way of giving homage to the ancestors. In prayer spiritual society, pouring an offering of a drink before consuming symbolizes thanksgiving for the Prime Giver of that Drink and part of an spiritual belief of Tankaara Oromo society ritual where it is a drink offering to honor and appease Waaqaa, the Great Provider. During this ritual practice they use the different materials for example, Daadhii (tegi), Farsoo (Tella), practice by this material for ritual ceremonies within the community which living round, and participate with in spirits.



Figure 5: View of Dhibaayyu ceremonies during January 22, 2019

Daddarbaa is another form of dhibaayyu whereby solid food chumbo and bread offering is offered as a form of peacemaking the giver of the food and provide thanks for the blessing of the produce. Daddarbaa is an act of throwing away a small portion or a fist of food in recognition of Uumoo Seeqa bountifulness, and a sign of giving very little of his gifts back to the Supreme spirits. Daddarbaa is meant to give back to spirits a small portion of what he has offered man to eat. Before tasting the food (dhandhamuun dura) the Waaqeffannaa spiritual leader complete in area.



Figure 6: Daddarbaa sacrificed at the ritual site

In this ritual practice they use the different materials for the ceremonies of Daddarbaa, Cumboo, / chumbo, Tussoo/bread and Knife, in ritual ceremonies within the community and participants of the religion.



Figure 7: view of spiritual leader, elders and materials

Regarding to the Spirits of the Tankaara in the studied area, the leaders confirmed spirits to the area within elder and participant of the religion. The Spiritual leaders is well-experienced in Tankaara forest; he got from his father, Ayyaansaa Kittoo, this forest started to protect in 1852 E.C by when the spirits resting on Baroo Neenoo and spirits coming in the land of Tankaara natural forest.

The leaders protected from very beginning up to his death. Then the Spirit passed from Baroo Neenoo to Caaltuu Baroo; she served her turn and passed away. After, the spirit passed on to Ayyaansaa Kittoo. In the end, the Spirit comes up on Waatolaa Ayyaansaa.

Hence, the Spiritual leaders also manage Tankaara Natural forest up to his existence for the cause of the ritual practice and for their religion. The spirits identified the Tankaara forest and live with leader of spiritual institutions were leading their lives on a communal land under the spiritual institution before the coming of Menelik to the country. After that Tankaara Oromo have lost their traditional ways of constitution land themselves as a result of the conquest by Menelik. During that time only the spiritual institution had protect Tankaara natural forest for the causes of Uumoo Seeqa spirits.

The leader of spiritual institution and communities practicing of the religious is also supports the ideas forwarded by Spirits how to protect Tankaara natural forest. When the leader performs prayer for human beings of the other participants take green grass with their hand and pray with the leader under the big tree from Tankaara forest. For this case, it appears that Tankaara was a protected forest where the rights of human beings were respected.

This ritual narration supported by participants in the surrounding Tankaara. Seems to show the role beliefs of the Tankaara Oromo have on protection of natural forest. When ceremonies are practice under this big trees all of religion participants are take green grass up to ceremony are finishing, after the ceremonies gone green grass was put in the cave of this big trees in Tankaara natural forest (January 22, 2020). For the causes of this practice the Tankaara Oromoo have ethics for the big tree according to the spirits of the Tankaara.



Figure 8: View of big trees around the leader's home

Next to leader house takes place, there is forest in its southern and eastern parts. The place where general ritual takes place of Uumoo Seeqa (power) was transferred from the former father to the soon; When the spiritual leader is dead; the spirits transformed to another leader under this big tree. Under this big trees practicing ask permission good luck for a future and get promises, if the asking good luck is succeeded give the material which get agreement on the ceremonies.

The spiritual leaders was sit under the tree during the ceremonies and take the material in a year January 22-24, and the spirits came on the leader, its talked about the future good luck and bad luck, and pray for Tankaara community. So this Dongoo (Rocaceae) picture is taken by the researcher during ceremonies in January 2020.



Figure 9: views of general ritual take place

Tankaara sacred forest is largely surrounded by quite areas. Although protection created by factors like population pressure, agriculture and resettlement activities, all being connected in character, has been weakening the prevalence of protection forest were believed to have been dwelling, Tankaara protect forest still appear unbeatable.

Particularly, the largest proportion of Tankaara natural forest majority was managed by leader of spiritual institution and the communities are giving their backs to this Spiritual practice. This is more likely rooted in the continued history assumptions drawn against Spiritual institution systems from the leader of Spiritual institution on the former creating considerable child in awareness about managing of Tankaara natural forest.

Tankaara natural forest (shade of supreme spirit) and Uumoo Seeqa ritual are close entities of Tankaara Oromo practice curved the sacred forest. They are spiritual interlinked in a way that they sustain local belief systems about the natural order on one hand and environmental balance on the other. Here, the presence of Tankaara natural forest is the primary cause for the observance of Uumoo Seeqa ritual and vice versa. Informants claim that if there is no Uumoo

Seeqa ritual, Tankaara natural forest was no longer survive and then no way to anticipate stable environment in the Tankaara areas, and conversely, if there is no Tankaara natural forest, there were no need to celebrate Uumoo Seeqa ritual on behalf of the protect forest for it is no more in place.

For the community, Tankaara natural forest is not a mere forest but shade of supernatural force and thus must be respected. Thus, as per this Spiritual Institution nature should be appreciated and respected for the spirits. The ever presence of this protect forest dictates yearly observance of rituals which in turn refreshes local communities' belief system to be in surprise of Tankaara natural forest.

For instance, I observed that attendants of Uumoo Seeqa ritual are not morally supporters of practicing believe system in Tankaara natural forest. In the former the main social and spiritual actors are celebrants who have always participate in Tankaara natural forest during ritual practicing in January 2020, and then I take the picture from the area.



Figure: 10 views of household's religion participant

This figure represents religion participant during ritual practicing in Tankaara natural forest. Those households participating from surrounding of protected forest are discuss about the leader income and the payments of the material they uses for ceremonies. Both of religion participants are came from four directions, namely, Maqa Gibina, Guuto Jorga, Gorbaa Guddina, and Sagiyo Guddina. The whole of participants round the protect forest engage in Uumoo Seeqa ritual action. It seems that it could be their resolute believe in the worth of Spiritual institution both spirits and natural forest.

While some variation of possibilities and expenses may change in account of issue of affordability and intrinsically prescribed individual or collective attachment to the nonphysical agent, grass and *buqquri* never abstain in observing Uumoo Seeqa ritual. They mainly symbolize a voracious need for fertility, peace or stability, health, and wealth. Individuals can offer promises in live animal forms also. Example, the man holding is offering vow to Tankaara after fulfillment of what he has guaranteed.

4.3. Spiritual Beliefs Connected to Tankaara Forest Protection

The Tankaara natural forest has their own reasons and methods of protecting the natural forest in their surroundings.

Forest is believed to serve as shades for spirits during the practicing of different ceremonies in Tankaara. It serves as a prayer for spirits during bad luck and good luck with spiritual participants under the sacred forest.

Spirits also stay under big trees in Tankaara when they have Libation ceremonies. The community use natural forest as shade for spiritual ceremonies.

My own observations indicate that the people leave near trees even in agricultural fields under which spirits shade during winter season. Similarly, it also indicates that trees are shades for spiritual in the same way that human are defenders of their people from enemy. The religious leaders in natural forest with rearing of community by the Oromo groups of Tankaara area are, indeed, a clear witness that the Tankaara Oromo are mainly Farmer.

The spiritual institution was protecting (Hoomii) Rocaceae as a unique in Tankaara forest. Because super power cannot come without (Hoomii) Rocaceae leaf. When the superpower was come on the spiritual leader they cut the (Hoomii) Rocaceae leaf and spray in the spiritual house, then spirits came on the leader.

Therefore, the cutting of big trees like Rocaceae (Hoomii) trees in Tankaara natural forest, unless systematically done would bother the ecosystem and do much damage to the whole plant and animal species in the area. According to the present Spirit structure, Tankaara natural forest is in East Wollega zone Haro Limmu districts strong protected.

Beliefs in this case refer to feelings that the destruction of forest results in punishment from spiritual institution. In relation to the contribution of their beliefs to the protection of natural forest, the Tankaara religious leaders clarified in the following way. We consider natural forest as our religion. We believe that for those who cut natural forest from Tankaara, a child was not grow affected by mental case and paralyzed. We do not cut the growing part or tip of a plant rather its branches.

It is fact that the power of Tankaara spiritual institution is deep-rooted as I observed from both visible and invisible facts on the ground. From the insiders' point of view, Tankaara spiritual institution was passed from the earlier generation to the current one. As respect and value attachment to seniority is the very center of Tankaara Oromo religion, any family practices evolved from early generations is respected, valued, and applied in accordance with its spiritual institution rules and regulations. Such belief of spiritual institution in Tankaara natural forest management and value attachment to early inherited heritages are invisible spirits aspect that powers visible practice in Tankaara forest.

Moreover, in Tankaara forest the invisible influence of ritual concerns with some types of belief related to fear or fertility of both human, lucks (both good & bad), and purification activities rituals which has un symbolical meanings. Spiritual institution acts invisible to visible practice.

The visible influence can be observed from the around protected area and preserved for long period of time which act and practice in Tankaara natural forest by the Spirits. This is the visible

part of spiritual institution influence as to my understanding. The management natural forest in Tankaara for religious purpose is more freedom places for ritual.

Moreover, plants grow and die naturally as cutting trees is not allowed in such places. Tankaara Oromo prays to spirits for various reasons. They Prayer for rain during delays /dry season in the natural forest, Prayer for intervention of Spirits when there is epidemic disease, they Prayer for peace and prosperity, and thanks giving for response in Tankaara natural forest.

I have asked my key informant to know how they view spiritual institution in Tankaara forest of various ceremonies. His reply was as follows:

Bosonni Kun akka amantaa keenyaan wal qabatu beekamaadha bosona Sana keessatti yoo rooba kadhannee ni rooba, yoo waa nama jalaa bannaan kadhatan namaa dhaga'a kanaaf jiruuf jireenya keenyaaf isuma jalatti kadhannaa. Ofii keenya qottoo baanne keessa hin deemnu bosonni kun Safuu qaba. Tankaaraa keessaa mukti yoo murame ayyaanni hin dhalanne waan jiruuf kunuunsina.

The integration of natural forest and spiritual institution is known for all of the community lives around Tankaara natural forest. Spiritual institution a manifestation is in his work, not in person. If we pray for rain, it rains and if pray for bad luck it makes well then us prayer in the Tankaara forest for all of human life. We cannot move taking axe in Tankaara natural forest; we have Safuu for natural forest according to our religion. So we manage Tankaara natural forest for the case of religion ceremonies and practice.

4.4. Acceptability of the sprits by the local community in forest protection

The successful establishment and protection of the Tankaara sacred forest trace their roots to in formal protection practices founded on the ritual respect of the Tankaara spiritual institution. For periods, local people have follow to specific of spiritual procedures that restrict land use in and around the forest and have performed activities to secure the forest from human interventions. By respecting the Tankaara forest entering the forest, keeping their compounds, farms, and livestock out of the forest and defense fetish area, protecting the holy site from bush fires, and other measures, dwellers have a stake in local devotion. Recently, Spiritual leaders have sought alternative responses to local shortages of such spirits forest products as fuel wood and

construction poles. So the community was not being forced to compromise their religion to meet their need for fuel wood the dead trees from the Tankaara forest. This dead tree is use for foul wood when the spiritual ritual is practice in Tankaara forest.



Figure 11: partial views of dead trees from the Tankaara forest

Tankaara natural forest becoming increasingly important in the area of Spirits, the community participates on the system ritual practice. These mechanisms are adding strength to community beliefs and protection system in minds of people. As religious beliefs in small communities are weakened, displaced, or lost, and as pressures on forest resources increase, sacred forest in many communities are violated upon and forest are degraded or entirely destroyed. This is especially the case in areas near rural and agricultural centers where spiritual religious systems and commonly-held natural forest are especially vulnerable to modernization and large-scale development. With the destruction of the forest, the reside Spirits of the sacred forest is dishonored and lost to those community members who still believe in the spiritual institution.

Spiritual institution look to other communities with intact protect forest and local fetishes for outlets to continue practicing their religion. This dynamic is operating in support of the Tankaara

forest. Believers in neighboring communities, especially relatives of Tankaara residents, are coming to Tankaara to pray to the Spirits and to attend the year festivals. Indeed, people from throughout the local, including elders from neighbor of the forest, come to pay their respect to the Spiritual institution. As a result, the Tankaara spiritual Institution is to day one of the most important fetishes in Tankaara. The community, nearby Tankaara area now keeps to the regulations and practices protection the forest and come under the power of agreement of the Spiritual institution and other local leaders. Currently, the people of Tankaara have come to derive an even better sense of pride from their position as protectors of the Spiritual and his house place.

Thus due to its growing local significance, Tankaara forest being accorded protection by believers from outside the community, thereby adding to the strength of beliefs inside the local community and further during non-believers interested in abusing the forest resources.

4.6. The continuity of Uumoo Seeqaa function within the existing formal government structure

Currently, Forest Protection and conservation Bureau of Haro Limmu District has made good progress in understanding the importance of spiritual belief practices in natural forest management and in developing policy and appropriate actions to facilitate these spiritual efforts. As my key informant said the Bureau has set in place some strategies on natural forest management. The Forest Protection and conservation Bureau of the district has outlined inclusive specific strategies and laws for promoting spiritual belief that help to ensure the environmental protection and soil erosion. The local government structure has now started to acknowledge the role spiritual beliefs plays in natural forest protection. Until the year 2017 Tankaara natural forest has been protected only both by Uumoo Seeqa spiritual institution and local community. But the leader of Tankaara natural forest was fear for tragedies of the forest increased day to day by the carelessness of the other religion followers. In that case the religion leaders were searching the helpings of the government sector for the extremely damaged of Tankara natural forest. So, the District Bureau bounded Tankaara forest boundary and managing according to Oromia forest policy of natural forest.

It also established a process for involving rural natural forest users in Tankaara natural forest development planning and implementation. The natural forest reinforces public statements that sociocultural values and religious practices are in dispensable elements of the institutional arrangements for managing the environment, and that environmental planning and projects must recognize the role of such spiritual systems and institutions. The plan specifically calls for the promotions of those aspects of spiritual believe that promote conservation and enhancement of the environment, including protect forest. A law currently under discussion recognizes the environmental, cultural, and scientific role of forest management and other sacred sites and, if approved, will authorize spiritual authorities to state are as sacred and set the conditions for their protection. In general, from the earlier period the contributions of spiritual beliefs and practices, especially at the local level, are neither well known nor fully recognized by governments or the development assistance community, and the implications for policy and programming are not well understood or implemented. In sum, Tankaara efforts in recognizing religious practices as protective force for maintaining natural resources suggest that, with tangible action to back this legal recognition, protection natural forest may stay complete much longer. Other distiricts can learn from Haro Limmu districts experience on natural forest protection.

CHAPTE FIVE: CONCLUSION AND RECOMANDATION

5.1.Conclusion

According to the Wollega Oromo, Haroo districts of Tankaara, the forest, and the spiritual institution are interconnected phenomena. These different creations have maintained balanced relations, which forms the universe. In their facts the Tankaara Oromo have values for natural forest, and have normative practices and relations to each forest to sustain the balanced coexistence. They are practice their action in their relation to natural forest and spiritual institution, weather their action is positive or negative. The study reveals that the Tankaara Oromo have local facts, which are part in their relations to natural forest, and have kept relations with their environment for generations. They have Spiritual institution and practices of natural forest management, and relations with natural forest that encompasses the entire aspects of their life. This natural forest forms the basic around Tankaara area shade organized by Spiritual participants and religion leader. Above all, this forest is the tank of their full natural facts, and the repository for the Religion and identity of the Tankaara Oromo.

So, when I Constructed the data analysis of data and the findings identified thereof, the following have been made:

Tankaara Spiritual institution respect natural forest as their elders and give care for natural forest as their community and they punish those interrupt. The care given to trees is based on their uses and the beliefs of the society. The Tankaara believe that cutting big trees is equivalent to killing elders and that for those who cut young trees children was not grow and the person is cut by axe. Therefore, the many uses of forest or trees for which they are conserved as mentioned in the body part and the belief system of the society that abusing creations, forest, or trees brings punishment from the creator, might have made my father take the actions.

In this study, I have learned a lot about spiritual Institution of forest protection from Tankaara elders and leaders of Spiritual institution. In Tankaaraa community experiences of forest and their conservation such as the care given to big trees, young growing trees, the summit of the forest, and the use of dead trees for firewood and branches for different purposes rather than the stems of the trees were found to be similar to that of Tankaara Spiritual Institution, who live at about 23 kilometers from where I was born and brought up, Sagiro Guddina.

In Tankaara, community day to day life activities, have developed their Spiritual Institution of protect forest and related ritual. The findings of the study, therefore, show that the Spiritual institution of Tankaara has helped in the protection of natural forest. Their Spiritual Institution is mainly based on the practical value attached to the natural forest and the belief system of the community. Anything that is related with the values and the beliefs of the community were deep-rooted and long lasting particularly if it is integrated in modern practices. However, the Spiritual Institution of Tankaara largely focuses on maintaining the existing natural forest which may not encourage the cutting down of aged trees.

Hence, factors that have contributed to the weakening of the Spiritual Institution of the Tankaara Oromo on forest protection appear to be supported by Spirits as many of them were exogenous factors associated with the describes of the Tankaara by modern religion and the actions taken by subsequent orthodox rulers.

The principal driving forces behind Tankaara effective protection forest include stronger religious belief in the forest as the preserve of the ritual- in good measure result of the effectiveness of the religious leader, the rules and practices established periods ago to guide people in their use of the forest.

Spiritual Institution in Tankaara Oromo for natural forest protection, and arrangement of forest are integrated into their government. Their natural realization primarily stems from their efforts to struggle with their practical, immediate, and pressing problems which arise in everyday living. Also, their spiritual practices and beliefs contribute to the development of their protection. They have been improving their natural forest protection in response to new ideas and natural risks over time. This view is reinforced by the Spiritual institution is dynamic and in a process of change Tankaara Oromo preserve and support, already existing gen and create new information and values. The level of individuals' natural forest protection has greatly influenced. The people also employ effective management systems in order to minimize forest depletion.

Accordingly, the present generation is grateful to preserve it and hand it over to future generations. The Tankaara Oromo, believe that the natural forest and human beings are correlated. The rationale behind in Tankaara Oromo religion has an important message for modern natural forest ethic

5.2.Recommendations

Based on the conclusion and the findings of the study, the following recommendations have been made.

- This thesis tried to assess one of the cultures of Oromo Spiritual Institution or religion, links with natural forest. Therefore, using this study as an introductory, it is possible to begin further study as “Environmental sociology field of study” for more problem solving means
- These study findings revealed the existence of Spiritual Institution that can serve as psychosocial support for community in mental warning system. Concerned field of study may investigate more useful findings if empirical study conducted in this Spiritual Institution.
- Thus, this study recommends the integration or addition of Spiritual Institution of Tankaara on forest management in the rules as well as in the modern management practices.
- Spiritual Institution has different prayer and ritual practices should not be used as temporary event decorations. Therefore, using this study as an introductory, it is possible to begin further study as “anthropological field of study” for more problems.
- As these study findings indicate, there is useful Spiritual Institution which can be shared as original problem solving mechanism. The friendly relationship of the study population and its surroundings with their natural forests would serve as local problem solving human experience if recognized and shared with the area where population have opposite relationship with their natural forests.
- It is important to note that academia needs to consider and conduct follow up during academic research implementation in such rich ritual practices area, as ritual practices appeared to be less practical among youths than elders.
- Generally, for the implementation of these recommendations, it requires commitment, dedication, and cooperation on the part of Spiritual institution related to protection of natural forests. They need to create suitable environment for the development of Spiritual institution.

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APPENDIX ONE (A)

SPIRITUAL INSTITUTIONAL QUESTIONNAIRE

The study is aimed at assessing systems, and forms of natural forest management in the East Wollega with the view to proposing and integrating spiritual institution forms with natural forest

Dear respondent, your confidentiality is guaranteed.

A. GENERAL INFORMATION

Time started..... Time Ended.....age.....

Name of interviewer. Questionnaire No.....

Date of interview.....

District.....

Paramount Area.....

Community.....

Name of interviewee.....

Interview Guide for spiritual institution leader

1. What are the natures and specific roles of spiritual Institutions on the management of natural forest? How do the spiritual institutions affect their roles? And how is this expressed within the local community?
2. What are the mechanisms put in place to ensure the spiritual institutions are mainstreamed in natural forest management issues?
3. What are natural forest and their management for you? What cultural wisdoms and beliefs are there in tankaara for the management of natural forest?
4. Do the tankaara have the tradition of protecting trees? For which species do you give more value or protection? Why?
5. What laws and norms of natural forest management are in spiritual institution system?
6. Would you tell me proverbs that reflect the need for protect natural forest?
7. What does the practice of traditional/customary management of natural forest?
8. Do you think that the customary practice of natural forest management could help for spiritual institution?

9. What relationship do you have with natural forest and spiritual institution awareness, belief and practice of natural forest management?
10. What have you done so far to share your spiritual ways of natural forest management to the new generation?
11. What are the major hindrances to the use of spiritual institution management practices these days?
12. In general, what do you recommend to be done to better use the traditional management of natural forest in modern management practices?

II. Interview Guide for Community Members around the Forest

1. What uses of natural forest for you? What beliefs and norm in natural forest management are there in your local community?
2. For which species of trees do you give more value or protection? Why?
3. At what state is the traditional practice of natural forest managements these days? What factors have contributed to it to be at that level?
4. Is there destruction of forest in your area? What are the causes for their destruction?
5. Do you think the use of the traditional awareness, beliefs and practices of forest management by spiritual institution will help in minimizing the destruction of the forest?
6. Are there protected forests (under the control of the state) around you? What benefits have got from the protected forest? Do you have any participation in the planning, execution and evaluation of the management of the forest?
7. What traditional awareness, beliefs, and practices of forest management are there in tankaara society?
8. What laws are decreed by spiritual leader to protect natural forest on spiritual system?
9. What historical areas do you know in your locality in relation to spiritual practice?
10. Have you learnt the traditional practice of natural forest management by spiritual leader in tankaara?
11. Do your fathers or elders members tell you their traditional ways of managing natural forest?
12. What do you feel learning the traditional awareness, beliefs and practices of your community on management of natural forest if they are included in all practice?
13. What do you recommend to be done to better manage natural forest?

III. Interview Guide for Forest Protection Experts

1. What spiritual awareness, beliefs, and practices of forest conservation are there in Haroo society?
2. At what state is this Spiritual institution of forest protection these days?
3. Is there destruction of forest in your district? If yes, what are its causes?
4. Do think the Spiritual practice forest protection by the community would help in minimizing forest destruction?
5. To what extent have used the traditional practices of the society in your forest protection endeavors?
6. What do you recommend to be done to conserve forest effectively?

Appendix B

Observation Focal Points

- The status of forest (both protected and non-protected)
- Agricultural fields
- Ritual areas
- Houses of spiritual leader

Af-Gaafii Hooganaa Amantii Naannoo Bosona Tankaaraa Jiraatuuf Qophaa'e Dhimma Qorannoo Eegumsa Bosona Uumamaa Dhimma Amantiin Wal Qabatee Eegammu Irratti Taasifamu Odeeffannoo Walii Gala

Yeroo jalqabbii _____ yeroo xumuraa _____

Maqaa _____ saala _____ umurii _____

Guyyaa _____ bakka _____

1. Wari Qaalluu bosona eegu, kunuunsuu? Akkamiin? Gaheen keessan maal maali? Gahee keessan kanneen akkam akkamiin baatu? Waa'ee kanaa uummanni ammo maal, maal jedhaa?
2. Akkam akkamiin gahee keessan mirkaneessu? Maal maaliin akka qaamolee bosona kunuunsan keessa qooda qabaachuu keessan argisiiftuu?
3. Bosonni uumamaa isiniif maali? Kunuunsuun isaa hoo? Tankaaraan beekumsaafi amantaa ganamaa bosona ittiin kunuunsan maal, maal qaba?
4. Warri tankaara duudhaa mukeen kunuunsuu qabuu? Gosoota mukaa kam kamiif ol-aantummaa kennitu?
5. Qaalluu galmi ykn manni amantaa seerotaafi duudhaalee bosona uumamaa kunuunsuuf oolan mal maal qabu?
6. Mammaaksaalee barbaachisummaa bosona uumamaa kunuunsuu ibsan naaf himtuu?
7. Hojileen /raawwileen barsiifataan bosona uumamaa kunuunsuuf ta'an maal, maal fa'i?
8. Hojileen ykn raawwileen bosona uumamaa kunuunsuu kunnin waan Qaalluu, galmi ykn manneen amantaa fayyadan fakkaatuu?
9. Bosona uumamaa wajin walitti dhufeenya akkam akkamii qabdu? Maaltuu walitti isin fida? Odeeffannoo /beekumsaafi, amantaa raawwii bosona kunuunsuu akkamii qabdu? Akkamiin horattan?
10. Amma ammaatti kunuunsa bosona uumamaarratti beekumsaafi muuxannoo horataan dhalootaaf qooduuf maalmaal gootan
11. Ha'a Qaalluu/galmi/amantaan akka kunuunsa bosonaaf hin gumaachine kanneen gufuu ta'an maal, maal fa'i?
12. Walumaagala kunuunsa ,bosona durii kaasee ture kan har'aa caalaatti akka dhimma bahamuuf maal, maal gorsituu

Af-Gaafii Miseensota Hawaasaa Naannoo Bosona Tankaara Jiraataniif Qophaa’e Dhimma Qorannoo Eegumsa Bosona Uumamaa Dhimma Amantiin Wal Qabatee Eegammu Irratti Taasifamu Odeeffannoo Walii Gala

1. Isiniin bosonni maal, maal fayyada? Aamantaafi Safuu bosona kunuunsuu ganda keessan jiru maal maali?
2. Gosoota mukeen akkamii caalaa kunuunsituu/muruu sodaattu? Maaliif?
3. Kunuunsuun bosona uumamaa har’a maalirra jiraa? Ammam kunuunfamaa jiraa?seeri dure amma jiraa? Kanaaf maalmmaltuu jiraachuu /baduu sera sanaaf gumaache?
4. Bosonni ganda keessanii ni manca’aa? Maal maaltu manca’uu sanaaf gumaache?
5. Beekumsi amantaafi ojiin/ raawwin barsiifata bosona kunuunsuu dhaabbilee amantii duraan turan har’as mancaatii bosona oolchuuf fayyadu jettee yaaddaa?
6. Bosonni mootummaan kunuunsu ganda /naannoo keessan jiruu? Yoo jiraate maal, maal irraa buufatan? Karoorsuu kunuunsuufi bu’aa kunuunsuu kanarratti hirmaattuu?
7. Tankaaraan beekumsa amantaafi hojii /raawwii barsiifata maal qabaa?
8. Seeronni Qaalluu karaa amantaa bosona kunuunsuuf labse maal fa’i?
9. Karaa amantii dirree seena qabeessi ganda kee keessa beektu jiraa? Eessa?
10. Qaalluun /haayyun tankaara akkaataa bosona ittiin kunuunsan si barsiiseeraa?
11. Abbaan kee /angafoonni kee akkataa bosona itti kunuunsaa turan si barsiisaniiruu?
12. Beekumsa amantaafi hojii dur bosona ittiin kunuunsaa turan barachuu keetiin maaltuu sitti dhagahamma? Kannen har’aatti osoo dabalamanii hoo?
13. Kunuunsa bosona fooyyessuuf maaltuu yoo godhame wayya jetta?

Participants of the study

No	Participant	sex		Number
		Male	Female	
1	Spiritual leader	1	-	1
2	Elders	5	-	5
3	Government employer	2	-	2
	Total	8	-	8