



JIMMA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

A History of Qärsa District, 1942-1991

BY

Muhammed Ismael Abdu

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Muhammed Ismael Abdu

ADVISOR: DERESSA DEBU (Ph.D)

CO-ADVISOR: TEMESGEN LEMMESSA (Ph.D CANDIDATE)

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This is to certify that the Thesis prepared by Muhammed Ismael Abdu, entitled: “*A History of Qärsa District, 1942-1991*” and submitted in partial fulfillment of the requirement for the Degree of Master of Arts in History complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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External Examiner: _____ Signature _____
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Date _____

Moderator: _____ Signature _____
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KEY TO TRANSLITERATION SYSTEM

Key to Afaan Oromo Transliteration System

Afaan Oromo and related words are spelled according to the writing and reading system.

1, Almost all Ethiopian words are spelled according to the writing and reading system in *Afaan Oromoo* alphabet is called *qube*, the more use of the *Afaan Oromoo* words and for the sake of convenience.

Afaan Oromoo has basically ten vowels: five short and five long.

Short Vowels

a

e

i

o

u

Long vowels

aa

ee

ii

oo

uu

2, Length in vowels results in meaning changes.

Example: *lafa* - earth

Laafaa - soft

3, Sequence of more than two vowels is possible only if separated by glottal.

Example: *Re'ee* - Goat

Sa'a - Cow

4, Oromo phonemes (consonants) are stressed (germinated) by doubling similar phonemes and clustered by devoicing two consonants.

Examples: *Caffee* - swampy wet land, assembly

5, There are five paired phonemes that are formed by two consonants.

There is ch, ny, dh, sh and ph of these, dh, ny, and ph have different sounds from the English consonants.

Dh: voiceless, dental, implosive as in, *dhagaa* -stone

Ny: voiceless, palatal, nasal as in, *nyaata* - food

Sanyii - seed

Ph: voiceless, bilabial, ejective, stop as in *Buphaa* - egg

Laphee - chest

Furthermore, c, q, and x have different sounds from the English consonants.

C: as in *Culullee* - swallowed tailed kite.

Q: as in *qarree* -single

X: as in *xiqqoo* -little

Key To Amharic Transliteration System

I, The Seven sounds of Ethiopic alphabets are represented as follows.

1 st	በ	Bä	Bälla	በላ
2 nd	ቡ	Bu	Buna	ቡና
3 rd	ቢ	Bī	Billa	ቢላ
4 th	ባ	Ba	Bale	ባሌ
5 th	ቤ	Bé	Béza	ቤዛ
6 th	ብ	Be	Behér	ብሄር
7 th	ቦ	Bo	Bomb	ቦምብ

II, Glottalized sounds are represented as follows.

<u>Consonant</u>		<u>symbol</u>	<u>Examples</u>
ቀ	Q	Qäñazmač	ቀኝአዝማች
ጠ	ጥ	ጥälla	ጠላ
ፍፍ	Ç	ÇoÇo	ፍጮፍጮ
ጸ	Ph	Päüilos	ጸውሎስ
ፀ/ጸ	Ş	Şion	ፀዮን

III, Germination should always indicate by doubling similar phonemes as in:

Examples: ከበደ Käbäde
 በከለ Bäkäle

IV, Palatalized sounds are represented as follows.

<u>Symbol</u>		<u>Examples</u>	
ሽ ሻ	Š	Šäwa	ሽዋ
ቸ ሸ	Č	ČäräČärä	ቸረቸረ
ጥ ጥ	Ñ	Daña	ዳኛ
ጀ ጅ	J	Jägna	ጀግና
ዝ ዝ	Zh	Gäzh	ገዥ

ACRONYMS

EPDRF	-Ethiopian People’s Democratic Revolutionary Front
EPDM	- Ethiopian People’s Democratic Movement
EPLF	- Eritrean People’s Liberation Front
EPRP	- Ethiopian People’s Revolutionary Party
FDRE	-Federal Democratic Republic of Ethiopia
IES	- Institute of Ethiopian Studies
IFLO	- Islamic Front for Liberation of Oromia
MoE	- Ministry of Education
NALA	- National Archives Library Agency
OLF	- Oromo Liberation Front
OPDO	- Oromo People’s Democratic Organization
PAs	- Peasant Associations
PCs	- producer cooperatives
SEPDM	- Southern Ethiopian People’s Democratic Movement
TGE	- Transitional Government of Ethiopia
TPLF	- Tigray Peoples Liberation Front

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ABSTRACT

The study is a historical survey of of Qärsa district from 1942-1991. The purpose of the study is to reconstruct the socio-economic and political history of Qärsa district Jimma Zone, focusing on the monarchical government of Emperor Hailesillassie and Därg the military rule. The year 1942 was the turning point on the history of the district because of the restoration of imperial regime, while 1991 is a year of the collapse of the Därg regime. This thesis reconstructed the history of Qärsa district based on relivant archival materials, primary, secondary and oral sources. Appropriate data from different sources are gathered and organized. The collected data with oral information carefully arranged and crosschecked, then the data are analyzed, interpreted and narrated chronologically.

The finding of the thesis is to show the changes and continuties in Qärsa district in the context of change in policy and government at national level. The restoration of the imperial rule and subsequent reforms that imperial government introduced, especially in relation to administration , land and the subsequent reaction of the people of the district to introduce changes are the main themes of analysis for the periods between 1941 and 1974. Thus, the thesis argues that socio-economic and administrative changes made by Emperor Hailesillassie's government in the post 1941 brought little attempt in the living conditions of people of the district. The study also tries to examine developments that Qärsa district witnessed during the Därg regime (1974-1991). The military attempts to place its power on a better position by introducing several measures at national level had its own positive and negative impact in socio-economic development of Qärsa district.

PREFACE

The purpose of this thesis is to reconstruct a history of Qärsa district from 1942-1991. This thesis consists of four chapters. The first chapter deals with physical and historical background of the district. This chapter tries to look the physical setting of the district as well as the people of the district and socio-cultural setting. It also tries to assess administration system of the district before 1941 and during the Italian period. It also examines the religious setting of the district in general.

The second chapter emphasizes on the administration system and land tenure system in the district during the imperial period. It briefly describes agricultural products of the district, tax and tax related peasant resistance and security problem in the district during the imperial period. The third chapter examines the history of the district during the *Därg* period. It discusses preliminary reform of *Därg* including the land reform after the fall of imperial power. It also assesses the campaign through cooperation, the response of the people to the revolution, the establishment of peasant association and their duties, the end of *mofär zämat* and redistribution of land and villgization in the district.

The last chapter concentrates on socio-economic developments in the district during the period understudy. It explores infrastructures on social services like spread of education, health service, water supply, road and communication. The historical data used in the thesis consists of different kinds of sources. The first category is books, theses, journal and articles. The second category is sources used in work is primary sources like manuscripts and archival sources that found at National Archives Library Agency, Institute of Ethiopian Studies, Woldemeskel Tariku memorial center and Kersa district Administration office. Thirdly, the researchers have gathered oral information from experienced and knowledgeable personalities who had direct or indirect relation with the history of the district as leaders, participant, observers and administrators.

Generally, this study aimed at constructing the history of Qärsa district that is different from the earlier studies in many ways that is in terms of time, and it covers all the changes and continuities in the district from 1942-1991. In terms of content, it covers all aspects of the people of the district political, social, cultural and economic aspects that arranged chronologically. The study thus would be stepping point for future studies on the district.

CHAPTER ONE

GENERAL BACKGROUND OF QÄRSA DISTRICT

1.1. PHYSICAL SETTING

The Qärsa district is one of the 21 districts in the Jimma zone and, it is located in the Oromia regional state, 324 kilometers southwest of Addis Abeba. The administrative center situated at 22 kilometers east from the zone's capital.¹ According to its relative location, it is bordered in the north by Limmu Kossa, the south by Dédo, the southeast by Omo-Nada, the west by Jimma town, the north by Manna district, and the east by Xiro-Afeta district.²

Its absolute latitude is 7° and 43' north, and its absolute longitudinal location is 36° and 59' east.³ Särbo town serves as the administrative center of the Qärsa district. Based on figures published by Oromia bureau of finance, the territorial extent of Qärsa district estimated to 988.57 km² that accounted five percent of the total area of Jimma zone.⁴ (See map-2)

The district in general composed of 32 *qäbälés*; out of which 30's are rural *qäbälés* while the rest two *qäbälés* are found in the town. According to the central statistical agency of Ethiopia the rural *qäbälés* in Qärsa are; Bussa, Kitinibille, Qärsa-Sume, Toli-Qärsu, Xuqur-Baltoo, Mara-Qabaricho, Balla-Wajjo, Bulbul, Folla-Gubata, Kallacha, Adare-Dikaa, Osoo, Senkullee, Kusaye-Berruu, Gora-Saritti, kaarra-Gora, Shewa-Xoxobii, Kujjo-Mujjaa, Baabboo, Girma, Merawa, Ankaso, Gunju, Maanxaa, Awaye-sabbu, Wadikko, Siba, Xuqur-Abullu, Dogoso and Gello of all, Omo-Ticho and Wayyu are regarded as towns *qäbälés* in the district.⁵ (See Map-1)

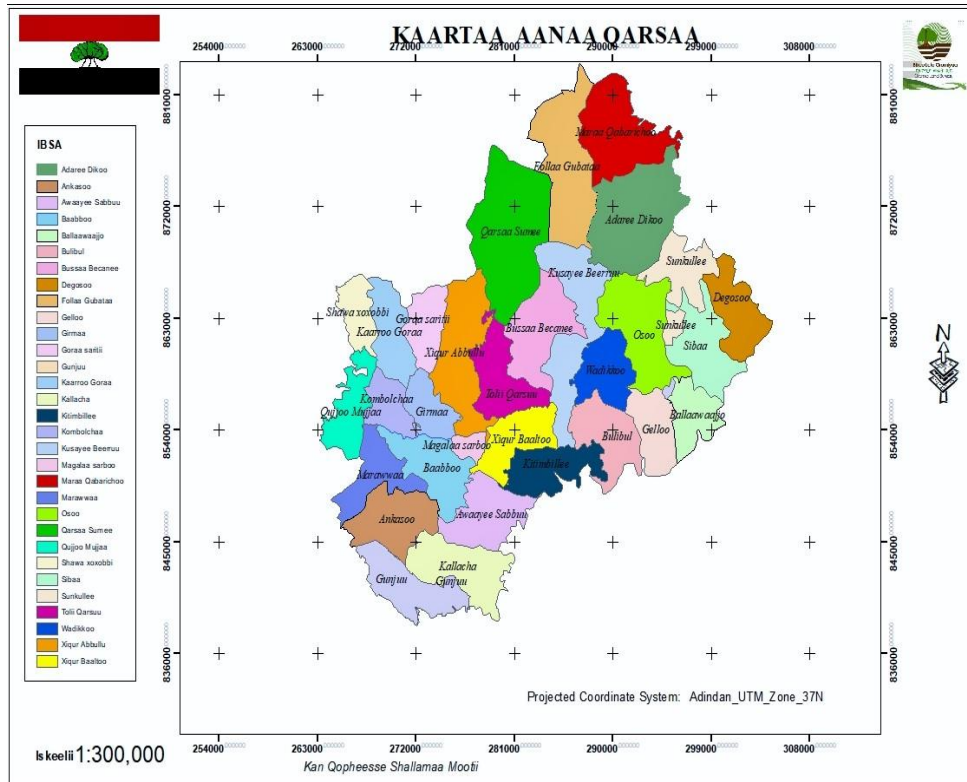
¹Workinesh Amdino, *et al*: "Socio-Economic Determinants of Health in Qärsa District, Jimma Zone, Southwestern Ethiopia", *Ethiopia Health Sci, Vol. 18, No.3, Nov, 2008*, p. 72; Qärsa District Communication Office: "Qärsa District Statistical Bulletin Of 2007 E.C.," 2007, p. 3.

²*Ibid*; Informants: Aba Zinab Aba Gero; Ato Habtamu Bellete and Aba Raya Aba Bor.

³Deressa Debu, "Historical Ecology and Ethnography of Gibe-Gojeb-Dhidhessa Triangle (1933-2010)," (PhD Dissertation, AAU, Department of History, 2018), p. 17.

⁴YäAstädädär Kellel Tenat Buden LäAstädädär Kellel Tenat Yämiṭäqämu Märäjawoç BäAwräja ena Bä WorädaTeraz 3, Tahesas, 1979, Addis Abeba, IESMS 3944; Oromia Bureau of Finance and Economic Development: *Physical and Socio-Economic Profiles Qärsa District, 1998*, p. 3.

⁵Central Statistical Authority, *1994 Census Result for Oromia Region Volume I: Part VI Statistical Report on Population Size and Characteristics on qäbälés* (Addis Ababa, 1996), p. 29.



Map 1, Map Shows *Qäbälés* of Qärsa District

Source; Qärsa District Administration Office

The district mostly dominated by plains and lowlands with some undulating features.⁶ The elevation of Qärsa district is ranges between 1740 and 2660 meters above sea level. In Ethiopia, the most significance factors that make difference in climatic condition are altitude. As a result of the impact of altitude, Qärsa District has two climatic zones. These are *däga*/ high altitude/ and *wäyenaädäga* /temperate or moderate altitude. Each zones accounts *däga* 47% and *wäyenaädäga* 53% of the total area of the district respectively.⁷ The District is therefore, to a medium extent characterized by favorable climatic conditions of *wäyenaädäga*. The predominance of ecological variation in the district gave chances to produce different kinds of crops and rear different livestock. The district experienced an average temperature lies between 20-25⁰c.⁸

⁶Oromia Bureau of Finance..., p. 4.

⁷*Ibid*; Dharmendra K. Dube. *et al*, p. 177.

⁸Oromia Bureau of Finance..., p. 5; Dharmendra K. Dube. *et al*, p. 177.

Depending on the existing data, the mean annual rainfall of the district ranges from 1200 to 2500mm. The district receives relatively, higher annual rainfall compared to other parts of the zone. Like most parts of the Jimma zone, the absences of enough rainfall is not a problem for crop production and livestock rearing in the district. The climate and soil types of the district have made it favorable for cultivating various crops and growing vegetations.⁹

The nature of soils in Qärsa district is appropriate for growing their crops and different kinds of vegetations. The main types of soil found in the district are Orthic Acrisols, Dystric Nitosols and pellic Vertisols. Orthic Acrisols is 45%, pellic Vertisols is 45% and Dystric Nitosols is 10%. Orthic Acrisols cover the eastern part of the district and constitutes about 45% of the district soils. Dystric Nitosols do confine in the northern portion of the district. Thus, all these types of soil have good agricultural potentialities.¹⁰

As it is the case in the other areas of the region, the district found in Gibé - Gojáb- Dädéssa triangle and in the Gibé River Basin. Qärsa district encompasses seven main rivers and many streams. It also believed that the district is rich with large amounts of underground water. The main rivers of the districts are Gibé Xiqqaa, Qärsa, Melekata, Kallacha, Bulbul, Birbirsä and Awetu.¹¹

The above all Rivers are the major perennial rivers drained to Gibé-Gojáb River or the tributaries of Gibé- Gojáb River.¹² Gibé and Gojáb rivers join after a journey and form the Omo River, the Omo River drained to Lake Turkana (Rudolf).¹³ However, the volume of the waters in the districts decreases at various degrees in the dry season. Despite their decrease in volume, on a few scales and traditional system, the societies have been using these rivers for irrigational system in the dry season. These perennial rivers believed to have potential for the development of irrigation and hydroelectric power.¹⁴

The main economic activity of the people in Qärsa district is agriculture, i.e. engaged in crop cultivation and herding of domestic animals. Moreover, trade is one of economic activities that supplemented agriculture in the district. Besides agriculture, trade plays an essential role in the

⁹*Ibid*; Balcha Abera, "Plants used in material culture in Oromo community, Jimma, Southwest Oromia, Ethiopia," *African Journal of Plant Science*, Vol. 7(7), (July 2013), p. 286.

¹⁰ Bureau of Finance, p. 6.

¹¹ *Ibid*.

¹² *Ibid*.

¹³ Deressa Debu, "Agro Ecological History of Omo Naaddaa from 1900 to 2007," (MA Thesis, History, AAU, 2010), p. 4.

¹⁴ *Ibid*;p. 4; Deressa Debu, 2018, p. 22.

history of the people of Qärsa district particularly in the towns. The urban settlers of Särbo town are simply small-scale traders those are participated on local and regional markets. However, around eighty-five percent of the people of the district are mainly dependent on agriculture.¹⁵

The prevailing conducive climatic condition and fertile soil of the area have made the inhabitants to cultivate a variety of food and cash crops. Maize (*Zea mays*), *Ṭéff* (*Eragrostis*), Barley, Finger millet and Wheat (*Triticum*) are the major cereal crops produced by the rural societies. Pulses such as; chickpea/ *Shinbura*, Haricot bean/ *Baqela*, and field pea/ *Atär* and vegetables like pepper, potato, tomatoes, carrot, cabbage, lettuce, onion and beet root are also widely grown in the district.¹⁶ Maize, Coffee, *Ṭéff*, Wheat and Sorghum are growing in large amount in the *wäyenadäga* climatic zones of the district. Based on annual production report, Maize, and Coffee, is the leading crops in the district during the period under study.¹⁷

The important agricultural trade items were Coffee and Chat/ Khat. The marketing of these two important cash crops to this area is trace back to the 19th century. Coffee is one of the dominant export items of Ethiopia was came from this area.¹⁸

In Qärsa district Coffee had not only economic importance but also it deeply woven in to their customary fabric. There is a practice of preparing lavish feast on many traditional rites, which have their own entrenched socio-cultural implications that they should not configured in absence of Coffee, which is inseparable entity from long standing values of the Oromo.¹⁹ The same is true for Qärsa people, they used Coffee for economic as well as for rituals, the life of the people of the district was more inter linked with coffee.²⁰

Jimaa /Chat/ Khat/ *Catha edulis* production and chewing was widely practiced by Muslim Oromo in the early 20th century. Through time Chat became part of the economic, social, cultural and religious aspects of the people of the study area by overcoming religious and ethnic boundaries. It produced in all parts of the district but in contrary, produced more in Kallacha, Maanxaa, Gunju, Ankasoo and the like.²¹ Chat washed down with coffee sweetened by pure

¹⁵Informants: A/Raya A/Boor; A/Zinab A/Gero and Tsegaye Aga; Balcha Abera, p. 286.

¹⁶Oromia Bureau of Finance, p. 10.

¹⁷Qärsa District Communication....., p.11.

¹⁸*Ibid.*

¹⁹Deressa Debu, 2018, p. 121.

²⁰Informants: *Haji* A/Kamal; *She* Zayid and Zinash Tesema.

²¹Informants: Kamil A/Fita; Husen A/Sanbi and Miftahi A/Bor.

honey was an excellent stimulant that brought about mental exhalation. The drought resistant Khat is an evergreen tree of which leaves used as a stimulant with effects to amphetamine. It was been traditionally consumed for medicinal purposes as well as during religious and other social occasions.²²

Regarding on domestic animals, there are Cattles, Sheep, Goats, Horses, Mules, Donkeys, and poultry. Additionally, beehives also exercised by inhabitants of the district. But Animal diseases are become a very serious challenge to the inhabitants. Among the commonly known animal diseases in the area are; Blackleg, Anthrax (*Abba Sängga*), external and internal parasites, and trypanosomes, and other diseases attack domestic animals in the district.²³ Those various crops and animal products from the district used at home and the surplus products after consumption in the area often brought to the markets. The Oromia Regional State in general and Qärsa district in particular is rich in natural resources. Before the second half of twentieth century, the region was renowned with different types of plants and was home for a variety of wild animals. But because of population growth the forests cleaned by in habitants of the district for agricultural purpose.²⁴

It is difficult to know the population numerically. It was in 1984 that the first national population census was carried out. Based on the 1984 national population and housing census conducted, the population of Qärsa district was 60,218 with 28,790 male and 31,428 female as the census notes that about, 113.5 of the total population were living in the urban areas the remaining 120.3 inhabitants lived in rural areas.²⁵

In the second report of the census, 1994 population census, out of the total population 119,773 were 60,830 male and 58,943 were female from above population 113,452 populated in rural areas while the remains 6321 lived in urban areas.²⁶ According to 2007 population and housing census of Ethiopia the total population number of the district was rocketed to 171,207. Out of

²²Informants: Aba Zinab Aba Gero; Ato Habtamu Bellete and Aba Raya Aba Bor.

²³*Ibid.*

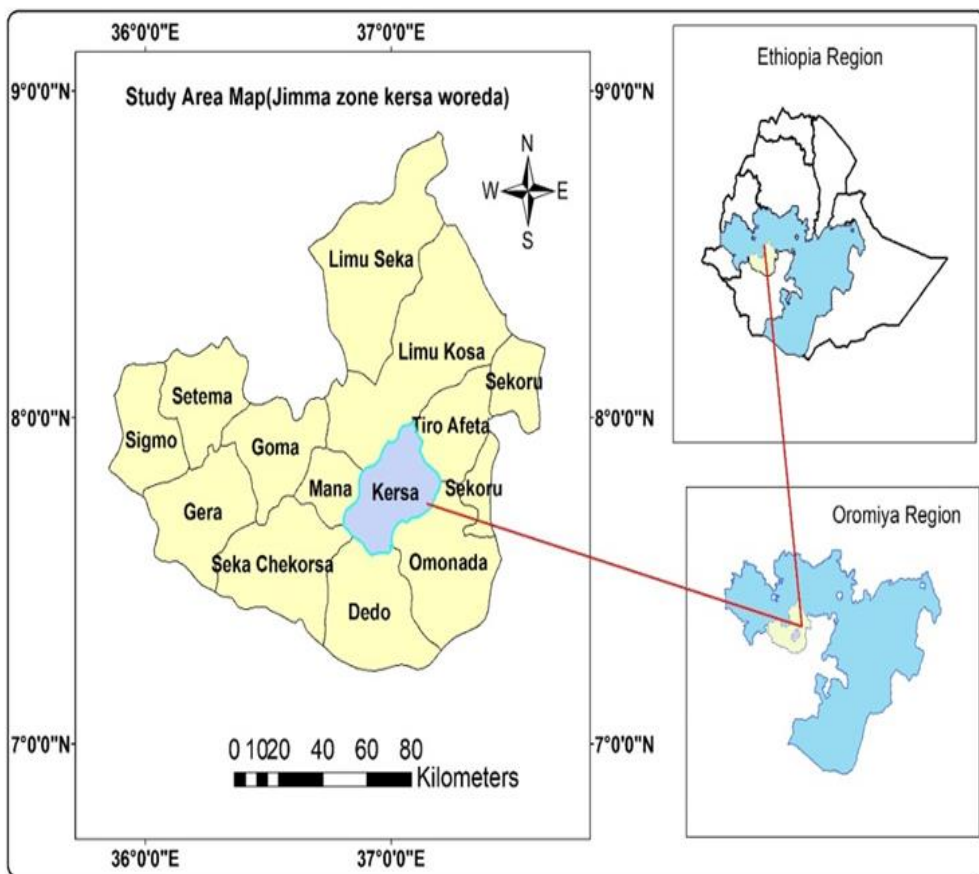
²⁴*Ibid.*

²⁵Central Statistical Authority, *1984 Census Result for Oromia Region: Part VI Statistical Report on Population Size and Characteristics* (Addis Ababa, 1991), p. 169.

²⁶Central Statistical Authority, *1994 Census Result for Oromia Region Volume I: Part VI Statistical Report on Population Size and Characteristics on qäbäles* (Addis Ababa, 1996), p. 29.

this, 86,716 were male and 84,491 were female. From the total population 159,965 lived in countryside and 11,242 settled in urban areas.²⁷

In present day from the total population of the district estimated around 240,412 people 226,743 are live in rural and 13,669 people live in urban.²⁸ Tourism is a business. It provides service for the people on holiday and at the time of entrainment; for example, hotels, restaurant and trips. It also deals with movement of people away from their normal residences for holiday location and leisure activity, business, meeting and other purpose. There are many tourist attraction sites in Qärsa district.²⁹



Map 2, Locational Map of Qärsa District

Source: Ethio-GIS 2022, by researcher

²⁷Central Statistical Authority, *2007 Census Result for Oromia Region volume I: Part VI Statistical Report on Population Size and Characteristics* (Addis Ababa, 2008), p. 87.

²⁸Qärsa District Education Office: Annual Report of 2022 to Jimma Zone Education Office, on demography of Qärsa district, p. 1.

²⁹Qärsa District Cultural and Tourism Office: *The History of Serbo town*, (----), p. 30.

1.2. PEOPLE OF THE DISTRICT AND SOCIO-CULTURAL SETTINGS

Qärsa district inhabited with various ethnic groups, such as the Oromo, Amhara, Tigré, Guragé, Yäm and Dawuro. These different ethnic groups have their own cultural practices and socio-economic formations. Moreover, apart from their long period of permanency, the people have been intensive cultural and socio-economic interactions³⁰

According to local informants and Mohammed Hassen's account, long before the arrival and settlement of these ethnic groups, Qärsa district were occupied by the Oromos. Like in the other parts of Oromia, the Oromo had settled in the Gibé Region of southwestern Ethiopia before the 16th century.³¹ The Jimma Oromo clans had the same genealogical relation from their father's line called *Sanyii* settled in separate areas. For instance, the Laaloo and Agaloo in Qärsa, the Baddi in Saqqa, again the Laaloo in Jireen, the Harsu in Dédo and Qoree and the Diggo in Maannaa.³²

In the same way as my informant Abba Raya Abba Bor mentioned, in Qärsa district the most dominant clan are the Laaloo clan and consists many sub-clans like; Jirruu, Amuumaa, Dooyyuu, Unoo, Haraa, Gonnoosoo and Girmaa. The other known clan in Qärsa district is the Qoree clan, it consists a sub- clan like; Waayyuu, Haasaa, Abbee, Adamii, Ganjoo, Odooroo, Amaaraa, Dagaa, Ganjii and Adamoosii. Standing from these, different clans and tribes are residing in the area. These were; Baddi, Qoree, Agalo, Lalo, Abukako, saphera, Bilo and Sadacha are the known clans existed up to present day.³³

However, after the first half of the 20th century the Dawuro, Gurage, Amhara, the Shewa Oromos as well as others ethnics groups began to migrate into this district in great number. Those migrants arrived in this district was because of different reasons. Some sort of information mentioned the reasons behind the migrations were; because of heavy taxation burden and the continuous disagreement with the emperor. Of course, continuous slave trade was practiced in

³⁰Informants: Aba Zinab Aba Gero; Ato Habtamu Belle and Aba Raya Aba Bor.

³¹Mohammed Hassen, *The Oromo of Ethiopia: A History 1570-1860* (Trenton NJ: The Red Sea Press, 1994), pp. 21-22, 63-64 & 81; Tekalign, "Slavery...", pp.32-34; Lewis, p.37; Informants: Mengistu Tesfaye, Amiin A/Fiixaa and Awel Shafi.

³²Herbert S. Lewis, *Jimma Abba Jifar: An Oromo Monarchy: Ethiopia, 1830-1932* (New Jersey: The Red Sea press, 2001), pp.38- 39.

³³Informants: A/Raya A/Boor; A/Zinab A/Gero and Tsegaye Aga.

the Gibé area of Jimma as well as Qärsa and the surrounding area, which seems one of the factors that evicted them to migrate southward.³⁴

Another ethnic group that has been living in the same area for a century was the Guragé. It was on the very eve of Italian occupation that a substantial number of Guragé came to settle in the town. The main reason for their migration in the early 1930s was the need to obtain cash through migratory wage labor. During the Italian occupation, the Guragé speaking communities were involved in the Addis Ababa - Wolqite - Jimma Road construction, which further stimulated the process of migration. The settlers came to participate in numerous forms of employment, mainly in domestic work, manual labor and trade. As sources indicate in the beginning of the first half of 20th century, the long-distance trade in the Gibé region was expands. The main types of trade items are Slave, Coffee, Ivory and others commodities found in Jimma.³⁵ As informants mentioned a little Arabian trader also lived in Särbo town during the period under study and even present day.³⁶

Yonas Seifu mentioned on his scholarly thesis entitled the history of Jimma town, about history of the migration and factors that accelerate migration of the peoples to the region as follows,

The boom in coffee prices and the expansion of coffee plantation in the Limmu and Jimma Awrājā's was the other factor for the attraction of many members of these communities. They made up the majority of the labor force in the newly established coffee plantations in the region. Indeed, the Kaffā, Yam and Dawro laborers played an immense part in the development of coffee plantation.³⁷

The biggest and the major body of Amharic speakers came to Jimma in and after the early 1940s, in the wake of centralization drive and administrative reorganization by *Ras* Tafari (later Emperor Hailä-Selassé). Governors, Administrative officials, Soldiers, Clerical Workers, Priests, Judges and others mainly from Shewa came to reside in the town.³⁸ Migrants from northern

³⁴Seid A. Mohammed, "A Social Institution of Slavery and Slave Trade in Ethiopia: Revisited," *African Journal of History and Culture*, vol.7 (3), p. 85.

³⁵Informants: A/Naga A/Billo; Bulcha Gabre and A/Fita A/ Gidi.

³⁶*Ibid.*

³⁷Yonas Seifu, 2002, p. 60.

³⁸ Informants: Ra'is A/ Jabal; Mengistu Tesfaye and Dajane Sorsa.

Ethiopia and other regions came to Qärsa in search of employment and better income as well as fearing natural hazards.³⁹

There were also migrants from Wollo and Tigray who came to Qärsa during the severe drought and subsequent famine of the early 1970s. Many of these forced migrants hoped to return home with some resources and startup capital.⁴⁰ The Indigenous people, Migrants, Slaves as well as Settlers, due to different issues that are opposite to migration are the intended population of the Qärsa in the period under consideration. In everyday life, every society passed through tremendous action that is involved in the sharing and exchanging of culture within and among each other. The developments that be seen today have deep roots in the past. People who live in certain places have interaction of varying levels in different settings such as economic, political, religious and social areas.⁴¹

The territorial extent provides an opportunity for the presence of a mixture of ethnic groups, languages, and customs. This agglomeration could be related to the influx of people from various lifestyles. In addition to employees of government, as a result of governmental activities that made the towns attractive, and contributed to the growth and expansion of towns and population.⁴²

In relation to the religious, social, economic as well as cultural setting of these different ethnic groups, all the community have had had their own means to support each other. From these in social interaction the people have burial association known as *Edir* to support each other. In addition, for economic cooperation they have their own saving methods, which are free from rent known as *Equb* held willingly. Wedding ceremony, agriculture and burial ceremonies are facilitated the close relationship with in the population. Moreover, members of the community have a good religious celebration on holidays within each other.⁴³ Religious cooperation and strong bond is more states as follow:

A striking feature of the inter-religious harmony between the two communities was reflects in the fact that during the Buhe holidays, the participation of Muslim youth in the festivities outnumbered/eclipsed with that of the Christian youth. During the Ramadan

³⁹Informants: Tsegaye Aga; Garomsa Tullu and *She* Jibril Haji Yassin.

⁴⁰Informants: Nassir A/Ligdi; A/Jebel A/Foggi and A/Zinab A/Garo.

⁴¹John G. Bruhn, *the Sociology of Community Connections*, 2nd Edition. (London, New York: Springer Science Media, 2011), pp. 54-55.

⁴²*Ibid.*

⁴³Informants: *Haji* A/Kamal; *She* Zayid and Zinash Tesema.

fast period, Muslims who serve meals to others as part of a religious observance (i.e. Sedoqa) included Christians in the preparation of food.⁴⁴

These inter-ethnic interaction and inter-religious relation of the people was not limited to socio-cultural aspect only. The people in the district have been strong trade linkage between the surrounding districts. For instance, there were local intermediate traders who took the local products of Omo Nada from Omo Nada district to nearby towns like; Sarbo in Qärsa district, Sheekii in Dédo district, Dimtu in Xiro Afeta district, Danaba in Sokorru district, Hirmata in Jimma town, Aggaro in Gomma district and others”.⁴⁵ Furthermore; the surrounding peasants also used to take their cattle to hora (mineral water) annually, even the people of Omo-Naaddaa used the *hora* at Bulbul *qäbäle* in Kersa district. Such kinds of relationship between the societies make social interaction more fruitful among the neighboring people.⁴⁶

Generally, Kersa district has an area inhabited by different groups of people and ever-growing number of dwellers and the expansion of the town meant worship increased rate of interaction among the people. One area of interaction was at the place of religious worship. In any case, Islam became the dominant religion of the people of the district. There were religious centers of Muslim communities in Qärsa district. Qärsa district was also home for Christian society with churches built in the district.⁴⁷

The tradition of adoption by the Oromo people played a greater role in facilitating interaction among people of the district.⁴⁸ Adoption had a significant contribution in mitigating friction between the natives and the aliens because once a person was adopted; he/she was considered a child and got secure protection from any attack by other groups. Therefore, such kind of people’s coordination facilitated people’s interaction in Qärsa district.⁴⁹

⁴⁴Abiy Ahmed, “Social Capital and its Role in Traditional Conflict Resolution: The Case of Inter-religious Conflict in Jimma Zone of the Oromia Regional State in Ethiopia” (Ph.D. dissertation, Department of Peace and Security, Addis Ababa University, 2017), p.13.

⁴⁵Deressa Debu, 2018, p. 81.

⁴⁶*Ibid.* p. 87.

⁴⁷Informants: *Haji A/Kamal*; *She Zayid* and *Zinash Tesema*.

⁴⁸Informants: *Tsegaye Aga*; *Garomsa Tullu* and *She Jibril Haji Yassin*.

⁴⁹*Ibid.*



Figure 1, Cultural Food of the District, Photo from Culture and Tourism Office



Figure 2, Cultural Materials in the District, Photo from Cultural and Tourism Office

1.3. HISTORICAL BACKGROUNDS OF QÄRSA DISTRICT TO 1941

When we see the establishment of Qärsa, according to oral informants the first capital of Qärsa is the area around Jimate-Bussa, which found in the North Eastern part of Särbo town. Because of Banditry and Robbery are serious insecurity of the location, the area of Jimate Bussa is difficult for merchants and government officials those appointed to collect taxes. For these cases, the government appointee chooses another place that what we call it Tolii-Qärsu.⁵⁰

This land is the second name of the seat of former the Qärsa. The leader of Aba Jifar established a market around the newly founded area i.e. Tolii - Qärsu. At this time, the previous problems of Jimate Bussa were solved by the order of the leader by establishing security guards of people for banditry and other insecurity of the land. In this case, the area is called Tolii Qärsu i.e. the name derived from the safe land.⁵¹

In contrary to mentioning with the nomenclature of the district, there is a stepping-stone known as Qärsa that is found in Qärsa-Balto *qäbälé*. This stone is used to sharpen the materials that use for different agricultural purposes. Moreover, these Stone is found in the spring known by “spring of Qärsa” (locally by Laga Qärsaa) that flows from Kaarra-Gora *qäbälé* crossed the district. Due to this founding stone and river, the name of the district called Qärsa. And the river is divided the district in to two parts. Generally, Jimate-Bussa and Tolii-Qärsu is the seat of the districts, which is served in different period before 1941. The geographical extent of the ancient Qärsa is stretches up to the Awetu River that found in present day Jimma city.⁵² Different historical places that are found in Jimma administration city, the palace of Aba Jifar, Mosque of Forty/ *Masgida Afurtama*, shrine of Aba Arabu/ *Qubba Aba Arabu* and the like are the product of the indigenous people of Qärsa and are some years ago they are the heritage of the former Jimate-Bussa or Qärsa property.⁵³

⁵⁰Informants: A/Zinab A/Garo; A/Raya Takka and Ato Malkamu Gebreyesus.

⁵¹*Ibid.*

⁵²*Ibid.*

⁵³Informants: A/Zinab A/Garo; A/Raya Takka and Ato Habtamu Bellete.



Figure 3, Chair of Aba Jifar in Marowa *qäbäle* and Musical Instruments, photo from Culture and Tourism Office



Figure 4, The previous Heritages of Qärsa District: Aba Arebu Shrine and Aba Jifar Palace

Source; Photo from Jimma Museum

1.3.1 RELIGIOUS SETTING IN QÄRSA DISTRICT

1.3.1.1. INDEGINOUS RELIGION

The people of Qärsa district and Serbo town had their own cultural way of life. From the very beginning the people of Qärsa district and Särbo town have believe in indigenous religion which is a temple for all gods of deities ranked in order of esteem as sky god, senior spirited and dead and host.⁵⁴ The practice of the Oromo indigenous religion such as *Safuu* (moral), *Irrecha* (thanks giving), *Kallacha*, *Siinqee* and *Ayyaana* (sprits), are spiritual and cultural activities celebrated by the Oromos of Qärsa district and Särbo town until know.⁵⁵

However, because of the domination of the new religion to the region the Oromo indigenous religion, *Waaqeffata* was interrupted and declined, and replaced by a new religion which all Gibé states embraced in Islam.⁵⁶ The major religion in the town includes Muslim, Orthodox and Protestant.⁵⁷ In the period under discussion the study area is dominated by the Muslim religion (91%) and only (9%) of the population are Orthodox Christians. Muslims being natives to this area originated from Oromo ethnic group while Orthodox families are the migrants to this area largely during the imperial and Därg regime. They are coming from different ethnic groups like Guragé, Amhara and Oromo etc.⁵⁸

1.3.1.2. CHRISTIANITY

Either as age of its introduction to Ethiopia, Christianity reached to Jimma lately. For the fact that the exact time when Christianity introduced in Jimma is un-known. However, some indicators show the introduction of Christianity was followed the northern settlement by emperor Menelik II in to the territories after conquest. Because of the agreement between Menelik and Abba Jifar II, until 1930's no one church built in and around Jimma town. For this reason, the Christian settlers forced to go as far away like; Fofa and Limmu to bury their corps and to baptize their children. The first church built in Jimma was Dabra Mawi Madhanalam in 1930 by the responsible of *Nagadras Yeglu Abba Wollo*.⁵⁹

⁵⁴Informants: Tsegaye Aga; Garomsa Tullu and *She Jibril Haji Yassin*.

⁵⁵Diribi Damisse, *The Oromo Wisdom in Black Civilization*, (Finfine, 2011), p. 21.

⁵⁶Spencer. J. Trimmingham, *Islam in Ethiopia*, (London, 1952), p.8.

⁵⁷Informants: *Ato Habtamu Bellete*; *A/Zinab A/Garo* and *Awel Shafi*.

⁵⁸Dharmendra K. Dube. *et al*, p. 177.

⁵⁹Yonas Seifu, 2002, pp. 74-75.

As my informant *Qees Mängäša Gäbräyäsus* mentioned, the expansion of Christianity to Qärsa district was starts after the introduction of the religion in to Jimma. The first church established in Qärsa was St. Gabr-eal church at Bäda Buna in 1938. However, after a few years it changed from Bäda Buna to the second seat of former Qärsa i, e Toli Qarsu. Because of the emergence of new capital of the district Särbo in 1949, in the same year St. Gabr-eal church again changed from Toli Qarsu to a place known as Algaa nearest to the town. Nevertheless, because of the scarcity of water around the area this church changed in to Omo Ticho *qäbälé* of the current place in 1951.⁶⁰ According to my informant before the establishment of Orthodox Church, Like Jimma town the Christianity followers of the district also faced a problem on burial place for their dead and baptismal place for their child. To solve this problem, they forced to move far away to Limmu by crossing Babiya-Folla Forest. When St. Gabr-eal church was changed from Bäda Buna St. Micha-eal church was remained at Bäda Buna. Other churches like Emanuel (Amanuel) Church were builded in the district Algaa area Särbo town and serves know by teaching the followers on Tāwahdo doctrine.⁶¹



Figure 5, St. Gabr-eal Church of Särbo town, photo by Researcher, 2022

⁶⁰Informants: *Qees Mängäša Gäbräyäsus*; *Ato Dajane Sorsa* and *Qees Getu*.

⁶¹*Ibid.*

1.3.1.3. ISLAM

Initially, the Jebarti created a mutual beneficiary trade with the warlords of the Gibé region. This good relationship laid to the conversation of the small groups of the population and the coming of Muslim teachers to the region. Then those newcomers' teachers (*Ulamas* from Gondär and refugees due to the pressure of the Christian king on Muslims mainly from Wollo) to the region started their wide preaching in the first half of the nineteenth century. The effort of Jebarti and religious teachers shaped strong Muslim King like Abba Bagibo of Limmu- Enariya and Abba Jifar II of Jimma. Finally, the Jebarti, religious teachers and Muslim kings of the region like Abba Jifar II of Jimma, made southwest specifically Jimma kingdom the center of Islamic learning in the nineteenth century. After the first Muslim Jebarti, traders settled and intermingled with the Oromo women in Saqqa the capital of Limmu Enariya, *Afkala* (Oromo merchants of the Gibe region) emerged, and when the emergence of *Afkala* joined the fertile land of the Gibe region, it facilitated the growth of the states and expansion of Islam in the region.⁶²

According to my informants, the expansion of Islam to the district was similar with the Gibé region. The *ulamas* those participated on the expansion of Islam to the district were the refugees those come from Wollo and Gondär, by restrict religious reform of Emperor Yohannis IV in 1878. From among refuges; *Aba Lukku*, *Aba Arabu*, *Shekota Gondor*, *Shekota Machara*, *Shekota Wadikko* etc are the known. They contributed not only Islamic teaching by handcraft achievement; they recorded the prosperity of their original heritage. For example, mosque of *Shekota Wadikko/ Masgida Sheekota Wadikko* in *Wadikko qäbäle*, which founded in 1880 is the most known Islamic center and contributed his role on educating the societies about Islamic *sheria*.⁶³

⁶²Biruk Wendimu, "Islam in Gibe states of Ethiopia; Introduction, Expansion and consequences from c. 17th to 20th century", *Journal of philosophy, culture and Religion*, ISSN 2422-8443, *An International peer-reviewed Journal*, Vol. 46, 2019. pp 24-25.

⁶³Informants: Sharifa shekota; A/Raya A/Bor and She Jamal Wadikko.



Figure 6, Mosque of *Sheekota Wadikko*, which found in *Wadikko qäbälé*. Photo by researcher, 2022

Shrine of Abba Lukku /*Qubba abba Lukku* in Tuqur- Balto *qäbälé* was another Islamic center of Qärsa district, which found at a distance of 3KM Southern part of Särbo town experienced more than 140 years.⁶⁴



Figure 7, Shrine of Abba Lukku and Mosque of Abba Lukku, photo by Researcher, 2022

⁶⁴Informants: *Ato Habtamu Bellete*; *A/Zinab A/Garo* and *Awel Shafi*

Mosque of *Shekota* Machara in Toli Qarsu *qäbälé* was another Islamic center of Qärsa district. *Shekota* Machara was the most known *sheik* who played a great role in expansion of the Islamic religion in the Qärsa district. Their migration to the district stretched back to the reign of Emperor Yohannis IV. Because of his religious reform, they leave out from Machara of Wollo, come, and settled here in Qärsa district Toli Qarsu *qäbälé*. However, because the current place of their settlement area was similar to Machara of Wollo they call the place known as Machara. So this *sheik* was teaching the society about Islam and built a Mosque in this *qäbälé*.⁶⁵

1.3.2. ADMINISTRATION SYSTEM IN QÄRSA TO 1941

There were various organized administrative units in the Oromo states of the Gibé region. The Oromos of Gibé region in general and the Qärsa district in particular ruled by the Oromo indigenous rule Gadaa system. King's sons, dignitaries and other relatives were governing these administrative areas. Mohammed Hassen's study on the Oromo of the Gibé region carefully examines the administration system of the study area strengthened by the existence of a council composed of three upper dignitaries. Under this council, there were provincial governors called *Aba Qoroos*, who were assigned by the king and had various powers in their respective territories (*Qoroos*). Under a *Qoroo* (*Aba Qoroo*), there were other further divisions like *Gandaas* (*villages*) that were governed by the *Aba Gandaas*, literally meaning governors of the villages. *Aba Funyoo* was a title held by a person who was responsible for counting the householders and collecting tribute paid in kind and Amole.⁶⁶ In this fact, these divisions happened in Qärsa District. The *Qoroos*, were very large in size and led by *Aba Qoroos*. *Qoroos* were also divided into villages (*Gandaas*) that were governed by *Aba Gandaas*. A *Gandaa* again had further divisions like *Lagaas* and *Jigaas* that were governed by *Aba Lagaa* and *Aba Jigaas*. For instance; the *Qoroo* of Qärsa had four villages (*Gandaas*) and seven *Jigaas*.⁶⁷

The governors of these administrative units were *Aba Qoroo*, *Aba Gandaa*, *Aba Lagaa* and *Aba Jigaa* respectively. These names derived from their respective administrative units. *Aba Qoroos* was governor of provinces, and below that, there were *Aba Gandaas* who governed the villages. *Aba Gandaas* took the responsibilities of executing orders from above, recruiting soldiers,

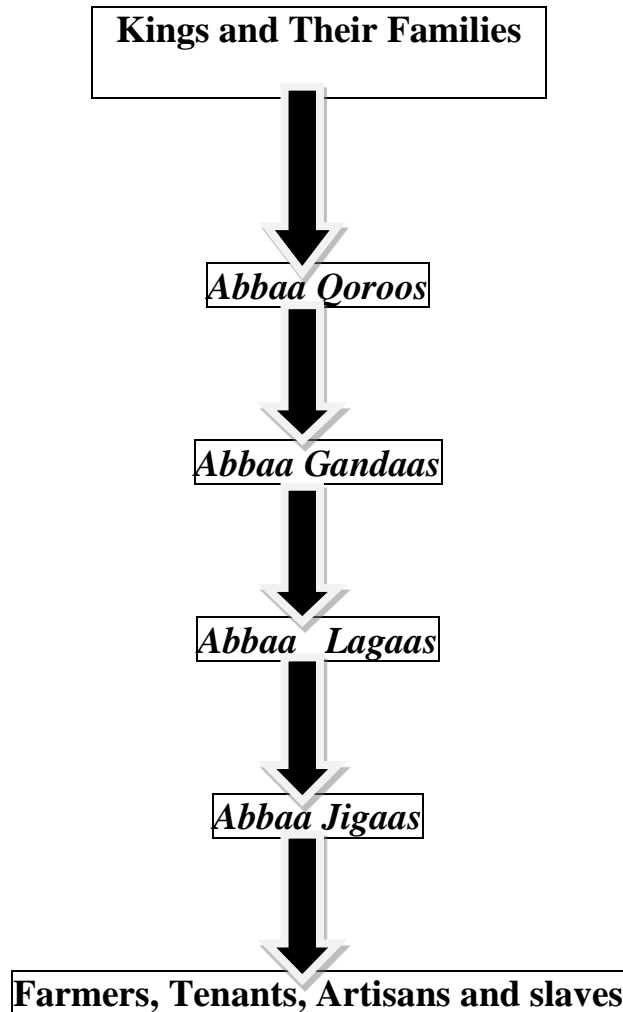
⁶⁵Informants: *She* Jamal Wadikko; Kadir A/Bor; A/ Biyya Shekota

⁶⁶Deressa Bayisa, "A Historical Survey of the Gumma Oromo Kingdom, Ca 1800-1880s,"(MA thesis, Addis Ababa University, department of History, January, 2013), p. 27.

⁶⁷Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

collecting tributes, protecting borders, and *Aba Jigaas* were the other low-level officials responsible for collecting taxes and tributes, arranging corves-labor and others. At the bottom, there were free farmers, tenants, artisans and slaves.⁶⁸

THE HIERARCHY OF ADMINISTRATIVE UNITS OF QÄRSA DISTRICT TO 1941



Source; Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

The provincial governors (*Aba Qoroos*) of all the sixty provinces also had an obligation to safeguard traders against mistreatment, robbery and attack (GOSHU 1970:14; GEMEDA

⁶⁸*Ibid.*

1989:36).⁶⁹ According to oral informants from the sixty *Qoroos* of Jimma, Qärsa shared 9 (nine) *Qoroos*. The *Qoroos* were described as follows;

Table 1 : provincial governors (*Qoroos*) of Kersa to 1941

No	Name of <i>Abbaa Qoroos</i>	Their <i>qäbäles(Qoroos)</i>
1	A/Gidi A/Foggi	Kallacha
2	A/Gidi A/Diduu	Awaye-Sabu
3	A/Digaa A/Galaan	Urji-Dima
4	A/Bor Minqo	Qarsa-Balto
5	A/Jihad A/Bulguu	Manisa
6	A/ Bor A/Digaa	Wajja
7	A/Gero A/Simboo	Kara-Gora
8	A/Gero A/Dalacha	Jiren
9	A/Digaa	Folla (Busa)

Source; Informants: A/Zinab A/Garo; A/Raya Takka and Ato Malkamu Gebreyesus.

The *Qoroo's* of Qärsa had strong interaction with Jima Aba Jifar family who were the than autonomous ruler of the surrounding and after the end of Jimma autonomy, with the central government appointees. This was more visible in the mutual interaction of *Dajāzmāč Mäsfin* and Bori Aba Bogibo Qoro of Qärsa. Thus, *Dajāzmāč Mäsfin* bought a plot of land from Bori-Aba Bogibo and started coffee plantation at Bada Buna, which the name resisted until today.⁷⁰

⁶⁹Yonas Seifu-Jan Zahoric, “Jimma Town: Foundation and Early Growth from ca. 1830 to 1936,” *Ethnologia Actualis*, Vol. 17, No. 2/2017, p. 57.

⁷⁰Informants: A/Zinab A/Garo; A/Raya Takka and Ato Malkamu Gebreyesus.

1.3.3. QÄRSA DISTRICT DURING THE ITALIAN PERIOD (1936-1941)

In 1933 Haile Selassie took over the direction of Jimma's internal affairs from *Aba Jobir*, the grandson of *Aba Jifar II*. The autocratic state of Haile Selassie had antagonized many hereditary regional rulers like *Ras Hailu* of Gojjam, *Däjazemač Ayalewu Biru* of Semen, *Aba Jobir* of Jimma, *Däjazemač Hailä-Sellassé Gugsu* of Tigray and others who later became collaborators of Italy.⁷¹

In 1933 Haile Selassie took over the direction of Jimmā's internal affairs from Abbā Jobir, the grandson of Abbā Jifār II. Even if the local rulers were not totally deprived of political position, their role in administrative, political and economic matters was negligible. On their part, they were very upset about the new administrative and taxation system imposed on Jimmā. The leading member of Jimmā's ruling family on the eve of the Italian invasion was Abā Jobir. He is alleged to have sent a declaration to the Italian government accepting Italian sovereignty over Jimmā.⁷²

Many of these rulers defected to the Italians side. Many others fall easy prey to Italians propaganda for different economic, political and religious reasons. Once *Aba Jobir* submitted to *Graziani*, he cooperated with the Italians in the conquest of southwest Ethiopia. *Aba Jobir*, who remained loyal to Italy to the very last, was promoted to the titular position of Sultan.⁷³ Furthermore, he was regarded as "one of the most important Moslem leaders and paraded as an indication of Italy's good disposition toward the Muslims of Ethiopia."⁷⁴

The Italians invested a lot on infrastructure such as buildings and roads, strategic military camps, post offices in (1938), building of the Mosque in (Jimma and Kossa) and the Gibé Bridge. It was during this period that Jimma town came to take its present master plan. Italians effective control in most cases was limited to towns due to a nation-wide patriotic resistance. Yet, Italian occupation also witnessed the establishment of few factories, producing items for colonial consumption like food, textile, cement and construction materials.⁷⁵ The need for effective control of the colonies obliged them to invest a huge sum of cost on road construction. Before

⁷¹Baharu Zewde, *A Modern Ethiopian History* (Addis Ababa: Addis Ababa University Press, 1991), p.162.

⁷²Yonas Seifu, 2002, p. 56.

⁷³*Ibid.*

⁷⁴*Ibid.*

⁷⁵Deressa Debu, 2018, p. 45.

invasion the country by the Italians, the emperor did attempt to connect Addis Ababa (Finfinnee) with Jimma by constructing dry weather road.⁷⁶

In 1927/8, the construction of the dry weather road from Addis Ababa via Walisoo to Jimma was taking place. On the eve of Italian invasion in 1935, Jimma were already been organized in to a small town though the houses were generally huts of earthy wall and roof of straw. The second landmark in the history of the town was the occupation of the Fascist Italian forces in 1936.⁷⁷

Qärsa was one of the districts of Jimma to fell under Italian rule. As it was the case with all urban centers of the whole country and most of the urban centers of African continents, Qärsa developed at a faster rate during the Italian occupation. During their occupation (1936-1941), the area was chosed as a strategically important place and the invaders stationed their military base at Bulbul *qäbälé*. This *qäbälé* found in the Eastern part of the main road and distance around 10Kilometers from the capital of Särbo town.⁷⁸

However, the Italians used the area not only for its military purpose but also for economic importance.⁷⁹ Considering the circumstances of urbanization during Italian period, by citing Mäsfin Wäldä Mariyam, Gemachu Olanii depicts as follow:

It was, however, during the Italian occupation that urbanization was accelerated. For political and military purpose, the Italians in surprisingly short time built a network of good roads connecting the important administrative centers and the military garrisons. The establishment of some factories and introduction of modern means of transport, together with the insecurity of property and life in the rural areas, attracted large number of people to the towns. The large number of solders in the town created a demand for hotels, restaurants, drinking houses and shops giving a new character to the Ethiopian urban complex.⁸⁰

This is also true for Jimma town and Qärsa district. Despite their pivotal role in urbanization, there was stiffening resistance shortly after Italian occupation of the town and sorroundings. Of course, the resistance was occurred at outside of the town. As informant describe the *Holqa Turke* of Bussa (a natural cave) that found 14KM from the current capital of the district (Särbo)

⁷⁶Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

⁷⁷*Ibid.*

⁷⁸*Ibid.*

⁷⁹*Ibid.*

⁸⁰Gemachu Olanii, "Woliso Town from Foundation Up to 1991,"(MA thesis, Addis Ababa University, Department of History, June, 2000), p. 47.

used as a fortress of the patriots during Italian period.⁸¹ *Holqa Turke* was a natural cave found at Bussa *qābālē* (the previous seat of Qārsa) and it was known by the wealth of a person known as *Sayyid* Haydar who has a gift of curing the people by cultural Medicine. Not only that He played a great contribution on teaching Islamic education and participating the societies on expansion of infrastructural services like; Road, Electricity and etc to the villages Bussa. This natural cave has a waterfall on it and serves as fortress of the patriots during the Italian resistance war.⁸²

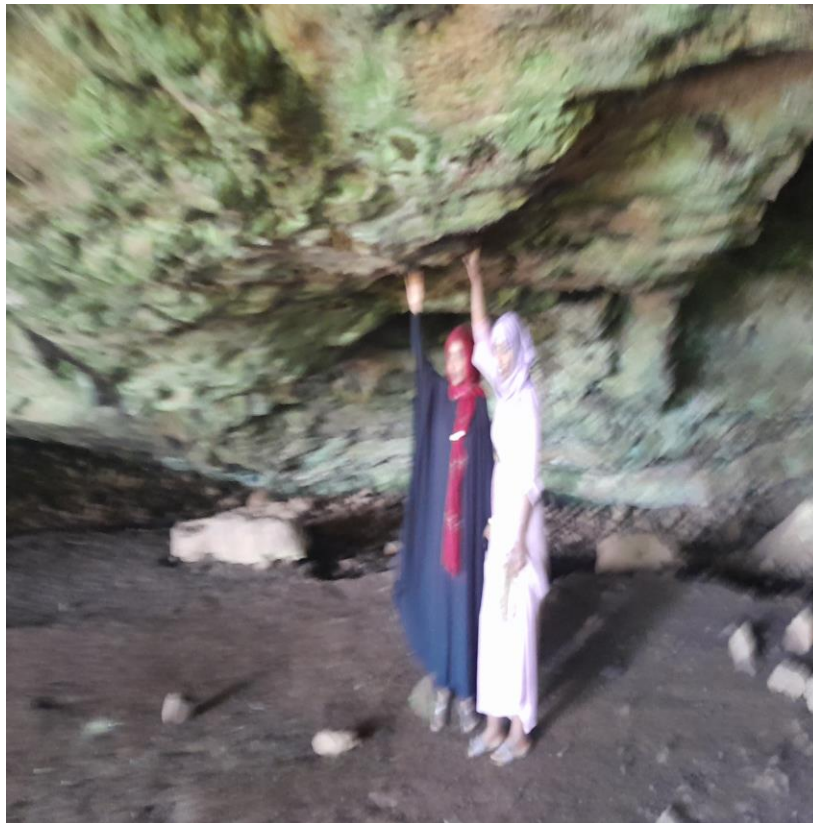


Figure 8, The Holqa Turke of Bussa, which is helps the Patriots as Fortress during the Italian Occupation.

Source: Qārsa District Cultural and Tourism Office

The Italians were also busy in conducting construction works such as roads and houses, while fighting against the patriots and administering the occupied area. The construction required workers, which gave considerable opportunities for employment for an increasing number of

⁸¹Informants: Zakir Hassen; Tijani *She* Kadir and Tahir Temam Mangide.

⁸²Informants: Mohammed she Jamal and Muzafar A/Wudad.

local populations. Besides, the insecurity in the countryside due to the crash between the patriots and Italian army drove the people to the town since the town was relatively peaceful.⁸³

Furthermore, the Italians forcibly brought men from countryside for daily labor. Of course, initially the daily laborers used to go back to their homes after working for the whole day in the town. In course of time, they realized the advantage of staying in the town permanently. In such a way, the number of residents increased from time to time. The Italian military officers also built different houses for storing their arms and for other purposes. These buildings were set up along Addis Ababa- Jimma asphalt road occupying around the present-day Bulbul high school. Those Italian buildings still standing in the *qābālés* and still standing in Bulbul high school, but because of long standing of the building and fearing of the block for student health, school director avoided from school⁸⁴

Another Italian legacy, which highly contributed to Qārsa's development as an administration center was road construction. Road construction had priority for Italians because they attached great significance to it, as a means of realizing their colonial conquest of the country and effective exploitation of its resources.⁸⁵

The administration of Italian East Africa (Africa Orientale Italiana) absorbed thirty percent of the national budget of Italian Fascist government. Of this eighty-five percent was invested on road construction. In Ethiopia alone, the Italians constructed many kilometers of roads. When they left Ethiopia, in 1941, they had already laid down a web of road communication across the country.⁸⁶

After the Italians expelled from the country, Communication between Sārbo town and other urban areas were also developed by the construction of inter-urban roads, which in turn played important roles for the emergence of other towns and Sārbo. In doing so, the Italians laid foundation for the growth of Sārbo town.⁸⁷ After the construction of asphalt road, therefore, the area around the asphalt road became an important axis on both sides of which houses began to be building in large numbers. The Italians also facilitated communication between the town's population and the surrounding rural areas. They particularly enhanced trade through the weekly

⁸³*Ibid.*

⁸⁴Informants: Nasir Zakir; Abduselam Shaker and Abdella Aman.

⁸⁵*Ibid.*

⁸⁶Yonas Seifu, 2002, p. 64.

⁸⁷Informants: Nasir Zakir; Abduselam Shaker and Abdella Aman.

market. As a result, many people had begun residing in the town.⁸⁸ The other important Italian legacy in Qärsa district Toli Qarsu *qäbälé* specifically at Baddeyyi was the building of drinking water. The societies of the area are still using the water for drinking.⁸⁹

During imperial period, especially after 1935 to 1941 the place of present day Särbo town gave two important services for the government. Firstly, it serves for the settlement of Ethiopia soldier to expel Italian. Secondly, the town served the imperial as a place of prison. The people who decline the rule and regulation of the imperial were imprisoned in this town. This prison is called Qärsa prison.⁹⁰



Figure 9, The Italians Legacy on Water scheme in Toli Qarsu *Qäbälé* at Baddeyyi area helps for drinking now, Photo by Researcher, 2022.



Figure 10, Dabale Water Fall of Tuqur Abullu *qäbälé* & Waldaa Water fall The Tourist attraction areas of the District, Photo by Researcher, 2022.

⁸⁸*Ibid.*

⁸⁹Informants: Sultan A/Dura; Wudad A/Jebel and Sultan A/Nega.

⁹⁰Cultural and Tourism Office of Qärsa Woreda: *History of Serbo town*, p. 15.

CHAPTER TWO

QÄRSA DISTRICT DURING THE IMPERIAL PERIOD (1942-1974)

2.1. ADMINISTRATION SYSTEM IN QÄRSA DISTRICT AFTER 1942

The year 1941 saw the expulsion of the Italian Fascist government from Ethiopia and the restoration of Emperor Hailä-Sellassé I to power. This was followed by an invigorated centralization drive in the country. To realize this objective, the emperor issued a series of decrees and proclamations beginning in 1942 to reorganize the government.⁹¹

As part of the centralization project, the central state sought to establish a uniform local administration system throughout the country. In fact, Hailä-Selassé's government wanted to increase its presence in the peripheries; thus, all governors appointed by central government. This decree helps a base foundation for the recognition of local administration in the period of the reign of Hailä-Selassé.⁹²

When the Italians left the country in 1941, large part of Gibé-Gojāb - Dhidheessaa triangle including the study area turned to be ruled under the central government of Ethiopia and the last administrative traces of Gibé Oromo kingdoms vanished into Käffa province.⁹³ Hence, during the reorganization of 1942, the imperial government announced a decree of dividing the empire into 12 *Awrajas*; 60 Districts; 339 *Wäräda Meslänés* and 1176 *Meketel Mislänés*.⁹⁴ The in the second decree, in 1946 government introduced *Ṭäkelay-gezäts* to administrative tier and there were fourteen *Ṭäqelay gezats*, One hundred two *Awrajas*, Five hundred twenty nine *Worädas*, Nine hundred Forty six *Meketel worädas* at national level.⁹⁵ (See Appendix -1)

As informants and archival sources mentioned about the administrative province of Jimma - Käffa *Keflä-Hagär* or Käffa *Ṭeqalay gezat*, it covered the territory up to the border of Sudan.

⁹¹Baqala Galata, "Assossa Awräja: People and Local Administration," (BA Thesis, Addis Ababa University, Department of Political Science, 1981), p. 13.

⁹²*Ibid.*

⁹³Deressa Debu, 2018, p. 48.

⁹⁴YäAgär Gezat Mänistär Mäshehét p.20; Daniel Gemechu, "A Nation in Perpetual Transition: The Politics of Changes in Administrative Divisions and Subdivisions, in Ethiopia" *Papers in Proceeding of 12th International Conference of Ethiopian Studies* (..... 1994), pp. 96-97.

⁹⁵*Ibid.*

These administrative province had 6 (six) provinces such as, Maji [Benchi], Jimma, Käffa, Kullo [Dawuro] Konta, Gimira and Limmu.⁹⁶ (See Appendix -2)

Jimma *Awraja* was one of the *Awrajas* from *Käffa Täqlay gezats* and divided in to 8(eight) districts namely; Qärsa, Yäm, Sokorru, Omo-Nada, Dédo, Saqqaa-Coqorsa, Mana, and Xiro-Afeta with administrative seat at Sarboo, Foofaa, Sokurruu, Bakke A/Waqoo, Sheki, Saqqaa, Yebu and Diimtuu. These districts were the main component of Jimma *Awraja*. In this period, Jimma served as the seat for both Käffa province and Jimma sub province.⁹⁷ (See Appendix-3)

Provincial governors of Jimma *Awraja* were; *Ras* Biru W/Gebriel (1941-1945), *Ras* Mäsfın Silashi (1946-1955), Tammirat Yiggazu (1955-1963), Kifle Dadhi (1963-1968), and *Däjzmač* Tsahayu Inqusillase (1969-1974).⁹⁸

In Käffa *Keflä-Hagär* the Oromo nations found in Saqa-cheqorsa, Manna, Qärsa, Xiro-Afeta, Omo-Nada, Yam, Sokorru and Dedo districts. So that Qärsa district was bounded by the surrounding districts of Oromo Nation at all.⁹⁹ Under this reorganized administrative reform, Qärsa was made a *Woräda* and Bussa-Bachane *Woräda-Mesläné* under Qärsa district. The latter itself were made a *Woräda* (*Awräja* after 1946) under Jimma *Awräja*.¹⁰⁰

In 1934/1942 G.C administrative reforms, the imperial government announced the distribution of the *Meslänés* in the country, the same occasion occurred in Jimma sub-province and Qärsa district. *Mesläné* means “*Mesläné*”/ “my assignee”. According to a letter written to Ras Biru W/Gebriel (1941-1945), the Käffa *Täklay gezat* and Jimma *Awräja* governor about the distribution of Jimma *Awräja*'s *Mislenes* attached on Appendix. In spite of that the *Meslänés* in Qärsa district under Bussa *Wäräda-Mislene* were;

- | | | | |
|--------------|---|---------------------|-----------------|
| -Bussa-Qärsa | -Qärsa- Botar | -Mannisa- Kombolcha | - Bussa- Qajelo |
| -Qärsuu | -Gabbara | - Kallacha | - Yabbo- Marawa |
| -Follaa | -Bukko. ¹⁰¹ (See Appendix-4) | | |

⁹⁶Deressa Debu, 2018, p. 48; Informant: A/Jihad A/Bushan, Abduselam Shaker and Abdella Aman; Archival source from National Archives Library Agency, Kaffa *Teqläy Gezat*.

⁹⁷*Ibid.*

⁹⁸Deressa Debu, 2018, p. 48.

⁹⁹YäEthiopia Behérésäboč Tenat institute Behérésäbawi mämazäña qeş 1, be 002 mereja yätätänkäräbät yäBehérésäboč sereçet bäWoräda däräja, Hamlé, 1977, IESMS 483O, P.100.

¹⁰⁰Informants: Zakir Hassen; Tijani *She* Kadir and Tahir Temam Mangide.

¹⁰¹Archival source from National Archive Library Agency, Käffa-*Täqlay Gezat*: BäJemma yäMeslanéwoč deledel.

At that time, Qärsa *Woräda-Meslänés* extended from in the north *Gindosadan* (the convergence of three states i.e. Xiro-Afeta, Limmu and Qärsa), in West Manna District and in South Dédo district as well as Gibé River in the East respectively.¹⁰²

The district was ruled under a single governor, *Gerazamač* Haylé. The seat of his administration was Bussa and then changed in to Toli-Qärsu. In the pre-1941 period, Qärsa district divided into 9(nine) administrative units called *Qoroos* were held. On the other hand, after the introduction of modern administration during the imperial regime, the traditional administration system was totally not rejected, but new forms of modern arrangements were substituted the office of the traditional administration and gradually it became modernized.¹⁰³

The administrative reform of 1942 simply changed the name of the previous administrative units of Bussa-Bachane. In other words, the territories were not that much reorganized, but rather the names *Meketel Mesläné* were given to the previous administrative units. New governors and secretaries were appointed to each of these *Meketel Meslänés*. Accordingly, Aba Cakagn and Aba Tamsas were made the governors of Bussa-Bachane *Meketel Meslänés*, respectively.¹⁰⁴ The decree of June 28, 1946, amended the administrative regulation of 1942. Accordingly, *Awraja* were given the appellation of *Ṭäqlay – gezats* while the *Worädas* were raised to the status of *Awräja*. Likewise, the *Woräda Meslänés* were designated to *Woräda gezats* and the *Meketel Meslänés* became *Meketel Woräda gezats*.¹⁰⁵ (See Appendix-5)

Accordingly, Qärsa was promoted to the status of a *Woräda gezat* under Jimma *Awräja*. The latter itself had been a district but the same decree promoted it to the status of an *Awräja gezat* under Käffa *Ṭäqlay gezat*. Similarly, the *Meketel Meslänés* under Qärsa was promoted to the status of *Meketel Woäda*. This was Bussa - Bachane *Meketel Woräda*. Their seats of power were Bussa and then Toli-Qarsu (the second administrative seat of Kersa district by itself).¹⁰⁶

¹⁰²Informants: A/Moga Yeroo; A/Jihad Abe and *Qes* Getu.

¹⁰³*Ibid.*

¹⁰⁴Informants: Zakir Hassen; Tijani *She* Kadir and Tahir Temam Mangide.

¹⁰⁵YäAgär Gezat Mänistär Mäsehét p. 21; Teshale Tebebu, *The Making of Modern Ethiopia, 1896-1987* (Lawrence Ville: The Red Sea Press, 1995), pp. 115-116; Anthony Mockler, *Hailä Sellasé's War*, (London: Oxford University Press, 1984), pp. 120-121.

¹⁰⁶Informants: A/Moga Yeroo; A/Jihad Abe and *Qes* Getu.

Unfortunately, the name of the governors of the Qärsa district were neither mentioned in the archives nor recalled by my informants clearly.¹⁰⁷

According to the 1946 administrative regulation, the emperor upon the recommendation of the Ministry of Interior appointed the district governors. But sometimes a governor of the *Awräja* recommended individuals for such positions to the governor-general who submitted it to the Ministry of Interior. Thus, this opened the way for favoritism in the appointment.¹⁰⁸

According to informants, there was nepotism in the selection and appointment of district governors in Qärsa. Those who had cordial relationships with the *Awräja* governors were given important positions. The complicated bureaucracy of the period also increased the level of administrative injustice.¹⁰⁹

The structural system of the administration made the governors responsible to officials at the next higher level of the administrative hierarchy. Thus, in the district administrative structure, there were various agencies stationed in District and *Meketel Woräda*. These include *Woräda* and *Meketel Woräda* courts, treasuries, the secretaries, etc. Each agency performed specific duties assigned to it by the central ministries.¹¹⁰

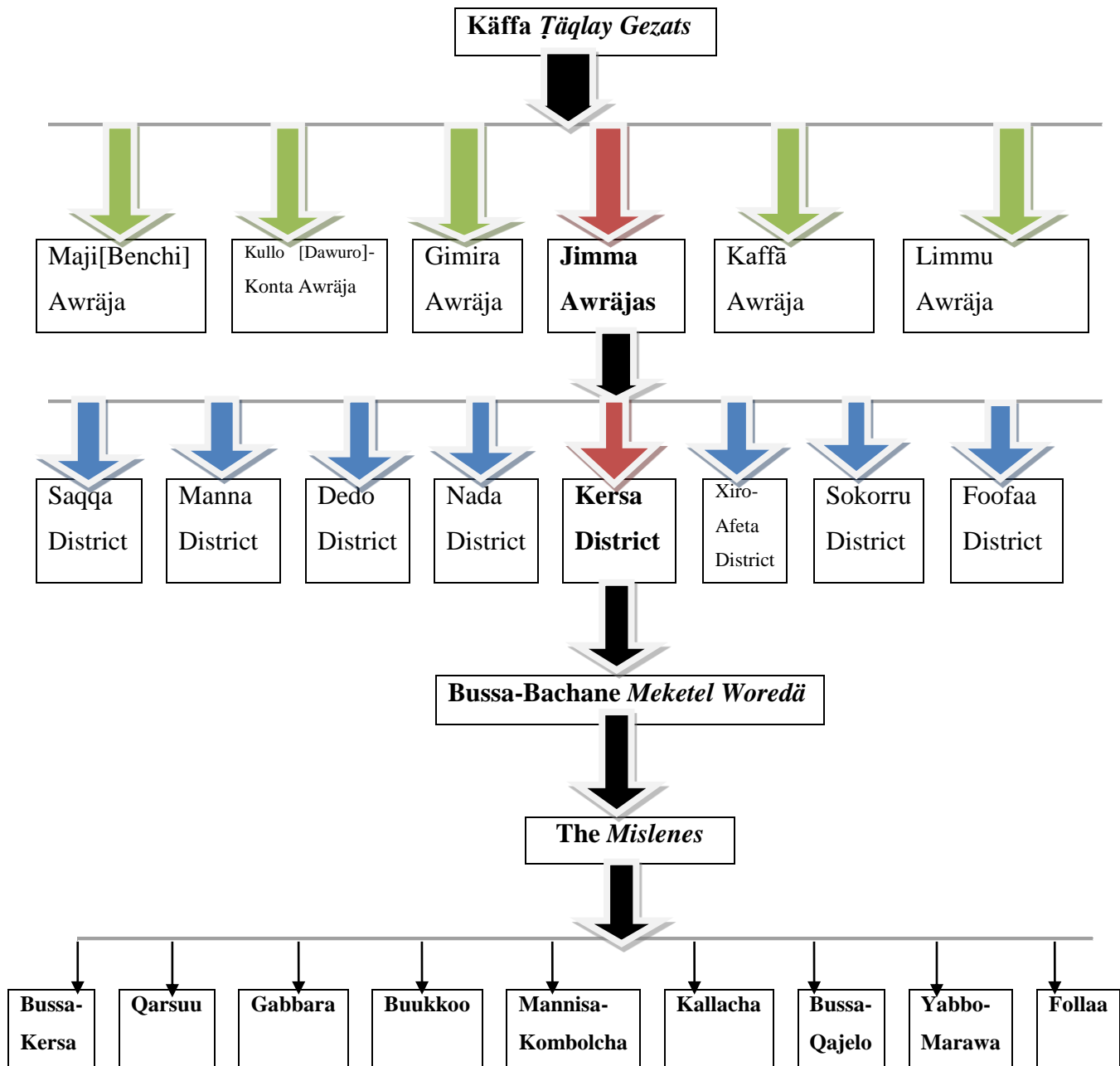
¹⁰⁷*Ibid*

¹⁰⁸*Ibid.*

¹⁰⁹Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

¹¹⁰*Ibid.*

**The Diagram of the Hierarchy of Imperial Government Administration
System of the Study Area by Decree of 1942**



Source; Archive from NALA Käffa-Ṭäqalay Gezat BäJemma YäMeslanéwoč deledel; Informants: A/Zinab A/Gero; A/Jihad Abé and Qés Getu.

Generally, however, either due to the inefficiency of the governors in fulfilling their duties or due to the failure of the top administration to respond promptly to requests and directions, several administrative issues remained unsolved.¹¹¹

As archival sources indicate in 1967 E.C/1975 G.C because of lack of secretaries and administrators, the military government announced to minimize the number of *Meketel Worädas* in the province. By this case, many *Meketel Worädas* of Jimma province were merged together. Standing from these Bussa *meketel Woräda* merged with Qärsa with its seat at sarbo town. Thus, the whole former offices and officials of Bussa were shifted to Qärsa district, Särbo town.¹¹² (See Appendix -6)

Before the year 1988 the vast majority of the current Jimmaa zone was united under Käffa province (Kifle-Hagar/ Kutaa Biyya) and the minority under Iluu Abbaa Boor province. With the formation of the Ethiopian People Democratic Republic / EPDR / in 1988, Jimma and Limmu Awräja of Käffa province and the whole Iluu Abbaa Boor province were structured in a new manner and formed Iluu Abbaa Boor Administrative regions with its capital Jimma. During this period, some of the districts were merged together and became Awräjä's. Accordingly, Limmu Kossa, Limmu Saqa, Gommaa-Geeraa, Saqa Coqorsa, Maannaa - Qarsaa, Naaddaa - Dedoo, Gibe and Sigmoo - Saxxammaa Awräja were formed.¹¹³

In 1988 Qärsa district was merged with Manna and formed Manna-Qärsa *Awräja* for a short period. However, with the formation of Ethiopian federal government Jimma formed one of the zones of Oromia Regional State in 1992 during the transitional period. These bring an end of the merged Manna- Qärsa *Awräja*.¹¹⁴

According to informants, most of the governors of Qärsa made a little attempt to develop the district. In most cases, they were depicted as incompetent, ineffective and highly corrupt in carrying out their administrative work. The *qäbälé* chairperson also embezzled the Peasants and paid gifts to appointed government officials. The collected revenue also embezzled by workers of the district. Banditry, thief, Nepotism, corruption and unjust court measures were common in Qärsa until 1974.¹¹⁵

Even though as archival sources indicates, a letter written to Käffa *Keflä-Hagär* administration office by number 635/4859/68, in Qärsa district the Wolägé *qäbälé* chairman A/Gero A/Foggi by

¹¹¹*Ibid.*

¹¹²Archival source: from National Archive Library Agency, Kaffa *Teqläy Gezat*.

¹¹³Deressa Debu, 2018, pp. 51-52.

¹¹⁴*Ibid*; Informants: Zakir Hassen; Tijani *She* Kadir and Tahir Temam Mangide.

¹¹⁵Informants: *Haji* A/Kamal; *She* Zayid and Zinash Tesema.

using his power, because of the embezzling of people's 30 birr he imprisoned for six (6) months in December 1968 EC/ 1975 G C by Qärsa district court and the people vote other chairman for their *qäbälé*.¹¹⁶ (See Appendix -7)

The justice dispensed at each level of the district was unfair and was not carried out on time. Judges decided in favor of their relatives, friends and those who could pay good bribes. The Judges always rescheduled hearings. This in return put more burdens on the peasant who had to travel a long distance by leaving their work, because of the courts were located in town. Since they may need to pass a few days in town, they needed to bring food and some money with him.¹¹⁷

Thus, there was much postponement the peasant was penalized. The contemporary records indicate that there was administrative injustice in Jimma in general and Qärsa in particular in the post-liberation period. All of this, however, worked against the interest of the local people and imposed a heavy burden on them. The *Meketel Woräda* also had different sub-divisions called *Çeqa-Šums*. These were administered by local officials called *Aba Qoroos*, *Aba Gandaas*, *Aba-Lagaas* and *Aba Jigaas* are local administrators of Qärsa in the period of Aba Jifar and his successor.¹¹⁸ After liberation, the Ethiopian government took a number of steps that defined and speeded up Jimma's urban growth:¹¹⁹

In Qärsa district and Sarbo town, administration divisions were made a good opportunity to keep a security problem of the district by appointing neighborhood a *säfaršums* (neighborhood chief). These may be because of two reasons that happened in this time. Because, to protect commercial activities from banditry. The other reason was may be to strengthening Sovereignty of the district administration.¹²⁰

2.2. SECURITY PROBLEM FROM 1942-1974

The imperial government gave due attention to the safeguard of the country. This can be understood from the manifestation of the government itself for the reason that the rearrangement of the administrative system carried out at different times. Consequently, the first thing mainly

¹¹⁶Archival source: a letter from Jimma *Awräja* to Kaffa *Kifle Hager* administration office.

¹¹⁷Informants: Zakir Hassen; Tijani *She* Kadir and Tahir Temam Mangide.

¹¹⁸*Ibid.*

¹¹⁹*Ibid*

¹²⁰Informants: Kebede Mengesha; Tolu Gurmessa and Mahaammed Qadi.

stated was to make the security protection easy.¹²¹ But the existing system of the government of the period under study increased the level of administrative injustice in Qärsa district. Based on structural administrative system, the governors in the lower level were responsible to officials at the next higher status of the administrative hierarchy. Thus, in the Qärsa administrative structure, there were different agencies stationed in *Woräda* and *Meketel Woräda*.¹²²

Despite this, since the post- liberation period as had been the case in other regions, there was also a security problem in the Qärsa district. Various reasons have been responsible for such unstable conditions. Based on sources some of the people in the district were familiar with different weapons that were provided during the time of Italian occupation. Moreover, the leader was also well equipped with rifles gained from the Italians and these weapons were not gathered, which became a source of insecurity among the people.¹²³ Trading of firearms was a main task of the people after the evacuation of Italians from the district as well as from Ethiopia. Those little people used the types of weapons like; Italy bomb, gasoline, Fuluber, Rash, and other small and medium range firearms are available in the study area. Depending on peasant's purchasing power, Rash and Fuluber weapons preferred by the society. One packet Bullet of Fuluber (that have contained 50 bullets) and bought by four birr and Rush bullet are fifty cents (50cents). Even in the district, this created good opportunity of unauthorized trading of weapons.¹²⁴

Another critical issue for the introduction of illegal activities in the district was the existence of favorable areas like escarpments, ravines, river gorges, mountains and jungles forests used as hiding places of *šefta* (bandit) arriving from Qärsa and from neighboring district. The life of the inhabitants in the district was in miserable situation because of the presence of robbers and their involvement in the death people, theft of animals, looting the property of travelers, destroying the property of households in Qärsa District was common during this period.¹²⁵

As informant mentioned the security problem in Qärsa, A/Fixa A/Yengo was known *šefta*/ Bandit at that time. Their head or leader of all *šeftas* during the period of Haile Sellassie was Tadesa Belachow. Tamam Ilu Arabo was also another known banditry in the area, Ilu Arabo was

¹²¹Seltane Seyoum, "A History of Resistance in Gojjam 1936-1941," (PhD Dissertation, Addis Ababa University, Department of History, 1999), P. 104.

¹²²Informants: A/Moga Yeroo; A/Jihad Abe and *Qes* Getu.

¹²³Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

¹²⁴*Ibid.*

¹²⁵Informants: A/Moga Yeroo; A/Jihad Abe and *Qes* Getu.

the place that he residence in at that time. As my informant A/Raya A/Bor says, Due to of conflict with the governor they choose these illegal activities. The other known *šefta* in Qärsa district were a person known as Jihad *šefta* who come from Omo-Nada district and he established a base around Bulbul, Kusaye - Berru and Bussa as well as Folla-Gubata *qäbälés* as home of him. He Known by the name of Jihad *šefta* in the people of the district. By fearing of Jihad many people migrated in to the capital.¹²⁶

Beside this, thieves are also another insecurity issue in the district. At this time, their crime cases held in Jimma. When they stole, they cannot steal their own people instead they stole the property of the adjacent district. The things stolen by the thieves were; Coffee, Ox, and the like. As informant mentioned, in the eve of Därg, the governors (local rulers) cached 32(thirty-Two) thieves in Qärsa district.¹²⁷

There were factors that forced individuals to become robbers. From these, denying claim to land, failure to pay government taxes and opposition against government orders were the main ones. Inhabitants were not willing to expose the bandits to government official; instead, they supplied information to them. This was because of the reality that the people used the *Šeftas* as agents to antagonize different government policies.¹²⁸

Another cause was associated with administrative inefficiency. Subsequently, either due to inability of the governors in implementing their tasks or due to the failure of the higher administrators to respond urgently to requests and directions, several administrative issues remained unsolved. Informants state that, most of the governors of Qäsa made little attempt to the progress of the district. In many cases, they were inefficient, incompetent and highly corrupt in implementing their administrative tasks.¹²⁹ Peasants also provided gifts to officials. The collected income also exploited by government bodies. The justice dispensed at each level of the district was unfair and not carried out on time. Judges decided in favor of the relatives, friends and those who could pay good bribes. The judges always rescheduled hearings. This in return set more burdens on the peasant who made long tour leaving his work, since the courts was

¹²⁶Informants: *Haji A/ Kamal*; A/Raya A/Bor and A/Zinab A/ Garo.

¹²⁷*Ibid.*

¹²⁸Informants: A/Moga Yeroo; A/Jihad Abe and *Qes Getu*.

¹²⁹*Ibid.*

stationed in town. In some cases, he may need to stay a few days in town; he was obliged to bring some money and food with him.¹³⁰

Moreover, in the district, the judges are ineffective and there were no one who solves the people grievance. Due to this, people are mistreated and discontented; beyond these judges are rent seekers who wanted to corrupt the system of getting money. This makes people demoralized. Broadly; however, there were administrative injustices in Qärsa in the post 1941 period as informants confirmed. In Qärsa district, the governors were mainly corrupt in administration. They were involved only in exploiting human and the material resources of the district rather than attempt to develop the district. Besides this, complicated and slow bureaucratic systems of administration brought great exploitation and suffering on the local people.¹³¹

In the 1950s, there was also strong Opposition in the area on the settlement issues of different people in the district. Religion is also another issue of security problem in the area. Misunderstanding of local Muslim community between themselves in the case of sects and also between other different religion institutions found at the district. In contrary to these, boundary conflict on forestland between Limmu and Qärsa is in security obstacle for the district by itself. This is due to unlawful settlement was takes place from Limmu in one time and Qärsa in other period was a case for crushing a conflict.¹³²

Absence of working day for their individual work, there is only 2(two) days in a week they engaged on their own work, mal-administration and tax issues are aggravated the situation in the district. Accordingly, they were required to pay unusual tax than they expected within the year. The increment of tax became an immediate cause for the 1950s rebellion that had gradually expanded to the different areas of Oromia regions in the early 1960s.¹³³

Therefore; due consideration should be given to take corrective measures to control the people protest. Because of these, Qärsa district became one of the districts in the region there were

¹³⁰Informants: A/Moga Yeroo; A/Jihad Abe and *Qes* Getu.

¹³¹*Ibid.*

¹³²*Ibid.*

¹³³Informants: Bayisa Raggasa; A/Biya A/Diga and Kassaye Mammo.

insecurity problem. The inhabitants of Qärsa criticized the government officials regarding them accountable for the increment of insecurity problem.¹³⁴

In order to safeguard different criminal actions such as banditry, resentment and destruction of property and maintaining community peace and order, the government brought new forms of security forces and judiciary system to solve the problem of insecurity in the district. This action was taken with the intention that the problem of insecurity in Qärsa district was the outcome of the absence of strong police force and efficient judiciary activities in the area.¹³⁵

The government, therefore, designated individuals to engage in the security of their localities under the title of *Naêläbbaš*/ militia/ White-Wearing Army or Paramilitary Force/ recruited from the peasants on basis of their loyalty to the government and their former knowledge in military service in the district. In return for their service the *Naêläbbaš* to get free labor from the peasant at the time when he was involved in taking care of the security of its respective area.¹³⁶ Moreover, another responsible organ in keeping peace and security in the district under study was local court which emerged by the proclamation. The introductions of the local court in *Worädas* and *meketel Woräda* were intended to give quick justice and solve disputes in their respective villages. It is significant to note that cases beyond their ability were directly pushed to the *meketel Woräda* and the *Woräda* court accordingly.¹³⁷

The establishment of local judges had its own drawback since there were no means set out by the state to control their activity. Due to this problem, the *Aḅbya-dagñas* were irresponsible and highly corrupt. Court case gave opportunity to them to get some amount of money, they made themselves busy in hearing minor cases and this made them to be highly exposed to corruption.¹³⁸ Accumulated grievances of the land tax and administrative reforms during this period further aggravated insecurity problem in the district particularly and the nation in general after the total rejection of locally honored *Balabbats* and elites following the outbreak of the 1974 Ethiopian Revolution.¹³⁹

¹³⁴*Ibid.*

¹³⁵*Ibid.*

¹³⁶Informants: Worqinesh Dufera; Habib A/Jihad and Husen A/Sanbi.

¹³⁷Informants: A/Bushan A/Gibe; Liiban Tolasa and Tamasgen Tsegaye.

¹³⁸*Ibid.*

¹³⁹*Ibid.*

2.3. LAND TENURE AND AGRICULTURE IN QÄRSA DISTRICT (1942-1974)

2.3.1. LAND TENURE SYSTEM IN QÄRSA

In earlier times, the *Maccaa* Oromo were communal landholders in which all members of the society had equal rights and access to land. Hence, everyone had the right to cultivate and rear cattle on the land he acquires. Any conflict over the land would be treated and alleviated by the clan leaders, the assembly.¹⁴⁰ In the Oromo society, the land known as the traditional land-holding system was claimed by the early occupants as their exclusive possession. Therefore, the early occupants had special privileges' and no one could claim for it again. Eventually, the late comers either expanded into the non-occupied lands or settled on others land as settlers. Later on, because of its growing demand, land became a major cause for conflicts that were intensified in the region.¹⁴¹

The Oromo of the Gibe region were originally collective landholders. Gradually, a private land-holding system began to appear following bloody wars among the clans to have extensive land. It seems that the transformation of the land holding system also caused agricultural development. The conqueror people who were the subject of adoption and assimilation retained their land.¹⁴² Most probably, since when they were already assimilate and mixed with the Oromos, they had not been displaced; rather they were allowed to use their land and its resources.¹⁴³ Moreover, in Qärsa as in other parts of Jimma, the patriots, returning exiles, wounded soldiers and the widows and orphans of the patriots who died in the war were granted one *Gaa* of land in 1942.¹⁴⁴

The great beneficiaries from Imperial land grant were members of the army, governors, and agents of the central government, the churches and the trusted *Balabbats*. But it did not benefit the peasants.¹⁴⁵ Different Kinds of lands were found in the district of Qärsa in the post-1941 periods. One of these was *gebraṭal* land. This was land repossessed by the state as a result of tax default by individuals. As archival sources indicate, *gebraṭal* land was widespread in the district in the post-liberation period. Sources show that individuals left the land as they failed to pay

¹⁴⁰Tamiru Gamtesa, 2015, p. 46.

¹⁴¹Informants: Zakir Hassen; Tijani *She* Kadir and Tahir Temam Mangide.

¹⁴²Tamiru Gamtesa, 2015, p.76.

¹⁴³*Ibid.*

¹⁴⁴Informants: Bayisa Raggasa; A/Biya A/Diga and Kassaye Mammo.

¹⁴⁵Charles. Mc Cellan, "Perspective on the Nefteṅna Gäbbär System in the Darase, Ethiopia," *In Economic Miscellanea* (1978), pp. 427.

heavy taxes, which was contrary to the national land tax decree, imposed up on them by the local governors.¹⁴⁶ However, *Gult* was a type of right over the land of *Rist* owners to collect different types of incomes from the *Rist* holder. Most of the time people within the royal family or local chiefs and potential individuals had *Gult* right over many areas. *Gult* right was given as a salary for the service given by the *Gult* holder. *Gult* rights had the right to collect taxes from those who cultivated on it. In addition to this, the *Gult* owner also had both the judicial and administrative power over their respective territory. If they failed to do so, their *Gult* right would be either minimize or totally cancelled.¹⁴⁷ Free peasants and slaves were settled on these lands as laborers. People on the lands of the king were called *Yabboo*. These people used to cultivate the separate estates of the king in groups and they were responsible for all work starting from plowing of the land until the taking of the grains to the palace. If any one of them did not work properly on the king's plot, he would not be allowed to work on his own. In addition, ordinary citizens rendered corves labor on the king's estates and the king's followers or governors' lands. If a man were caught evading render of this corves labor for the king at least for 1 day out of 10 days (*Kurnanii*) or for governors for one day out of seven days (*Torbii*), he would be fined. The settlers worked every Monday and Friday on the land of their landowners. The slaves should work for four days on their masters' land while working on their own pieces of land for three days of a week.¹⁴⁸

The post – 1941 period saw structural transformations in many aspects of state and society. One of the most important of these changes was in land tenure. After his restoration to power in 1941, the emperor issued a series of decrees related to land and taxation. The October 1941 and July 1942 decrees converted the lands held by institutions and different individuals in the pre-1941 periods on temporary tenure into absolute private ownership.¹⁴⁹ After the end of the kingdom, services given to the *qoroos* continued. If the tenants refused to serve the *qoroos*, they were forced to move away from the lands. Besides, the *qoroos* were given small fees or dues. The peasants were also required to provide hospitality for the guests of the *qoroos*.¹⁵⁰

¹⁴⁶Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka

¹⁴⁷Markakis and Naga Ayele, *Class and Revolution in Ethiopia...*, pp. 45-46; Shiferaw Bekele, p. 73.

¹⁴⁸Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

¹⁴⁹Markakis and Naga Ayele, *Class ...* pp. 35-38.

¹⁵⁰*Ibid.*

The feudal land tenure system was practiced in Ethiopia until the 1974 Revolution. The old regime land tenure system was soon changed by the land reform proclamation issued in 1975. The land reform policy of 1975 was one of the most important measures that were followed by the campaign of land redistribution, which opened the venue for landless tenants to get access to land. These changes had direct impact in abolishing the feudal-tenant relationship and gave an opportunity to have access to agricultural land and even other renewable natural resources. Accordingly, the first and central goal was to start the process of land distribution and the organization of peasants into associations.¹⁵¹

Using the 1975 proclamation, the *Därg* announced that, all rural land to be the collective property of the Ethiopian people. And in fact, it gained acceptance by the mass of the people of the district. In Kersa district, the land was under the possession of *balabbats*. Despite this, the land reform which was issued by the *Därg* began to dispossess the *balabbats* land in the district.¹⁵² In addition to this the proclamation notes that all privately owned rural land was to be distributed to people who were willing to cultivate their holdings personally.¹⁵³

Concerning the proclamation, a large number of people were in fact in doubt about the implementation of the new land reform. They thought that the proclamation may not achieve its goals and would remain ideal. However, the government was not worried to put into action the statement of the issued land reform effectively. Finally, the government attempted to achieve the proclamation through the campaign of the students in which they were able to, educate peasants, organizing peasant associations, and consolidating political awareness to redistribute land in Qärsa district.¹⁵⁴

The military government attempted to bring changes regarding land in which the state effectively eradicated the traditional institutions of *rest* and *Gult*, and was engaged in the activity to distribute the land through peasant associations.¹⁵⁵

¹⁵¹Marina Ottaway, "The Ethiopian Land Reform: From Political Change to Economic Development," *In Proceedings of the Eight International Conference of Ethiopian Studies, II*, (May, 1989), p. 389.

¹⁵²Informants: Nusga Firomsa; A/Biya Shekota and Tsegaye Aga.

¹⁵³Proclamation No. 31 of 1975, —*A Proclamation to Provide for Public Ownership of Rural Lands*, *Nägarit Gazeta* 34/26, April, 1975, p. 94.

¹⁵⁴Informants: Zakir Hassen; Tijani She Kadir and Tahir Temam Mangide.

¹⁵⁵Warner. D, "A Report on Land Reform in Ethiopia," *Paper Prepared for the United Nations Economic Commission for Africa*, (Addis Ababa, 1970), p. 52.

Before the 1975 land proclamation, the landlords controlled the best agricultural lands and peasants were living under constant threat of eviction by the landlords. Even during the period of the kingdom of Jimma, the penalty for serious crimes like failure to fight the enemy of the king or failure to fulfill duties to the state often involved the confiscation of property, including land from the peasant, which automatically became the property of the state.¹⁵⁶ The kings established claims over all empty uncultivated barren land and big-forested lands within the borders. Aba Jifar II and his higher officials held extensive parcels of land in all parts of the kingdom including Qärsa.¹⁵⁷

In Qärsa District, peoples firstly cleared the forest and possessed a certain area for agriculture. Such land from the indigenous people was transferred through inheritance to the relatives. All descendants who inherited the land continued to use the name of the land owner which was already given by the first settlers. Individuals had the right to transfer their *Rist* lands to their family members or relatives.¹⁵⁸

However, in Qärsa individuals who regarded as a slave were denied the right to claim *Rist* land until the 1975 land reform proclamation. The *Rist* tradition which stayed during the whole imperial regime was a cause for many problems in Qärsa District. It could be the source of conflicts among the state and peasants, and a certain family member. The same family members might mistrust one another if one of them owned much land. In addition to this, to ensure their *Rist* lands from the rivals' peasants spent their energy, time and money at the court. These competitions led them to disagreement, led family conflict in the district.¹⁵⁹

2.3.2. AGRICULTURE IN QÄRSA DISTRICT

Agriculture and agricultural activities are shares a great period of time in the people of a given geographical circumstance. It has been the predominant economic activity in which the majority of the population earns' means of livelihood. This indication reflected the economic bases of the district was land based agricultural society are the main component to understand the area, and also the bases of the community and hence it provides almost the shares of the life of the people. So that agrarians' economic activities are the sole issue in the district. Despite of this, the district

¹⁵⁶Tamiru, p. 65; Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

¹⁵⁷*Ibid.*

¹⁵⁸Informants: Zakir Hassen; Tijani *She* Kadir and Tahir Temam Mangide.

¹⁵⁹*Ibid.*

potentially rich in farming practices. The district has ideal agro- climatic conditions that suitable for production of all farming practice in general.¹⁶⁰

As the source indicated, All Gibé states were agriculturally prosperous mainly they were famous in the production of Cotton, Skins, Cereal Crops, Spices, Root crops, raising of Cattle, Sheep, Goats and others. Throughout the period under consideration, two types of agriculture accompany have been practiced in the area. These are arable farming /crop production and livestock rearing /Animal husbandry. This combination known as mixed Agriculture. As Asafa states that, “the Oromo were mixed agriculturists farmers & hired before they began the 16th century expansion. They primarily reared cattle and sheep, and grew barely and used this production for economic and ritualistic purposes.”¹⁶¹

The progress of the agricultural activities there is different ways of agricultural production in the current situation of human activity. Following their settlement in the gibe region, the Oromo embarked upon intensive agricultural activities, the fertile soil, abundant water and large pastureland made the region famous for its agricultural production and rising of animals. Next to agricultural production cattle raising and trade was another important economic activity of the region.¹⁶²

In crop production of the district, agriculture is different based on the topographic features of the land as well as the occurrence of different climatic situation of the district. The agricultural production on the *qäbälés* like; Mara - Qabaricho, Folla, Adare - Dikaa, Qärsa-Sume and Bussa are the areas that shared great amount of agricultural production. The crops that grow in these *qäbälés* are Maize, Wheat, *Téff* and Sorghum. Apart from these, the *Enset* /false banana production in this area is cultivated by hectare.¹⁶³

The soil is black and fertile. And the climate of the district is characterized as hot humid tropical with bimodal heavy rainfall which is uniform in amount and distribution, ranging from 1200 to 2800 mm per year with short and main seasons occurring from mid-February to May and June to September, respectively. According to Donald crummy as stated the ecological factors that shape

¹⁶⁰Deressa Bayisa, 2013, p, 48.

¹⁶¹*Ibid.*

¹⁶²*Ibid*, p. 49.

¹⁶³Informants: Ra'is A/Jebel; Kebir A/Jihad and Sabit A/Jebel.

the agriculture of a given areas are altitude, rainfall & soil. So, the above all *qäbälé's* peasants produced agricultural products all the year.¹⁶⁴

In addition to all above staple crops, in Qärsa district Cereal crops like; Coffee were mostly known in the territory. Due to of various geographical landform ranges from high mountains to lowland valley are favorable of various crop productions. The reality is that, the Environment of this highland areas covered by dense forest. The climatic condition (sub-tropical) weather condition is preferred these places the main Natural gifts that the nature send his bless for the people. In the production or in the field of cultivation pattern these people are plowing their land by ox.¹⁶⁵

Irrigational activity is practiced more in the district and the product is transported from this area directly goes to the capital city of the zone Jimma. These activities changed the rain-based agricultural system. Throughout the year, the peasants are busy on different methods of production. In the animal rearing the people of tropical *qäbälés* used Horses, Mules, and Donkey for transport and Goat, Sheep and Cows both for meat and for market. The status of horse in this community is different from other. Horse is mostly uses by the Oromo people for the weeding and war; however, the Šäwa Oromo's those settle in Qärsa district Folla, Šäwa -Xoxobii, Tuqur-Sume, and Adare-Dikaa *qäbälé's* are knownd by their Horse gallop on weeding and on bazaar ceremony during the period under study.¹⁶⁶

As Informants says, peoples those reside around this area are come from southwestern Šäwa /Woliso and Northern Šäwa /Salaalee areas. Historically, these peoples were knownd as agriculturally developed society. In reaching of well-organized agricultural experiences, they contributed to share their experience on cultivation success. In their irrigation schemes during the winter period, they produced fruits, vegetables and the like for market supply for both Serbo and Jimma town. Due to these hard-working activities the life standard of these people are wealthier

¹⁶⁴ Donald crummy, "Ethiopian Plow Agriculture in The Nineteenth Century," *Journal of Ethiopian Studies*, Vol. 16, (July, 1983), p. 7; Tolossa Ameyyu, "Mapping the Extent of Organic Matter Content, Soil Permeability Rate, Soil Structure and Textural Classes of Kersa District, Jimma Zone, South Western Ethiopia," *Ethiopian Institute of Agricultural Research, Jimma Agricultural center*, 2020, P. 28.

¹⁶⁵ Informants: Awel A/Fita; Hafiz A/Jebel and Gebeyehu Tesema.

¹⁶⁶ *Ibid.*

when compared to other indigenous people. Avocado, potatoes, and cabbage are the main vegetable items that produced by them.¹⁶⁷

Due to geographical landscape, the district is well known by preparing of animals for market. These were Oxen, Cows, Sheep, Goats, Horse and Mules. As the source indicated, all Gibé state were agriculturally prosperous, mainly they were famous for the production of Cotton, Skins, Cereal Crops, Spices, Root crops, raising of cattle, sheep, goats and others.¹⁶⁸

The progress on agriculture in the district led to social stratification in economic aspects. The Availability of access to land was further expanding the ongoing economic disparity. Because of the Forest management by the *Därg* regime, there were so many indigenous plants in the forest and it was contributes a lot on stabled environmental condition.¹⁶⁹ During the winter season the honey that gained from this forest were known by the local people. As known culturally by the Shewan & Salalee community traditional drinking Mead (*täj/ Daadhii*) made from honey was popular in these people. As Mohammed Hassen mentioned on Deressa Bayissa's dissertation, the consumption of mead made from honey was also prepared and consumed in the region, so the Shewa people consumed this traditional mead as their cultural drinks in Qärsa district.¹⁷⁰

In the cash crops detectives, the role of local product is sharing its own contribution only not in domestic product, but it also plays great role for national Economy. As Guluma Gemedda states these two issues are central study of cash crop area; first, adequate attention should give to historical circumstance affecting cash cropping and second an attempt should be made to show the organic connection between the Environment, local history and national and global processes of change.¹⁷¹

When we see the construction of the people's house and the materials that they use, it is indicates the construction was not well developed. By using local wood and huts, their home were build and even their animals' lives with them. The Iron sheet construction was also undeveloped. As Donald crummy writes, on Ethiopian Plow Agriculture in the 19th century, by observing the

¹⁶⁷*Ibid*; Informants: Ra'is A/Jebel; Kebir A/Jihad and Sabit A/Jebel.

¹⁶⁸Deressa Bayisa, 2013, p, 49.

¹⁶⁹Informants: Bayisa Raggasa; A/Biya A/Diga and Kassaye Mammo.

¹⁷⁰Deressa Bayisa, 2013, p. 51.

¹⁷¹Guluma Gemedda, *Land, Agriculture and society in the gibe region: Southwestern Ethiopia, c.1850-1974*(United States; UMI Company, 1996), p.28.

people's life style he seemed the ways as constraint and says; "...the instruments and techniques of the Ethiopian farmers were primitive & backward." So the life style of the people of the district in the period under discussion was back ward.¹⁷²

At a deeper level, the portrayed system subtly adapted to high-varied ecology. This system was geared primarily to the production of cereals and secondarily on pulses.¹⁷³ In topographic division, most of the vast areas of the district were put in to sub-tropical climatic condition with mean annual temperature that ranges between 20 and 25⁰c. These are different from that of the northern part of the district. Maize, Tēff, Barley and Coffee were counted the largest cultivation of land. Around 80.5% of production is Arable farming in the district.¹⁷⁴

In the past, crop production was largely taking place in the mid-high land areas which covers the agricultural land of the district. Most of the cereals as well as oil seeds, pulses & cash crops were produced in this zone. Due to the variability of rainfall, farmers have shifted to short cycle drought resistant special varieties of crops, more reliable when crops have faced due to droughts, as alternative to long maturing crops.¹⁷⁵

Tamiru stresses that, since the late 20th Century as it has approached the status of a mono crop on many Ethiopian farms' maize has overwhelmingly taken on the role of a staple crop in the diet.¹⁷⁶ As a grain, the acceptance of maize by the farmers and preference of the production leads the district crop production. Nevertheless, it requires a large amount of water, about 500 mm or at least 150 days' successive rain in the growing season. In the soil types; sites for maize have been selected; based on soil color, upland soil is generally preferred to bottomlands to avoid water logging. Maize was selected to the nitrogen and humus-rich red soil of the Gibe region.¹⁷⁷

Like Kitimbille and other *qäbälé*, inadequate water is fallen to the peasants in the cultivation of crop. They produced only once in a year. To continue their existence the farmers are choose other means of sustainability of life by fattening of animals such as Cow, Ox and Sheep. In

¹⁷²Donald Crummy, "Ethiopian Plow Agriculture in....., p. 2.

¹⁷³*Ibid.*

¹⁷⁴Informants: Abduletif A/Jihad and Seifu A/Fira;

¹⁷⁵*Ibid.*

¹⁷⁶Tamiru Gamtesa, p. 58.

¹⁷⁷*Ibid.*

production of *chat*, pepper also used as additional income generating mechanism to the farmers.¹⁷⁸

The domestication of *Téff* often in Ethiopian history began before many centuries ago. According to Deressa Debu, it was domesticated before 1000 years. Other historical accounts also claimed *Téff* and Sorghum are domesticated in 6000 BC ago. The altitude ranges that grown for *Téff* is between 1700 & 2200 Meter above sea level. These crops need black soil for planting. From the beginning *Téff* are cultivated early in every *qäbälés* of the district began with peoples' settlements. But due to Environmental changes the cultivation of *Téff* were harvested only in the northern part of the district. The Southeastern part of the district was poor on soil fertility, it did not cultivate crops like *Téff* and they wait government support yearly.¹⁷⁹

Appropriate institutional arrangements and agricultural land policy are important for long-term sustainable development. Lack of security in land may lead to inappropriate use of common resources and reduction in output. Many writers associate past agricultural problems in the south with the nature of land tenure arrangements and the problems created by land reform programs. They present the lack of secure land right as the major source for decrease of productivity.¹⁸⁰

2.4. TAXATION AND TAX RELATED PEASANT RESISTANCE IN QÄRSA AFTER 1942

Following the restoration of government, the emperor issued a series of decrees on land taxation. Informants emphasize that in the post-1941 period, there were considerable efforts by the returning government of Hayilä-Sellassé and newly appointed officials to alienate the local holders from their possession of land.¹⁸¹

There were two major ways through which some of the local owners were forced to lose their holdings. Some of them were accuse of failing to pay tax. The vicious effect of revenue collection became one of the major burdens on the peasantry and facilitated the process of denial. Failure to pay tax for three consecutive years resulted in the loss of land. Defaults on numerous taxes appear to have become one of the principal factors behind the loss of land by the local

¹⁷⁸ Informants: A/Fita A/ Gidi and Girma Hailu.

¹⁷⁹ Deressa Debu, 2018, pp. 116-118; Informants: Awel A/Fita; Hafiz A/Jebel and Gebeyehu Tesema.

¹⁸⁰ Guluma Gameda, *Land, Agriculture*, p.28.

¹⁸¹ Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

people.¹⁸² Lands that were made to revert to the state due to the failure of the owner to pay taxes came to be known as *Gebraṭäl* lands. Some local holdings were transferred to government possession as *Gebraṭäl*. Most of such government lands were soon sold to officials at apparently cheaper price.¹⁸³

Administrative irregularities compounded the peasant's hardships. Tax laws were misrepresented, tax receipts were falsified and forgeries of receipts were reported. Corruption of the petty and terrible officials, particularly tax collectors and judges who wanted to enrich themselves in the shortest possible time, was extreme. A major tax proclamation which was issued in 1942 was established a uniform rate of taxation on the base of the fertility of land. Accordingly, in Kersa district a tax that paid for one *Gaṣha* 15, 10 and 5 birrs per *Gaṣha* was fixed for *lam* /Fertile, *läm-Xaf* /Semi-fertile and *Xaf* /Infertile /poor land respectively.¹⁸⁴ During the discussion period land tax was paid in *Gaṣa*. As my informant says one *Gaṣa* of land at that time it is equal to 40 hectares (i.e., locally referred to 160 *facasa*). Moreover, most of the land payment of the district had classified under the third categories i.e. *xaf* /infertile.¹⁸⁵

Tax receipts were made under the names of the *qoroos* who were responsible for the collection of taxes. Sometimes the *qoroos* traveled long distance to submit collected taxes only to rebuff on grounds that payments had not been made in full. They were later accused of negligence and occasionally a collective penalty was imposed on the peasants. Even though tax laws state that taxes had to be collected during the harvest time beginning from December, they delayed collection to until the summer season when most of the farmers had already finished their harvest through consumption or sale and could not pay taxes. The taxes were left unpaid and transferred to be added to the coming year. Other means of expropriating the local owners from their agricultural lands was through reassessment of the so-called excess lands. There had never been complete survey of agricultural lands in Qärsa in the previous times. Tax payment had been based on the size of crop produced, the number of cattle and number of family, not on the potential size and quality of land.¹⁸⁶ Crop tax had been paid in traditional instruments called *Buuchanoo* (about 15 kilogram) and later in *Guuboo* (25 kilograms) on each crop. Cattle tax had

¹⁸² *Ibid.*

¹⁸³ Informants: A/Moga Yeroo; A/Jihad Abe and A/Tamam A/Gibe.

¹⁸⁴ Bahru, p. 193; Ketema, p. 56.

¹⁸⁵ *Ibid.*

¹⁸⁶ Tamirate Dechas, p. 66.

been paid in salt bar for two cows or oxen. Gradually, the property tax was introduced and if a rich man had both land and cattle, he was paid Two Maria Theresa Theiler (MTT) while ordinary men paid one MTT and slaves paid nothing. Later, property tax was replaced by poll tax in which a rich man paid five MTT while ordinary people paid two MTT and slaves paid one MTT. Once a man was considered as a rich man, the amount of land he owned was not taken in to consideration. A man with ten gashes of land paid equally with a man of 20 *Gaša's*.¹⁸⁷

The land was measured simply by eye estimation and in some cases; the traditional unit of measurement known as about a quarter of a hectare (*facaasaa*) was employed. In fact, such measurements were made on roughly estimates and never perfect. It appears that, there were some obvious disparities in the real size of the lands that individuals were held and the supposed size on which taxes imposed.¹⁸⁸

Nevertheless, in the post-1941 period the government decided to measure the land as a means to derive an increase in revenue from lands by being more and more precise amounts held by individuals. The repeated attempt for measurement of lands was efforts to increase the amount or size of land for taxable resources. This gave opportunities for some officials, seeking land grant or purchase, to demand the reassessment of the land held by local people. The administrative files show that an earnest search for excess land began in the late 1940s and early 1950s.¹⁸⁹

My informant A/Zinab A/Gero mentioned with related to land measurement as follows; it initiated in Qärsa in 1948/49. Through visual assessment, peasants were directly attached to the lands that they had claimed as parts of their genealogical lineage holdings. Local people were required to identify lands that they claimed. The confirmation also sought from others before the registration.¹⁹⁰

The government representatives asked that the local landowners had to register each of their different units of land in different places in different tax books and pay taxes on all their lands together. Groups of assessors organized at *meketel-worädaa* level conducted the process. These included mainly low-ranking officials; the central government representatives or *Meslänés*, the

¹⁸⁷*Ibid.*

¹⁸⁸Informants: *Haji A/ Kamal*; *A/Raya A/Bor* and *A/Zinab A/ Garo*.

¹⁸⁹*Ketema*, p.47; Informants: *A/Raya A/Bor*; *A/Zinab A/Garo* and *A/Raya Taka*.

¹⁹⁰Informants: *A/Raya A/Bor*; *A/Zinab A/Garo* and *A/Raya Taka*.

qoroo, the *Abbaa Ganda*, the *Abbaa Shane* and local elders. Such extensive land registration prepared the way for land measurement.¹⁹¹

However, the visual assessment was inappropriate and ineffective. This was because of the fact that, taxation was fixed on the base of estimation and still did not depend on the actual size or quality of land. The relatively precise measurement or *qäläd* was not institute in the area until 1955 since the peasants argued that *qäläd* would endanger cattle breeding by limiting the use of communal grazing land. In 1955, professional surveyors (*qäläd xaayoochi*) were sent to measure land on the ground with the help of a pre-measured chain or rope, a yardstick made out of wire. The Jimma governor Abbaa Jabal Abbaa Jifaar was ordered to supervise thorough the continuing measurement of land in the sub-districts like Qärsa. The recurring measurements resulted in a discovery of a substantial amount of land apparently *tirf* /extra.¹⁹² The surveyors put such lands under government jurisdiction (*hudäad*). The measured lands were categorized into *läm* /settled and cultivated or developed, *lam-xaf* /semi-cultivated and *xaf* /poor land or uncultivated.¹⁹³

There were substantial actions done by officials during land measurement. Abuses by the surveyors, the previous subjective judgments and discrepancy of the measuring device were likely to produce many errors and the system restrict the amount of freedom that you have to change to breed a wide scope of corruption and done a reasonable activity. Many landholders discovered that their actual holdings were much larger than what had been previously registered in tax books. Landowners who had concealed their plots of land in different areas in the 1948/1949 visual measurement to evade taxes had to repurchase or relinquish their previous holdings because of the 1955 strict measurement since they could not bring evidence for the payment of taxes on diverse plots. Greedy officials, taking advantage of the situation, used various cunning means to induce the helpless peasants to pay bribes and complicated the problem.¹⁹⁴

The measurement of land helped the government to seize vast tracts of land that in turns granted to the civil and military dignitaries or functionaries who got big expanses of land. The imperial

¹⁹¹*Ibid.*

¹⁹²*Ibid.*

¹⁹³Dessalegn Rahmato, "Peasant Agriculture under the Old Regime, in Economic History of Ethiopia", Vol. 1, edited by Shiferaw Bekele (Dakar: Codesria, 1995), pp. 152-153; Informants: Awel A/Fita; Hafiz A/Mecha and Gebeyehu Tesema.

¹⁹⁴*Ibid.*

proclamations of 1942, 1944, 1952, 1956, 1959 and 1960s entitled civil servants, exiles, patriots, the members of the army, the police, air force, Imperial Bodyguard and the local militia (*Naçlabäash*, conscripted largely from northern settlers) to at least a *Gashaa* of land in lieu of salary.¹⁹⁵

The 1952 order widened the terms of eligibility to include landless peasants and unemployed urban dwellers to get half a *Gashaa* of land each. Sources specify that the 1950s and 1960s saw growing transactions in land. The value of land increased due to the expansion of the market for food items. Government official's suggests that it was advantageous to sell the land that had been transferred to government possession and remained after some of this land had been granted out.¹⁹⁶

Having to collect substantial property through inheritance, many landowners also disposed of land through sale to new migrants from the north. He further states that retired soldiers could easily buy land from local landlords willing to sell empty forest at low prices. The increasing commercial value of land encouraged the sale of land by the local peasantry as well. Some peasants made an agreement on lands for the money lenders to obtain cash to pay taxes and some others sold land to make a serious promise to the advocate during the disputes over lands. However, not all of the above methods of dispossession led to the total eviction and extreme tenancy problem that were rampant in other areas including the neighboring Käffa *Awraja*.¹⁹⁷

The lands that were dispossessed were mostly the lands that had been common grazing areas or the landlords had claimed simply by eye estimation or deliberately concealed. Even those landlords lost only part of their land. It was only those who had had no land before (mostly non-Oromo ex-slaves) who continued to be tenants. When slavery was completely abolished in the post-1941 period, the previous domestic slaves were changed into tenants of their previous masters.¹⁹⁸

Taxation was also lighter in Jimma in general and Qärsa in particular than in the *quxur gabbaar* areas. It was because of this rationale that the landless and those who were tired of heavy

¹⁹⁵Tamirat Dechas, p. 113.

¹⁹⁶Jimma Zone Administration Office, Archives.

¹⁹⁷*Ibid.*

¹⁹⁸Informants: A/Moga Yeroo; A/Jihad Abe and A/Tamam A/Gibe.

taxation in the adjacent provinces left their villages and migrated to Jimma Kingdom where the demands of landlords were give less attention.¹⁹⁹ As Deressa explain about land lords on his scholarly thesis, in Jimma sub-province there are many land lords/ *Abbaa Lafaas/ Balabbats*, out of that Qärsa district Land lords and the amount of land in Gaša described as follows.²⁰⁰

Table 2 : List of Kersa’s Major *Abbaa Lafaas/ Balabbats/ Landlords* and Amount of Their Land in Gasha

S. N.	Name of Land lords	Amount of Land in Gasha	
		Gasha	M ²
1	A/Jihaad A/Bulgu	181	45.040
2	<i>Ato</i> Kabbadaa W/Masqal	486	41.456
3	A/Jobir A/Gumbul	381	11.527
4	A/Nagaa A/Duulaa	344	12.018
5	A/Boor A/Diggaa	342	9.420
6	A/Diduu A/Waajjii	145	11.692
7	A/Giddii A/Foggii	208	23.542
8	A/Garoo A/Sinboo	233	5515
9	<i>Balambaras</i> A/Garoo Darruu	120	1.338

Source: Deressa Debu, 2018, p. 248

Generally, in the period from 1941-1974, the administrative posts in the district of Qärsa were dominated by non-natives. Administrative injustice continued throughout the Imperial regime. Although the people of Qärsa district paid education and health taxes, they did not benefit from it until the early 1960s. Even after the late 1950s, the schools in the district were elementary and no

¹⁹⁹*Ibid.*

²⁰⁰Deressa, 2018, p. 248.

junior and secondary schools were established throughout the period under discussion. There was no one clinic in Qärsa until 1974.²⁰¹

Thus, peasants, who lived in miserable conditions, and who were denied fair justice for their cases looked for drastic changes in state structure and for the betterment of their living conditions.²⁰² As my informant says, the situation of the peasant on his *qoroos*; there is 283(two hundred eighty-three) households in my *qoroos*, the only peasants that paid tax and they have their own land was 80(eighty) households only. The other 203 peasants are landless and tenants. Artisans who lived on land belonging to the landlords would render their services to the landlord as a tax and sometimes they would be ordered to render corves labor at the house of their landlord, by repairing fences and constructing granaries. Their wives were also requisitioned to provide firewood, fetch water, and grind grain and bake, while their children were herding cattle for the *qoroos*.²⁰³

For instance, the university students' demonstration in 1965 under the slogan called “Land to the Tiller” attracted the attention of the people. The governors, however, suppressed any form of dissent and protected the outbreak of open confrontation. The combined tax burden fell entirely on the shoulders of the peasant cultivators, while the land holders not only escaped taxation but also continued to appropriate part of the taxes they collected for the state. The multiple exactions and burdens imposed on *Gäbbars* made paying taxes increasingly difficult. Thus, the *Gäbbars* were forced to leave their land and became tenants or migrated elsewhere (especially after the 1960s, indeed, mostly to agro-industrial zones) in search of job as laborers.²⁰⁴

The Qärsa settlement scheme was another aspect of rural development activity in the 1960s in Qärsa district. The land was hand cleared and the settlers obtained food from voluntary contribution of the local people. In 1960's large number of population, settle in areas of Qärsa - Sume, Shewa-Xoxobii, and Folla *qäbäles* of Qärsa district. Most of the settlers were people from North Shewa, East and Southwest of Šäwa as well as Minjar. Thus, the settlement process

²⁰¹Informants: *Haji A/ Kamal*; *A/Raya A/Bor* and *A/Zinab A/ Garo*.

²⁰²*Ibid.*

²⁰³Informant *A/Zinab A/Garo*.

²⁰⁴Informants: *Worqinesh Dufera*; *Habib A/Jihad* and *Husen A/Sanbi*.

facilitated inter-ethnic interaction. The available evidence suggests that the scheme was not entire voluntarily.²⁰⁵

The settlements were carried out in time of serious crises. Some of my informant's claim's that the Amhara's were settle on the most of fertile lands of the border area. But the local people were induced by the introduction of irrigation system in all settlement areas of Qärsa. Moreover, Altaye argues that the local people did not benefit from the settlement of the 1960s, as it was implements at a time when most of the local peasants began to migrate to other town centers like the Jimma, owing to acute land shortage in the post-1941 period.²⁰⁶ The settlers produced *Téff*, maize, wheat, chili pepper, beans, etc. *Téff* and pepper were the most important source of income of the farmers. During 1963 in Qärsa district, it was the period of the introduction of fertilizers for agricultural input. There is also peasant cooperation association that has contained 1000 (one thousand) members had begun this association.²⁰⁷

The first warehouse that built by these members, totally it was incurred by 20,000 birrs. This cost wered covered by Hailä-Selassé its amount were reaches 15,000 Ethiopian birt and the rest 5,000 birt covered by the members. This association has saved 28,000 birt for consecutive years and it distributed for peasants within each year around 4000 sacks to them. In the establishment of the ware house each members paid individually 5(five) birt for the construction purpose.²⁰⁸ Haji A/Gidii, Haji A/Moga A/Bushan, Haji A/Bor A/Bogibo was committee of the warehouse at that time. Now a day these properties are confiscated from the peasants and puts in to under Ethiopian service cooperative organization (ESCO).²⁰⁹

However, tradition prohibited local landowners from evicting tenants for unsatisfactory or invalid reasons fearing social isolation that might make it impossible for him to get another tenant. Finally, the failure of the imperial regime to solve the country's problem caused the sudden outbreak of the 1974 revolution which brought the imperial government to an end.²¹⁰

²⁰⁵Informants: Zakir Hassen; Tijani *She* Kadir and Tahir Temam Mangide.

²⁰⁶*Ibid.*

²⁰⁷*Ibid.*

²⁰⁸Informants: A/Raya A/Bor; A/Zinab A/Garo; A/Raya Taka.

²⁰⁹*Ibid.*

²¹⁰Informants: Tsegaye Aga; Garomsa Tullu and *She* Jibril Haji Yassin.

CHAPTER THREE

QÄRSA DISTRICT DURING THE DÄRG PERIOD (1974-1991)

3.1. CAMPAIGN THROUGH COOPERATION AND LAND REFORM

Long-term opposition of the people was born a change in the government administration system as well as for the development of different sectors. When we see the reign of Hailä-Selassé all sector of the people revolts against him and his administration. In the revolt taxi drivers, workers, students as well as peasants shared the lion part. The main grievances against the regime were the poverty of the society, mal-administration, and lack of development on infrastructures over his long period of administration.²¹¹ The accumulation of all problems of the society led the overthrow of the king and his regime. “A popularity element is also discernible in their declared concern for the masses, and the promise to found new factories and schools. But the fundamental issues affecting the masses, land was not raised, except in the form of a general commitment to increase agricultural production.”²¹²

The resistance came from all of the community in which they staged strikes and demonstration. Teacher and student’s rebellion targeted against the educational program that the reign of emperor formulated in the educational policy known as the educational sector review. In addition to these taxi drivers compared the price of petroleum with the former time and needed reduction of its price. The life condition of the army in Ethiopia was the other thing that needed improvement.²¹³

A social revolution movement which resulted from long year popular discontent and dissatisfaction with the imperial government, finally led to end of duly imperial period. The failure of the government of Hailä-Selassé to solve the country’s problems, particularly its failure to resolve the agrarian crisis, and grievances of the army, students, teachers and taxi drivers discredited the system.²¹⁴ This was soon followed by army mutinies because of dissatisfaction

²¹¹Bahru Zewde, *A History of Modern-----* p. 213.

²¹²*Ibid.*

²¹³Andargachew Tiruneh, *The Ethiopian Revolution, 1974-1987; A Transformation from an aristocracy to A Totalitarian Autocracy* (Cambridge; Cambridge university press;1993), p. 38; Shiferaw Bekele,p.139.

²¹⁴Markakis and NegaAyele, pp. 99-123; Negussay Ayele, “The Ethiopian Revolution” *Journal of African Activist Association, Vol. 12, No. 3*(1983), pp. 38-39; Dawit Wolde Giorgis, *Red Tears: War, Famine and Revolution in Ethiopia* (Trenton: The Red Sea Press Inc., 1989), pp. 11-13.

with conditions of life in the military, in January 1974.²¹⁵ The peasants were passive actors in the 1974 revolution.²¹⁶ In due course, a group of officers who were sent to the capital to negotiate with the government of Hailä-Selassé was formally set up a *Därg* (committee) on June 28, 1974, which took several measures. It immediately started to arrest high-ranking officials of the old regime. Moreover, it ousted Emperor Hailä-Selassé from power in September 1974 and formed a provisional military government, which marked the end of imperial rule and the absolute monarchy in Ethiopia.²¹⁷

When the news of the deposition of the emperor reached the local people of Qärsa, some of them began to celebrate on the market days by destroying the fences around the residence of some of the local *Balabbats* and northern landlords and took the material away. In some areas, peasants destroyed the house of the lords who had oppressed and exploited them. Since the situation in Qärsa was very chaotic and the peasants took the lives and properties of some of the big lords, some of the landlords fled to the towns for their safety.²¹⁸

Generally, tension developed between the two groups in Qärsa following the toppling down of the emperor. In the period between 1974 and 1991, the *Därg* made significant changes in the socio-political and socio-economic order of the country. One of the most important changes was the measure it took regarding the land tenure system of the country.²¹⁹ After the land reform proclamation of March 1975, the *Därg* appointed to implement the reform in Jimma *Awraja* including study area. Asnake Wane was a second governor of Qärsa district during the *Därg* and he was come from Limmu. Others like Wasila Asefaw, Abdiisa Woldemariam, *Mäto-Aläqa* Tilahun Abera, Laqo Balaxe and Tamam Hajji are governors of the district.²²⁰

The first governor of *Därg* in Qärsa was Asaminew Yergu, he was Addis Ababa born and he served in different position. Due to his deep knowledge of weapons and good quality of leadership, the *Därg* appointed him in Qärsa.²²¹ The landlords and officials of the old regime organized a resistance against him and his plan to implement the radical land reform program.

²¹⁵*Ibid.*

²¹⁶Christopher Clapham, p. 40; Andargachew Tiruneh, pp. 34- 67.

²¹⁷*Ibid.*

²¹⁸Informants: *Haji A/ Kamal*; *A/Raya A/Bor* and *A/Zinab A/ Garo*.

²¹⁹Aalen, p. 106; Rene Lefort, *Ethiopia: An Historical Revolution*, (London: Zed Press, 1983), pp. 113-114.

²²⁰Informants: *Tsegaye Aga*; *Garomsa Tullu* and *She Jibril Haji Yassin*.

²²¹Informants: *A/Moga Yeroo*; *A/Jihad Abe* and *A/Tamam A/Gibe*.

They also confronted the participant of the development through cooperation campaign those were sent to the region in January 1975 to spread revolutionary ideas, like Ethiopia first.²²²

Thousands of universities and high school students and their teachers were sent out to the countryside to organize and teach societies about the aims of the revolution before the land reform of 1975. About 120 campaigners arrives the district to study the peasants and preparing them for expected reform and they made daily visits to the peasants' village from their station center Sarbo. They gave agricultural training and health protection and helped the local people to read and write.²²³ After the end of June 1975 uprising, some of the campaigner participants left their center while the rest carried out their duties only half-heartedly until mid-1976.²²⁴

One of the most important contributions of the campaigner was the provision of education to the local people. They spent six months in the area. In one *qäbälés* there are around twenty-five students are participated on it. At this time, grade 10 and 11 students also participated on the campaign to teach the peasants.²²⁵ If they did not teach, they could not join teacher-training center, university as well as they cannot get work.²²⁶

The campaigner compelled all the local people whose age was between seventeen and fifty to attend the education program. They taught basic alphabets mostly under big trees or by constructing a house made of grass. They also gave training on agricultural sector and health sector and helped the local people to read and write.²²⁷ An elder whose age above the late-forties was reluctant to attend these classes, since they consider it is unimportant for them.²²⁸

Although it was disrupt for some time after the campaigners left the area in 1976, the mass literacy program were re-launched since 1979 under the national literacy program, served to inculcate literacy and encourage the people to send their children to schools.²²⁹

²²²*Ibid*; Lefort, p. 113.

²²³Informants: *Haji A/ Kamal*; *A/Raya A/Bor* and *A/Zinab A/ Garo*.

²²⁴*Ibid*.

²²⁵Informants: *Worqinesh Dufera*; *Habib A/Jihad* and *Husen A/Sanbi*.

²²⁶*Ibid*.

²²⁷Proclamation No. 11 of 1974, "Development Through Cooperation, Enlightenment and Work Campaign Proclamation" *Nägarit Gazeta*; *Addis Zämän Tiqimt* 9, 1967 E.C. p. 6; *Addis Zämän, Tiqimt* 14, 1967 E.C, p. 13.

²²⁸Informants: *Hamza Mengistu*; *Habib A/Jihad* and *Mehammed Dura*.

²²⁹*Ibid*.

Moreover, modern schools were established in different parts of Qärsa under the *Därg* regime. The number of schools reached in to sixteen, which had been only four during the imperial period. From these schools, however, only one was junior while the rest were elementary schools, there was no secondary school in the district of Qärsa until the end of the *Därg* period.²³⁰

Land is the primary means of generating income for most of the peasants in rural areas and valuable resources for those who engage in agricultural activities. As an important resource, it contributes to investment, wealth accumulation and inheritance for generations.²³¹ All rural land shall be the collective property of the Ethiopian people. No person or business organization or any other organization shall hereafter hold land in private ownership. Demonstrators added the slogan "break the bones of the landlord" to older chants such as "land to the tiller."²³²

Mäto-Aläqa Tilahun Abera was the coordinator of the campaigners of Qärsa district and was popular among the peasants of the Qärsa for helping them address issue of land reforms following discussion with the peasants (mainly with tenants and landless) the campaigners classified the land lord in to oppressor and non-oppressor groups. The campaigners of Qärsa divided landlord along property line and based on their past treatment of tenants and also encouraged peasants to take measure against remnants of the old regime fearing the existing situation in Qärsa, most of the big land owners and officials of the old regime left the village to the capital of the *Awraja* i.e. Jimma.²³³

The campaigners study starts that the landowners who moved to the major towns were trying to establish their influence with the support of the local rulers. Meanwhile the landlords secretly organized them and opened fire against the campaigners who were returning to their camp from visits to peasant villages, on June 15, 1975. The situation soon turned to violent. This was

²³⁰Informants: A/Moga Yeroo; A/Jihad Abe and A/Tamam A/Gibe.

²³¹Tsehay Berhane Sellassie, "Development in Land Tenure in Hararge Province (1887-1935)," (June 18, 1975), P. 56.

²³²John M. Cohen, Arthur A. Goldsmith and John W. Mellor; "*Revolution and Land Reform in Ethiopia: Peasant Associations, Local Government and Rural Development Center for International Studies*," Cornell University, Ithaca, New York 14850, p. 36.

²³³Informants: *Haji* A/ Kamal; A/Raya A/Bor and A/Zinab A/ Garo.

accompanied by looting and a general breakdown of law and order that continued for the next 4days.²³⁴

3.2. THE RESPONSE OF THE PEOPLE TO THE REVOLUTION

The revolution of 1974 and the establishment of the provisional military administration were received with jubilation year by most of the local people of Qärsa. They consider that it would give them the right over their land and restore the liberties that they have been stripped off.²³⁵

When the news of the deposition of the emperor reached the local people of Qärsa, some of them began to celebrate on the market days by expression in music, and by couple on their returned of their land. In history of the district in that day market was not held.²³⁶ In other hand, the oppressed peasants began to destroy the fences around the residence of some of the local *Balabbats* and northern landlords and took the material away. In some areas, peasants destroyed the house of the lords who had oppressed and exploited them.²³⁷

Since the situation in Qärsa was very chaotic and the peasants took the lives and properties of some of the big lords, some of the landlords fled to the towns for their safety. Generally, tension developed between the two groups in Qärsa following the toppling down of the emperor.²³⁸

The *Därg* committee included that the June uprising was a conspiracy by the indigenous people who sought to expel the settlers Amhara's from the area.²³⁹

However, informant provide a different interpretation, they note that the ordinary settlers who had not exploited peasants lived in peace and their property was not targeted, in addition not only the Amhara but also the local big land lord and officials of the old regime who had oppressed their own people were targeted during the uprising.²⁴⁰

The revolt therefore, seems to have been in the nature of a class conflict, it were a result of contradiction between classes, which have been waiting for auspicious time to blow up. In other words, it was confrontation between the supporters of the old order and defenders of the new

²³⁴ *Ibid.*

²³⁵ Informants: *Haji A/ Kamal; A/Raya A/Bor and A/Zinab A/ Garo.*

²³⁶ Informants: *A/Moga Yeroo; A/Jihad Abe and A/Tamam Gibe.*

²³⁷ *Ibid.*

²³⁸ *Ibid.*

²³⁹ Lefort, p.114; Donoham, p.32; Aalen, p. 106; *Addis Zämbän, Hamlé 13, 1967 E. C.*

²⁴⁰ Informants: *Burtukan Geremew; Abduselam Shaker and A/Oli A/Galan*

one. Nevertheless, the outcomes were summarizing imprisonment and intimidation of student's peasant and other. The major whom the *Därg* took on the local people was full of contradiction and confusion. As Lefeort noted, the peasant could not understand why the same *Därg*, which had promulgated the reform, should have turned on them when they attacked its enemies.²⁴¹ Following the end of the June uprising the *Därg* directly appointed the *Awraja* and the *Woräda* administrators. The administrators as *Worädas* of Qärsa were directly responsible to the *Awraja* administrators.²⁴²

They carried out activities like maintain of peace and security controlling institution like police, prison, presided over government tax and customs collection, executed and presided over the election of council members of the district, coordinated and controlled the activity on the security like agriculture, education, health, infrastructure and prepared the district budget and submitted it to the *Awraja*.²⁴³

In spite of these, the administrator spent much time in carrying out other objective of central government and or its party; such as pushing peasants join the party, conscription of troops for military service in the district etc.²⁴⁴ Indeed, the public administration in the country was characterized invariably by the “dominance of the center over the periphery”.²⁴⁵

Moreover, the 1974 revolution and the establishment of Provisional Military Administration were patronized by most of the local people of Qärsa. The inhabitants of Qärsa regarded the deposition of the emperor in September 1974 was, as it would give them ownership right over their land.²⁴⁶

The deposition of the imperial government brought many reforms for the people of the region and that it ended the political supremacy and dominance of the relatives of the feudal aristocrats. The relatives of the old regime and officials were immediately victimized by the ascendancy of

²⁴¹Lefort, P.114.

²⁴²Informants: Tsegaye Aga; Garomsa Tullu and *She* Jibril Haji Yassin.

²⁴³BäItiyopia Giziawi Wotadärawi Mängest YäAgär Astädadär Minister Derejetawi Aquam ena yäastädadär Amärar, KäDerejet ena sera Amärar tékenik comité (Addis Ababa, *Ter* 14, 1967 E.C), pp. 56-57.

²⁴⁴Informants: Zakir Hassen; Tijani *She* Kadir and Tahir Temam Mangide.

²⁴⁵*Ibid.*

²⁴⁶Informants: Burtukan Geremew; Abduselam Shaker and A/Oli A/Galan

the *Därg* to power. In some areas, the wealth of *Balabbats* was expropriated, and the big landlords were forced to be deposed from their former positions.²⁴⁷

The year from 1974 and 1991, was the period when the new government, the *Därg* introduced important reforms in the political and the socio-economic fields of the country as to overcome the prevailing discontent of the peasant crisis. Of all demanded changes, the need to reform on land utilization system was given the first place. It was introduced to the Ethiopian people via the decree of March 1975.²⁴⁸

3.3. THE ESTABLISHMENT OF PEASANT ASSOCIATIONS AND THEIR DUTIES

The 1975 land decree made all rural land the collective property of the Ethiopian people.²⁴⁹ The major features of the proclamation, which was entitled “public ownership of rural land “, were the abolition of tenancy, the right of every landless peasant to own land, prohibition of the employment of hired labor on land, restriction of the size of family holding to a minimum of ten hectares and the creation of rural institutions like peasants’ associations.²⁵⁰

The Youths and women’s organization hold up in Ethiopia on July 02, 1979 as National level. In eight districts of Käffa *Keflä-Hagär* of Jimma Awraja farmers association were established in 1984. Accordingly, in Qärsa district 61 farmers association organized with 17903 total members. The committees are 427 and 183’s is the forum of people of these association, but the number of Female and Male were did not explained on archives.²⁵¹ (See Appendix -8)

The Females Association known as Ethiopian Females Association was also established in Qärsa after its establishment as National level, the below photo was a cereal Mill of female’s association/ *ISEMA/ Abyotawit Itophiya yäSétoč Mahebär* and it is found in Serbo town, Omo Ticho *qäbälé*..

²⁴⁷Informants: A/Bushan A/Gibe; Liiban Tolasa and Tamasgen Tsegaye.

²⁴⁸Steven Davies, “The Political Economy of Land Tenure in Ethiopia” (PhD Thesis, University of St Andrews, 2008), pp. 137-138; Seigford Pause Wang, *Peasant, Land and society*---, p.105; Dawit Wolde Georges, pp. 11-13.

²⁴⁹Proclamation No. 31 of 1975, “A Proclamation to Provide for Public Ownership of Rural Lands,” *Nägarit Gazeta*, 34/26, (April, 1975), p. 94.

²⁵⁰*Ibid*, pp. 93-100.

²⁵¹Archival source: from National Archive Library Agency, Kaffa *Teqläy Gezat*.



Figure 11, Cereal Mill of Females' Association/ISEMA/ *Abyotawit Itophiya yäSétoč Mahebär*, photo by Researcher, 2022

The formation of peasant's association was one of the most important features of the land reform. In fact, the campaigners' participants, who had arrived in Qärsa before the land proclamation played a major role in the initial phase of the formation of peasant association in Qärsa.²⁵² After the proclamation, about 61 peasant's association were organized in Qärsa district. Their boundaries were demarcated with close collaboration of the local farmers and agricultural extension staff. The demarcation was made in most cases following the topographic features such as rivers, valleys or mountains, but with a certain degree of clan grouping and alignment incorporated.²⁵³

Generally; however, progress in the establishment of peasant association was relatively rapid in Qärsa. The campaigners then registered the tenant, hired agricultural workers who were over the age of 18, ex-land owners who had below 10 hectares of land, and widowed or divorced females. The peasants then elected the executive committees and its officials, consisting of a chair person, secretary, treasure and two assistants.²⁵⁴ In spite of the legal provision in the decree, some land owners, who had more than 10 hectares of land managed to join peasant association in the initial

²⁵²*Ibid.*

²⁵³Informants: Nusga Firomsa; A/Biya Shekota and Tsegaye Aga

²⁵⁴*Ibid.*

period of the reform. This was attributed to the landlord's previous treatment of tenants. In other words, landlords who had treated their tenants fairly were allowed to join the associations whereas those deemed as oppressors were not allowed to do so.²⁵⁵

The landlord's close clan affiliation with the leaders of the association seems to have also helped them to receive preferential treatment in their admission.²⁵⁶ Initially, the peasant association with the guidance of the campaigners distributed land in haphazard way. The extent of distribution varied from *qäbälé* to *qäbälés*. Since the land reform began to be implemented at the start of the cropping season of the area, a number of peasant association permitted the farmers to till the land they possessed (the farmer who had owned the land below the ceiling), but provided lands for the landless members.²⁵⁷

The main pattern in land distribution was to fix the area of land in accordance with size of family, explore the land available for distribution (i.e. land owned above the fixed area.²⁵⁸ And land confiscated from ex-landlords) and list members of the association who had on land, or an area below the fixed seized. Excess and unoccupied land was then distributed. The basic criteria that determined the amount of land allocated to individual was family size. But some peasant association failed to accurately estimate the land available for distribution and some members were therefore forced to take land which was barren and infertile.²⁵⁹

The land redistribution by peasant associations continued after the campaigners left Qärsa in 1976. The association continuously revised the size of holdings to accommodate members (often children of the members of the association whose age reached 18), and to adjust plots in areas where family size has increased. In consequence, most of the peasant association gave pieces of land to a peasant in different parts of the *qäbälés*. This made peasants to own land scattered all over the *qäbälés* at this time far from the peasant's residence.²⁶⁰

Thus, peasant association in Qärsa, as in others parts of Jimma, gave more attention to allocation of land for all rather than to the consolidation of farmland. This, in turn, contributed to the

²⁵⁵Informants: *Haji A/ Kamal*; *A/Raya A/Bor* and *A/Zinab A/ Garo*.

²⁵⁶*Ibid.*

²⁵⁷*Ibid.*

²⁵⁸Informants: *A/Bushan A/Gibe*; *Liiban Tolasa* and *Tamasgen Tsegaye*.

²⁵⁹Informants: *A/Raya A/Bor*; *A/Zinab A/Garo* and *A/Raya Taka*.

²⁶⁰Informants: *Nusga Firomsa*; *A/Biya Shekota* and *Tsegaye Aga*.

inefficiency of peasant production. Indeed, the inefficiency of peasant production was closely related to the reform itself. This was because the reform was concerned only with allocation of land while the other resources like agricultural implementation and the means of cultivation were not included in the distribution.²⁶¹

The most important element of farmer's organization of the rural development purposes process is perhaps and an important beginning has been made through the formation of peasant associations. At present, the most urgent function of the peasant associations is to maintain and perhaps even increase production of the previously commercial farms specifically, and on the land within the domain of peasant association generally.²⁶²

A variety of approaches has been taken to this task, and in practice, the effort to deal with the specific immediate situation appears to have been pragmatic and initially successful. In the long term, generalizing expanding the function laid out by the land reform proclamation, there are four major tasks for the Peasant Associations.²⁶³ First is to modify appropriately, legitimize and provide support for the technical services and institutions necessary to development, such as credit institutions, extension programs and marketing programs.²⁶⁴

Second is to raise resources and set priorities among various social infrastructure activities, including schools, health, water associations, and so on. Finally, a fourth function of the association, as discussed above, may be to legitimize of and the support higher level government institutions. Peasant associations are a key requisite to effective rural development; they do face several major problems. First, there is a major problem of determining the degree of separation (or amalgamation) of political and technical-economic functions within the associations.²⁶⁵ The politically optimal] allocation of resources and programs may, of course, not be the one which gives the most production or even goes the furthest in meeting social welfare objectives. Second, there is a difficult problem of choosing the optimal size of the farmers' associations. At present time, they are supposed to cover 800 hectares of land. In practice, they vary from less than 200

²⁶¹Dessalegn Rahmato, pp. 55-56; Tegegn Teka, "International Non- government Organization in Rural Development in Ethiopia: the Case of Wolaita Province", (PhD Thesis, University of Cambridge, May, 1994), pp. 42-47.

²⁶²John M. Cohen, *et al*, p. 107.

²⁶³*Ibid.*

²⁶⁴*Ibid*

²⁶⁵*Ibid*

hectares to over 1,600 hectares. These differences presumably reflect variation in traditional leadership patterns and community boundaries. Similarly, the optimal association size will differ according to the functions to be fulfilled. It seems apparent and sustained by observation, that most of the associations will find it necessary to divide themselves into much smaller management units for carrying on such production activities as collective plowing.²⁶⁶

On the other hand, decision and management with respect to education and health systems may well require larger units than the currently planned peasant associations. Administration of group credit programs, extension, and road building will perhaps be intermediate between these two examples. This suggests that the problem of size for the associations may resolve itself fairly practically according to the activity to be performed and that the real problem will then be one of how different size organizations developed for varying functions will be associated with each other and amalgamated into higher units.²⁶⁷

Presumably, as partially envisioned by the land reform proclamation, peasant associations will eventually pyramid upward in a meaningful way to contact with the *Woräda* and *Awraja* administrations, which will then provide the tie with the national government. In this regard, it is important to note that as of late 1975 there were almost no institutional ties between peasant associations and the established local government structures. What coordination and interchange were took place was largely facilitated by students.²⁶⁸

Whether the proclamation issued in December 1975, which recognized peasant associations, as local government units will help cure this problem remains to be seen. These problems of function, operating procedure, scale and mode of integration are important long-term decisions. It would not be surprising if it proved time consuming to resolve the complex issues and hence those rural developments were retarded during such an interim period. Even more difficult problem with respect to the peasant associations is how to deal with the fact that large numbers of farmers, perhaps more than 70 percent of the rural population, will not have access in the near

²⁶⁶*Ibid.*

²⁶⁷Informants: Ato Habtamu Bellete; A/Zinab A/Garo and Awel Shafi.

²⁶⁸Informants: A/Bushan A/Gibe; Liiban Tolasa and Tamasgen Tsegaye.

future to the complementary governmental, technical and economic services which are essential to the success of the associations as development organizations.²⁶⁹

Development occurs from joining the wisdom of farmers, transmitted through their organizational structures, with the technical knowledge of modern agriculture, efficient road building, formal education, modern medicine. The present limits of trained workers, existing institutions and road systems are such that it is doubtful if as much as 20-30 percent of the rural population can be covered by such institutions now. Without these complements, the associations have a very limited purpose and a very limited ability to bring about development. Many associations may thus wither away or turn their energies in non-developmental directions. While this may appear a counsel of despair, nothing could drive home more clearly that rural development in Ethiopia is an exercise in the allocation of extremely scarce personnel and institutional resources.²⁷⁰

For each project, the question must be raised whether or not it represents the best use of the personnel and institutional forces, it will command and further, whether the project approach is designed to contribute substantially to enlargement of personnel and institutional resources by incorporation of such devices as training components and increased use of peasant associations and local knowledge.²⁷¹

3.4. THE END OF *MOFÄR ZÄMAT* AND REDISTRIBUTION OF LAND

One of the historical reforms of the *Därg* government was the March 4, 1975 land reform proclamation which legalized the land ownership to the tillers. Though the proclamation was issued in 1975 it faced strong problem of application in Qärsa and its environments as a result of insecurity.²⁷²

Mofär Zämat Erša was land plowing far away from the resident's village. As a result of the former *rest* land holding, peasants could inherit a small plot of land from their parents in very distant areas. To till that land farm farmers would walk for more than 6 hours and there were even situations in which farmers stayed away from 3-7 days to work that land in order to

²⁶⁹*Ibid.*

²⁷⁰Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

²⁷¹*Ibid.*

²⁷²Informants: A/Fixa A/ Gidi ; Awel Shafi and *Ato* Habtamu Bellete

minimize the fatigue of walking so much time daily. After the coming of the *Därg* this type of farming was abandoned.²⁷³

The first action to end the *Mofär Zämät* was establishing borders to territorial areas which seem like a new administrative system below the level of district administration known as *qäbälé geberé mahbär*. This task was starts in Qärsa in 1978 and continued up to 1982. 61 *qäbälé geberé mahbärs* were established by merging *lagaa or kutaa* (a closer territory) depending on the width of the territories and each *qäbälés*, had its own administrator in theory elected but in practice more or less nominated from the farmers known as *liqämänbär*.²⁷⁴

After the establishment of *qäbälés* by a committee organized for this purpose, the next task was arranging the land holding of the peasants known as *yämärét šigešig*. Accordingly, farmers were prohibited from tilling the land out of their *qäbälé*. The peasants could get the exchange of their land out of their *qäbälé* land in their *qäbälé*. Moreover, every landless person including babies from infant stage had the right to get land. The main criterion to hold land was to be ready to till the land and the live in rural areas. If a person wanted to live in towns, all of his/her land holdings would be canceled and given to others.²⁷⁵

However, the end of *Mofär Zämät* was applied for four years after the coming of the *Därg* and even the first year implementation was abandoned due to many problems of implementation. Therefore, it is possible to say the land reform proclamation of 1975 started to be implemented in Kersa five years after the coming of the *Därg*. This was due to widespread insecurity in the jprovince in general, Jimma, and Kersa in particular.²⁷⁶

In applying the end of *Mofär Zämät*, there was a great problem in Qärsa district compared with other districts of Jimma *Awräja*. In February 1980 the administrator of *Käffa Keflä-Hagär* ordered the head of the agricultural office of the province to check the ending of *Mofär Zämät* in Qärsa district. Based on the order the head moved to Jimma and met the *Awraja* officials, the head of All Ethiopian Peasants Association of all Käffa provinces, and other individuals

²⁷³*Ibid.*

²⁷⁴Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

²⁷⁵*Ibid.*

²⁷⁶Informants: A/Moga Yeroo; A/Jihad Abe and A/Tamam A/Gibe.

including the committee to end *Mofär Zämät* in Kersa district. According to the report, the main problem was the establishment of *qäbälés* without the interest of people.²⁷⁷

Moreover, the disturbance of agricultural work when boundaries were made by the committee and lack of ability of the *qäbälé liqämänbärs* were mentioned as problems in the discussion. Individually there was also problem of taking one's fertile land in another *qäbälé* and giving non-fertile in exchange in his *qäbälé*. Lack of uniformity of land distribution also obtained great attention by the government. The peasants of the area repeatedly complained to the government about unfair land rearrangement. To solve the problem the government officials conducted many meetings. Then it was decided that the land distribution of some *qäbälés* had been conducted without the knowledge of the *Awraja* administrator.²⁷⁸

Though many problems were mentioned, the session finally decided that complaints were not from the people; rather it was from a few individuals who wanted to make constraints against the new arrangement. It also testified that there was fair land distribution throughout Qärsa. Thus, rather than finding solutions the officials made themselves free from blame and the complaints of the people got a deaf ear from the officials.²⁷⁹

Though the local officials tried to hide the problem, another group was sent from Jimma to Qärsa in May 1980 to crosscheck the problems by creating direct contact with the people in different areas.²⁸⁰

Unlike the previous group, this group pointed out nine major problems in the *Awraja* and announced them to the highest officials. One of the main problems was the exchange of land not actually under crops at the time and grain covered lands among the peasants under the program of *šegešeg*. Based on the report of the group, an order was passed from the provincial office to Jimma *Awraja* in June 1980. To solve the problem of exchanging grain covered and land outcropped at the time, it ordered to continue land distribution in the *qäbälés* which had already

²⁷⁷Informants: Nusga Firomsa; A/Biya Shekota and Tsegaye Aga.

²⁷⁸Informants: Tsegaye Aga; Garomsa Tullu and *She* Jibril Haji Yassin.

²⁷⁹*Ibid.*

²⁸⁰Informants: Worqinesh Dufera; Habib A/Jihad and Husen A/Sanbi.

started the *šegešeg*, and to stop it in the areas which are not yet started the process until the end of product collection. It also ordered to application of a uniform system of land distribution.²⁸¹

3.5. RURAL COOPERATIVES AND VILLAGIZATION 1978-1990

3.5.1. PRODUCER COOPERATIVES (PCs)

Proclamation No.138/78 grouped cooperatives in to four types; producers, service, thrift and credit, and housing.²⁸² However, except the first two the rest were not formed in Qärsa. As a result, I will focus only on the first two cooperatives. For a long period of time agricultural production in the country was based up on a small scale and fragmented private farming which could not provide sufficient food for the people and surplus for industries. Moreover, the subsistence production led the working family in to poverty and hunger. To overcome this problem, the military government proclaimed the formation of Agricultural producer cooperatives.²⁸³ Proclamation No 71 of 1975 empowered peasant associations to form the producer cooperatives. The organization and stage-by-stage development of such institutions was, however, clearly elaborated in the guideline of 1979.²⁸⁴

Accordingly, cooperatives had three stages:

The first stage or malba, the members would use their land in common, but maintaining individual owner ship of Oxen and farm implements. In the second stage or welba, the peasants would pool not only land but also Oxen and implements retaining private control only on kitchen plots and small animals. In the third stage or weland, several Producers' cooperatives would join to create a large unit Capable of providing all services to its members.²⁸⁵

Some of the peasant associations of Qärsa formed producer cooperatives such as Agelo-Beru, Gunju, Urjii Diima, Kallacha, Manxa, and Awaye Sebu producer cooperatives in 1970s.²⁸⁶ But none of these (producer cooperatives) cooperatives of Qärsa reached the third (Weland)

²⁸¹*Ibid.*

²⁸²Proclamation No. 138 of 1978: "A Proclamation to Provide for the Establishment of Cooperative Society," *Nägarit Gazeta* 38/4, (October, 1978), p. 39.

²⁸³Ottaway, pp. 392-393; Dessalegn, Land, Peasants..., pp. 278-279; Kebebew Daka, "The Role of Cooperatives in the Socialist Transformation of Agriculture," *Institute of Development Research Seminar on Strategies for Socialist Rural Transformation* (October, 1978), pp. 4-5; Befikadu Degefe, "Towards Socialist Transformation of Agriculture," *Institute of Development Research Seminar on Strategies for Socialist Rural Transformation* (October, 1978), p. 6; Sisay Getachew, "Agricultural Development Policy Making and Practice Under the Military Regime," (BA Thesis, Department of Political Science, Addis Ababa University, July 2001), p. 1.

²⁸⁴Proclamation No. 71 of 1975, *Negarit Gazeta*; "Be Socializim Tsinsa Hassab lay yetemesereta ye amirach Hibret Sira Mahber Memeriya," *Addis Zemen (Sene 17, 1971 E.C)*, pp. 1.

²⁸⁵Ottaway, p. 393.

²⁸⁶Informants: Ato Habtamu Bellete; A/Zinab A/Garo and Awel Shafi.

development stage until the end of the program in 1990. On the Agelo-Beru association, the peasant cooperatives get 1000 Caremeter of land.²⁸⁷

The peasants to join the agriculture producer's cooperative in 1971 the total number is 7(seven) then one years later in 1972 the number reached in to 33(thirty-three). The first *qäbälés* that cooperative was established was Gunju *qäbälé* and its members were one hundred thirty-three (133).²⁸⁸

Other *qäbälés* like that of Kallacha, Manxa, and Awaye-Sebu were happened respectively. As informant confirmed, in Zonal level 4(four) producer cooperatives were known. These are; Agelo-Beru PCs in Qärsa, Limmu PCs, Ulaa ukke (in Seka) and Somodo (in Mana) were known PC's that bought Tractor.²⁸⁹

As in Qärsa, Agelo-Beru cooperative have get a chance of electric that used by bio gas and they have had motor cycle. The other benefit of the organization is the establishment of Mails by NGOs for the cooperatives. In the end of *Därg*, the cooperative dissolved, the material was sold in to 60,000 birr and it can get for each individual of the members about 27(twenty seven) birr. The amount of the property it can be sold was unknown.²⁹⁰

Similar to the land reform policy, the implementation of PCs in Qärsa district faced great challenges. As informant says without the dislike of some peasants most of the farmers are there is a positive attitude for the cooperation. In creation of love among themselves, solving and shearing of problem, to get full service i.e. water, health and etc, are an advantages of the members from cooperation. And also the other benefit are; working plan or planning, punctuality and time bounded payment as well as competition among each other are raised by them.²⁹¹

When we call misunderstanding, the agricultural producers' cooperatives were not successful in developing productivity of the member of the cooperatives. The first and the most important issue was that the peasants joined the cooperatives without interest because they were pushed by the government to join it. Another reason for its failure was, the product of the cooperative was

²⁸⁷*Ibid.*

²⁸⁸Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

²⁸⁹*Ibid.*

²⁹⁰Informants: A/Moga Yeroo; A/Jihad Abe and A/Tamam Gibe.

²⁹¹*Ibid.*

all coming under the monopoly of the government and government shared the product among the peasants on the basis of the interest of their consumption.²⁹² The anger of the peasants was not only in the product distribution but also in work inequality; there were hard worker peasants and peasant simply engaged as workers. So, peasants opposed equal distribution of products with unequal involvement in harvesting process. Moreover, the government gave more attention to political affairs rather than to the improvement of productivities. For the above and other reasons, the peasants left the association and as time went on the peasant cooperatives were disintegrated gradually dissolved.²⁹³

As far as the contribution of the Därg regime was concerned in agricultural producers' cooperatives the decisive one was environmental conservation. In such attempt the societies were organized and carried out afforestation and deforestation in the district, this was still appreciated by the community. Generally, the introduction of agricultural peasant cooperatives in Qärsa district brought great changes in the means of production and rural social institutions.²⁹⁴

Thus, by 1975 every peasant association of Qärsa had such land which was operated under the close supervision of the participants of the campaign. But soon after the campaigners left the area, the peasant associations abandoned these farms owing to the demand for more land for private plots, poor organization, unfair distribution of the output to members, lack of agricultural inputs for such farms etc. Thus, peasants who had joined the communal farms in the early days of the revolution were well aware of the problems in such institutions and failed to join the producers' cooperatives after 1979, in spite of agitation by officials.²⁹⁵

The producers' cooperatives formed after 1980 were given lands by peasant associations on the border areas of the associations, which were infertile lands in most cases, and areas which were considered as not suitable for personal plots. They were also allocated small plots of land in different parts of a *qäbälé*. In consequence, the collective farms of Qärsa district in the 1980's owned lands which were fragmented and were located on less fertile lands and in areas

²⁹²Informants: Worqinesh Dufera; Habib A/Jihad and Husen A/Sanbi.

²⁹³*Ibid*

²⁹⁴Informants: *Haji* A/ Kamal; A/Raya A/Bor and A/Zinab A/ Garo.

²⁹⁵Informants: A/Biya A/Garo; A/Jobir A/ Dima and Fakeda Lema.

vulnerable to wild animals.²⁹⁶ This contributed for the inefficiency of the producers' cooperatives and their failure to increase agricultural production.²⁹⁷

3.5.2. SERVICE COOPERATIVES (SCs)

Another organization set up by the state increase agricultural production was service cooperatives. The proclamation No 71 of 1975 provided that service cooperatives formed with specific objectives and duties by no less than three and by no more than ten peasant associations. Some of the objectives of service cooperatives were to provide improved agricultural inputs, marketing service, rent out tractors and other farm machinery, supply consumer goods, storage and saving services, etc. It was thus, aimed at protecting the peasants from exploitation by private traders by giving such services.²⁹⁸

Accordingly, in Qärsa, peasant associations set up service cooperatives. The service cooperatives of Qärsa, like other area, gave priority to the establishment of shops, which made available to the peasant's small goods such as salt, cooking-oil, soap, matches, blankets, dry cell batteries, etc at price less than that of private merchants.²⁹⁹ But the service cooperatives suffered from lack of trained man power (managers, accountants) which opened the way for embezzlement of its resource by peasant associations and service cooperatives leaders. Moreover, sometimes the cooperatives failed to decide even on the internal affairs of their institution due to the interference of state officials.³⁰⁰

In 1990, following its shift in policy from command economy to 'Mixed Economy' the government allowed the cooperatives to dissolve, if they wanted to do so. Following this declaration, both producers and service cooperatives ceased to function. This clearly demonstrated that they were set up right from the beginning without the interest of the ordinary peasants. The Agricultural Marketing Corporation (AMC) was established in the whole of the

²⁹⁶ *Ibid.*

²⁹⁷ *Ibid.*

²⁹⁸ Proclamation No. 71 of 1975, pp. 108-109.

²⁹⁹ Informants: A/Bushan A/Gibe; Liiban Tolasa and Tamasgen Tsegaye.

³⁰⁰ *Ibid.*

country, including Qärsa in 1976 with the aim of buying grain at fair price from the peasants and later on re-sells it in times of shortage of grain to the masses.³⁰¹

However, it failed to discharge its responsibility when the people of Qärsa had faces shortage of grain and the subsequent exploitation by private traders, in the early 1980s.³⁰²

3.5.3. VILLAGIZATION IN QÄRSA

It is one of the national programs in Ethiopia after July 1985. This program was known as Villagization/ *Mandar Meseräta* to create suitable conditions to use natural resource and to gain infrastructural services to the rural community. The government assumed that increasing agricultural productivity could be realized through the formation of advance cooperatives. To this end, the government agitated peasants to join product cooperative. To this end, the government agitates peasants to join produced cooperative, and also provided such institution moral and material support in order to attract the peasants to be members. Nevertheless, the attempt to convince peasants to join producer cooperatives voluntarily was a failure. It also believed that the scattered rural villages were a hindrance to the development of social services and infrastructure by the state. Thus, the government to tackle the socio-economic and political problems of the period in general envisaged villagization program.³⁰³

In the formation of Villagization Agelo-Beru was get 1000 meter of land for the association. When peasant established villagization, they estimated their own wealth and they get in three years of their money. In the first year, they can offer one third of their initial cost.³⁰⁴ In 1975 Iron sheets home was constructed. Moreover, in 1978 huts-based home was begun in the district. As informant says; in one producer cooperatives it includes 50 (fifty) Households were settled.³⁰⁵

As Steingraber Sandra, stated the issues of 1980s *Därg* on the resettlement and Villagization:

³⁰¹ Proclamation No. 105 of 1976, "Agricultural Marketing Corporation Establishment Proclamation," *Nägarit Gazeta* 36/7 November, 1976; Alemayehu Lireno, "Grain Marketing in the Post 1974 Revolution: Policies Problems and Prospects," Taddese Beyene (ed.), *In Proceedings of the eighth International Conference of Ethiopian Studies*, vol. I, (Addis Ababa, 1984), p. 392.

³⁰² *Ibid*

³⁰³ Alemayehu Lireno, "Villagization and Agricultural Production in Ethiopia: The Case Study of Two Regions," *A Research Report prepared for the Winrock International Institute for Agricultural Development*, IDR Research Report No. 37 (Addis Ababa, October 1989), pp. 1, 9-10.

³⁰⁴ Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

³⁰⁵ *Ibid*.

Villagization...began in 1984 on a relatively small scale in selected regions of Ethiopia. It was inaugurated as a national campaign one year later, and the pace of its implementation has accelerated ever since. By February 1987, 5.7 million people (15 percent of the rural population) had been moved into 11,000 new villages. By the end of this year, 10 million rural inhabitants (25 percent of the population) are expected to be Villagized in 12 of Ethiopia's 13 provinces. Because the Ethiopian government is relying on Western donor agencies to contribute funds, food and technical assistance for establishing and maintaining of these communities, the use of villagization and resettlement as a means of development has received considerable attention in the Western media.³⁰⁶

However, masses of peasants strongly resisted the program and refused to leave their former settlement areas where they had inhabited and lived for a long period, but were unable to refuse it. Consequently, officials following their failure to convince peasants to evacuate their former places peacefully, they took harsh measures. As it was noted the measures taken were miserable actions; houses were demolished, household materials of peasants become valueless. Besides the objection of peasants to leave their settlement areas, peasant association selected Villagization sites without agreement and interest of settlers.³⁰⁷

Moving people from their former settlement to the new sites had its own effect on their income earnings and agricultural productions. In addition to this, due to the program, the villages became crowded; peasants were forced to practice the customs of people where they were settled. Moreover, the community might be affected by transmitted diseases such as cholera, tuberculosis and other due to compactness of villages and also it aggravated the social crimes.³⁰⁸

More or less the study done at national level reveals resemblance to the Qärsa district. Thus, the source indicates Villagization program failed because of the failure of the government to fulfill its promise of financial resource and experienced persons in the villages.³⁰⁹

Villagization program gathered people together in which it resulted in decline in agricultural production and gradually aggravated soil degradation. In addition to this, the program intended to force people to live far away from their agricultural land and this exposed their crops to wild animals' destruction. Beyond this, traveling long distance for farming activities with their

³⁰⁶Steingraber Sandra, *Resettlement and Villagization-Tools of Militarization in South Western Ethiopia*, Issue 11.4, (Cultural Survival, Inc, December 31, 1987), p. 2-3.

³⁰⁷Informants: A/Naga A/Billo; Bulcha Gabre and A/Fita A/ Gidi.

³⁰⁸Informants: Tsegaye Aga; Garomsa Tullu and *She* Jibril Haji Yassin.

³⁰⁹*Ibid.*

farming tools and animals was a difficult task to peasants.³¹⁰ In resemblance to this, my informants noted that villagization brought problems that are more serious in the prevailing situation of the peasants' economy. Without considering farming habits, peoples which comprised cultivation of crops such as coffee and other crops they forced people to leave their places. Hence, villagization resulted in low production of agriculture in Qärsa district. Despite this, towards the end of the 1980s, peasants started to leave the new villages in mass, and following the deposition of the *Därg* in 1991, majority of peasants returned to their former homeland.³¹¹

In general during the *Därg* regime, the district went through different changes, in some cases it was manifested by the emergence of new political and socio-economic program. The introduction of various programs in many areas of the district, the land reform proclamation, the formation of peasant association, producers' and service cooperatives came into being. In the initial year of the new regime's rule, peasants' favor was common.³¹² However, peasants of the district did not accept the introduction of producers' and service cooperatives. Particularly, the introduction and implementation of villagization program made the people tired of the regime's serious rule.³¹³

³¹⁰Informants: A/Bushan A/Gibe; Liiban Tolasa and Tamasgen Tsegaye.

³¹¹*Ibid.*

³¹²Informants: Kebede Mengesha; Tolu Gurmessa and Mahaammed Qadi.

³¹³*Ibid.*

CHAPTERFOUR

INFRASTRUCTURES IN QÄRSA DISTRICT FROM 1942-1991

Development of socio-economic and infrastructure progress would provide public and private service for the society was very low. In Jimma zone in general and Qärsa district in particular the role of economic importance of the region is did not due consideration in different period. Instead of development indicator, the geographical boundary of an area was measured by the availability of infrastructure. Lack of these service indicated that the population of the district was unprivileged in the same way as other rural area from the change that were carried out. The main reason for low level of development of public services in the district was the low level of income of the in inhabitants individually or in group's people was unable to get social services. Secondly, the annual budget allocated by the imperial government was less than the annually collected income from the district. These in general brought about low level of infrastructural development in the district.³¹⁴

4.1. SOCIAL SERVICES

A: EDUCATIONAL SERVICE

One of the means to measurement of people in the world is based on their mental activeness or the attitude on the perception of the environment they lived. Education is one the sole to eradicate backwardness and negative attitude or taboos. Moreover, it spread modernization. In 1982, Rozman gave a definition to modernization as that society has been changed or shifted under the influence of scientific and technological revolution:

modernization can be thought of a process associated with elements such as independent sovereignty in international society; national independently; democracy and bureaucratizing in domestic politics; a financial and economic system to support the three main level of industry (primary, manufacturing and service production);in fact survival rate; life expectancy; equitable distribution of income; social welfare; and the education level and cultural enlightenment of its people.³¹⁵

It was during the post Adwa period that modern education was introduced and group of modern intellectuals started to appear in Ethiopia.³¹⁶ The state demanded the establishment of modern education because the expanding bureaucracy needed education official for service in diplomatic

³¹⁴Informants: A/Bushan A/Gibe; Liiban Tolasa and Tamasgen Tsegaye.

³¹⁵Antiang Yang, "A Comparison Study on Modernization in the Meiji Restoration and the Self-Strengthen Movement," (Lund University, School of Economic and Management), p. 4.

³¹⁶Baharu Zewde, *A History of Modern Ethiopia, 1855-1991*..., p. 104.

fields as well as the need for different clerks and Accountant. Therefore, schools were established by the state, which was to serve in producing civil servants.³¹⁷ Following, its introduction the government gave due emphasis for its expansion in a properly organized manner in the post Italian period. Prior to the beginning of formal modern education in Ethiopian, church education was mainly dominated in many part of country and it was provided by the clergymen and missionaries.³¹⁸

In the study area Qur'anic school played a great role in the propagation and development of modern education in the district. The expansion of Islamic education was particularly emphasized during the reign of Abba Jifar II.³¹⁹ Islamic education was delivered in a small house built by inhabitants. The *sheiks* during this time were did not ask any payment for their work. Instead, the people are covering each and every thing that the *sheiks* wanted from them. The *sheiks* were spent more time in the engagement for teaching and learning process. This progress of change of society was expanded and the number of students is also increase in time. At this situation, both the teachers and his students covered educational aid. Kusaye- Beru, Toli-Qarsuu, Kamoo, Kallacha and the center *qäbälés* are contributed the expansion of Islamic education and learning centers of the district.³²⁰

The role and the contribution of Islamic teachers for the future modern education was a stepping-stone.³²¹ Initially, the introduction of modern education goes back to the opening of Menelik II primary school in the year 1908.³²² Mändera Elementary school was first governmental school founded in Jimma in 1931 by a prominent person known as *Nägadras* Yeglu Abba Wollo.³²³

In contrary to these, before the beginning of formal education in Qärsa district, Särbo primary school started informal education in 1960 G.C by 3 male teachers and 92 male and 42 female 132 total students. However, formal education started in organized way in Qärsa district in 1963

³¹⁷Meaza Bekele, "A Study of Modern Education in Ethiopia: its foundation, its development, its future with Emphasis on primary education" (PhD, Dissertation, Colombia University, 1996)' pp. 32-35.

³¹⁸Informants: *Haji A/ Kamal*; *A/Raya A/Bor* and *A/Zinab A/ Garo*.

³¹⁹Rajendra and Adrian, P. 77.

³²⁰Informants: *Haji A/Kamal*; *She Zayid* and *A/Zinab*.

³²¹Mohammed Hassen, p.159.

³²²Bahru Zewde, *A History of Modern Ethiopia (1855-1991)* p.108.

³²³Yonas Seifu, "Modern Education in Jimma Town, South West Ethiopia: A Historical Survey, 1931-1991", *International Journal of Science and Research (IJSR)*, ISSN (Online): 2319-7064, Index Copernicus value (2013): 614 Impact factor (2015): 6.391, (Jimma University, History Department), p.1091.

GC.³²⁴ (See Appendix- 9) It was due to absence of awareness among the community and even the residents; the expansion of school was low. For about twenty-two years, the school provided education only up to six grades.³²⁵

During the *Därg* period the number of Schools in district increased to 16 (sixteen); these were Serbo number two, Dhibu-Bijjit, kaarra-Goraa, Agelo-Beru, Gunju, Tolii-Qarsu, Shewa - Xoxobii, Gabbara, Lemem, Wadikko, Bulbul, Girma, Wacho, Manisa-cheri, Folla-gubata and Balla-Wajjo.³²⁶ The student in the school grew from time to time. When students complete their junior, they were forced to attend their schooling far from their residence and their family. Thus, they moved to Jimma, Asandabo and Sokorru to attend high school education. Absence of high school in the district was one factor for the learners to stop their schooling at junior level. These challenges were solved to some extent after the opening of Särbo high school in 1988.³²⁷ When it opened in 1988, this school had 1335 total number of students. Out of this, 718 were male and 617 were female. The year 1988 was historic point of departures in the history of Serbo town and Qärsa district. On the other hand, the establishment of educational office in district exacerbated the expansion of schools.³²⁸



Figure 12, The First School in Qärsa District, photo by Researcher, 2022

³²⁴ Archival source: from National Archive Library Agency, Ye Kaffa *Teqläy Gezat* Timirt Beto, ye Andenga Term Report; Informant Hamza Mengistu, Head of Kersa district Education Office.

³²⁵ *Ibid.*

³²⁶ Informant Hamza Mengistu, Head of Kersa district Education Office.

³²⁷ *Ibid.*

³²⁸ Oromia Bureau of Finance....., p. 19.

B. HEALTH SERVICES IN QĀRSA

The first hospital, which established in Ethiopia were Menelik II hospital in 1910. Modern health services in Jimma were started by the Italians during their occupation. The health center gives a service to common people not for the masses as well as the people in the town.

This stated by Yonas:

In 1938, the Italians established the Jimmā Hospital, and then named Italian Military Hospital. It was established to provide medical services to Whites only. It was established well inside the barracks, which served at the same time as an arsenal as well as a training and logistics centers at about the same time, the Italians had set up a clinic for the natives in what today called Māryām Safar. This medical center, however, was poorly organized in terms of both manpower, equipment and medicine.³²⁹

For a long period, Qārsa was suffered with the absence of health institutions and facilities. The people in the district during this time were used by traditional means of treatments. These played a great role to keep their health. In rural areas, the establishment of health care centers and medical facilities is not adequate. They are located at a distance; therefore, individuals have move to nearby towns to obtain health care and medical facilities. Apart from these, Jimma, Woliso and Addis Ababa are the only alternative of the community.³³⁰

In the eve of the opening of the first health center in 1987 in one clinic, there were 4(four) professionals are appointed in the clinic.³³¹ The socio-economic determinant of health can be under stood as the social conditions which people live and work. Lack of income, inappropriate housing, unsafe work places, and lack of access to health systems are some of the social determinants leading to inequalities within and between countries and peoples.³³²

Caring to health of the individuals is important. They will be able to carry out daily routine tasks and functions adequately, when they maintain good health. The tribal communities mostly reside in forest and hilly areas; hence, they make use of forest products to provide medicines to treat their illnesses. On the other hand, in urban areas, there have been establishment of health care and medical centers, equipped with physicians and medical practitioners to meet the health care needs and requirements of the individuals. In Qārsa until in a recent time the service that were

³²⁹Yonas Seifu, 2002, " A Historical Survey,....p. 109.

³³⁰Informants: Bayisa Raggasa; A/Zinab A/Gero and Tsegaye Aga.

³³¹Informants: A/Moga Yeroo; A/Jihad Abe and A/Tamam A/Gibe.

³³²Workinesh Amdino. *et al*, p. 72.

provided to the inhabitant was very low during the opening of the first health center began to give service in the people of the town and the surrounding rural areas. The number of populations was not proportional to the treated in a single health station. This led to the establishment of another health center in district.³³³

However, health service in the area was still not sufficient for the population of the town and even to rural dwellers. The Absence of adequate medicine, professional personnel, medical materials & lack of other equipment aggravated the health problems of the district. In broad sense, poor people in rural areas face an acute lack of basic social and Economic infrastructure such as health and educational facilities, veterinary service and access to safe drinking water, households headed by women are particularly vulnerable. Women are much less likely than men to receive on educational or health benefits or to have a voice indecision affecting their lives for them.³³⁴

As Yonas cited the progress of Jimma hospital after post liberation period “According to the estimates of experts, there were about two beds for every 10.000 in habitats, due to this fact, evidently the service that the hospital rented was grossly in sufficient.”³³⁵

Out of the border *qäbälé*'s the other parts of *qäbälés* including the capital Serbo they are prone by malaria manifestation and the rate of exposed to high risk because of these, the central government intended on the 1959/60 malaria Eradications program;

In 1959/60 when the malaria eradication programs were launched at the national level under the ministry of health, Jimma was selected as one of the main centers for its activities in Kaffa & I/A/B provinces. In April 1960 a construction of a” sector office” of the malaria Eradication program was opened. The Jimma sector office was responsible for malaria control in Jimma itself, Agaro, Shebe, Assandaboo, Serbo, Haro, Yebu etc. for spraying operation, 150-200 individuals who were willing to provide free services were selected from the Safar Shums, police force and high school students and were taught how to spray DDT.³³⁶

As empirical evidence the problems related to health needs a great work. Like the world health organization measurement, the ratios both of medical personnel & health facilities to the district as well as the number of the population was not much. Apart from this increasing of the number

³³³Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

³³⁴*Ibid.*

³³⁵Yonas Seifu, 2002, p. 110.

³³⁶*Ibid*, p. 111.

of people, in sufficient access to safe water, low level of sanitation facilities led for widespread of water borne disease.³³⁷

Health risk behaviors such as, consumption of alcohol, tobacco smoking, inadequate nutrition, and physical inactivity are the major causes of deprived health conditions among the people in general and disadvantaged groups in particular. These individuals usually are not aware of how maintain their health conditions and mostly get engaged into manual occupation. Long hours of labor, inadequate consumption of diet and nutrition and consumption of alcohol and tobacco smoking are the major causes of increase in death rate.³³⁸

In conclusion, it was observed that the social determinants of health (SDH) in Qärsa district converged mainly on the life style practices were by prevention. Optimal level of physical activity of prevalence for moderate intensity has beneficial health Effect but the prevalence for moderate physical activity was found to be remarkably low in the community.

C: WATER SUPPLY

Access to pure water is one of the prerequisites to human beings to be healthy and productive. It is also an essential resource for both living animals as well as human beings to live on earth. However, large numbers of world's population are challenged by shortage of clean water supply especially in the developing countries such as Ethiopian the rural as well urban population suffer from lack of clean drinking water.³³⁹

The district is endowed with surface and ground water resources. Qärsa, Birbirsa, Bulbul, Melekata, Kellecha, Gibé (smaller gibé) and Awetu are the major perennial rivers that originated from the north western part of the district that drain to Gibé River on the southern part of the district.³⁴⁰ The water coverage of the town is changed after the involvement of non-governmental organization shared the problem of water scarcity in the urban center. This organization is known

³³⁷Oromia Bureau of Finance, p. 21.

³³⁸Magazine of OPDO 25th Anniversary paper (2007) , p, 25.

³³⁹Meron Mebratu, "Assessment of community managed project Approach in Development rural water supply schemes A case of power and mandura woredas north eastern part of Benishangul Gumuz Regional state, Ethiopian", (MA thesis Department of institute of technology civil Engineering A/A university,2012),p.1.

³⁴⁰Informants: Sultan A/Nega; Ahmed A/Fita.

as plan international that work in solution for water constraints. In habitants of the area used the rivers that I have mentioned in the distribution of water potential of the district.³⁴¹

But during the Italian occupation, in Toli Qarsu *qābälé* at a place called Baddeyyi they put their legacy by building drinking water for the residential societies. After that the government to solve water scarcity of the capital of the district, tried to link by water pipe to Särbo town, but it was failed because of population density in the town and the societies around Baddeyyi still use the water.³⁴²

The source of water supply of Särbo town for a long period was two rivers Birbirsa River and Qärsa Rivers. Common water born disease is found on these rivers, but the study area was did not acquire the pipe water during the period understudy.³⁴³



Figure 13, The First Pipe water in Qärsa District by Italians, photo by researcher 2022

³⁴¹*Ibid.*

³⁴²Informants: Sultan A/Dura; Wudad A/Jebel and Sultan A/Nega.

³⁴³Informants: Sultan A/Nega; Ahmed A/Fita

D: ROAD

Transportation in Qärsa from the earlier up to the modern period of human activities had passed on its progress. The role of transportation in the describing of the people socio economic development is the main indicators of measurement of the society. It would be impossible to conceive of socio-economic developments and political integration in the absence of adequate transport and communication, infrastructure and service.³⁴⁴

As we know the construction of transport, facility in any place required a higher capital for investigation. Still in remote *qäbälés* of Qärsa, the rural area used domestic animals such as mules, horses, donkeys, and the like to transport their commodities and transport people from place to place. Nevertheless, the service given seems insufficient for various reasons. The beginning of road construction in Qärsa can be date back to (1927/8) when the construction of the dry weather road from Addis Ababa to Jimma had been taking place. This added positive impact to the birth of Särbo town. However, the Italian was the real pavers of road in the town by constructing Addis Ababa-Jimma Road that dissect the town into east and west direction.³⁴⁵

It is possible to say communication between urban areas developed due to the construction of the main asphalt road. Italians first constructed the asphalt road that connects Omo-Nada, Asandabo and Jimma during the occupation period. In the post-Italian period, especially during the reign of Emperor Hailä-Selassé no as discuss in the first chapter, the Italians begin small road construction development had been seen in the Qärsa district.³⁴⁶ From liberation until the early 1950s, very little attempt was done in terms of paved streets and feeder roads in and around Sarbo town. This was probably because the cost of building was beyond the district. Soon after liberation, no road construction were been taken in the town for a decade. This was mainly due to the absence of proper plan of the town and opposition from some of the urban dwellers who had land where the road were to be constructed.³⁴⁷

According to my informants during the reign of Emperor Hailä-Selassé, only two feeder roads were paved in the district. One road extended from main asphalt road upto the ex-district *i.e.* Bussa-Bachane, and other road was the one that led to the capital of Jimma. The road that

³⁴⁴Informants: *Haji A/ Kamal*; *A/Raya A/Bor* and *A/Zinab A/ Garo*.

³⁴⁵Informants: *A/Moga Yeroo*; *A/Jihad Abe* and *A/Tamam A/Gibe*.

³⁴⁶Informants: *A/Bushan A/Gibe*; *Liiban Tolasa* and *Tamasgen Tsegaye*.

³⁴⁷*Ibid.*

connects the district with the capital were made due to the establishment of seat of the appointed governor as well as other government officials appointed for services Compared to the reign of Emperor Hailä-Selassé; it was during the *Därg* regime that more developments had been seen in construction of roads in the district.³⁴⁸

According to my informants, the town's administrators of the time did its best to improve the condition of road in the district. Therefore, different roads were cleared and constructed in the district. The primary roads that connected to the main road and the secondary roads, which connected to the tertiary roads constructed during the *Därg* era (1974-1991).³⁴⁹ With the exception of the main road and the road that linked the district with main road, other roads were gravel, and roads were simple dry weather paths. My oral informant says, most of the roads were dry weather roads, which were difficult to use during the rainy season. Because of topographical difficulties and spatial settlements of the people the transport service in remote *qäbälés* are the main challenges of people in their daily activities in one hand and the sector of transport in other hand.³⁵⁰

The zone in general and the district in particular is characterized by inadequate of well-organized infrastructure. Some improvements were observed after 1984 road construction. The road from the capital to the district *qäbälé* was extremely difficult and it only served as dry weather road. There is no modern transportation in the rainy season.³⁵¹

This difficulty in geographical features of the district the domestic animals were the major means of transportation service of the community. The roads in the district during the Imperial and *Därg* regimes were neither graveled nor asphalted are impossible for vehicle during the rainy seasons. Roads constructed by the labor force of the people connect the district *qäbälés* with each other.³⁵²

However, the construction of dry weather road enhanced the growth of trade in the district. Different kinds of trade commodities like, finished products, clothes and other trading items were imported in large amounts from Addis Ababa and in return, trading goods like honey,

³⁴⁸Informants: Kebede Mengesha; Tolu Gurmessa and Mahaammed Qadi.

³⁴⁹Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

³⁵⁰*Ibid.*

³⁵¹*Ibid.*

³⁵²Informants: A/Moga Yeroo; A/Jihad Abe and A/Tamam A/Gibe.

coffee, maize and hides are exported and had great demand in Addis Ababa. Here, in the district coffee cultivation played a significant role for economic growth. During the time of coffee production, roads began to give service in which people were able to get coffee to the Market. Thus, it was also transported to other markets in Jimma and Addis Ababa by merchants through the main asphalt road.³⁵³

E: COMMUNICATION

Communication is the most important aspect which played a great role in the country's political, social and economic developments. This service consists postal services, Telecommunication and media services. Historically, the idea of communication service in Ethiopia was traced back to the reign of Emperor Menelik II. Before the beginning of modern means of communication, people transmit their message by traveling long distances using horses, mules or even on foot. The beginning of modern means of communication minimized this difficulty.

Telecommunication

Telecommunication is playing important roles in communicating the people. In 1907 the Ministry of Posts, Telegraphs and Telephone was established in Ethiopia and a year later Ethiopia became a member of the Universal postal Union.³⁵⁴

A 597 Kms telephone lines was extended from Addis Ababa - Käffa -Dawuro by Ethiopian personnel under supervision of Mr. Secondo Bertolani towards the end of 1905. From the same course, a 20 Kms was taken from Kossa to Jiren. Open wire lines of steel poles were introduced in Jimma during Italian occupation. The telephone line between Addis Ababa and Jimma was restored in 1942.³⁵⁵

As archival sources shows in 1956 E.C or 1964 G.C a report from Käffa *Ṭäqläy gezat* to Imperial board of telecommunication office, The districts those Telephone was interested/desiderative from Käffa *Ṭäqläy gezats* of Jimma *Awrajas* were; Qärsa, Sokorru, Janjero, Xiro-Afeta and Dédo districts. As a report shows, Qärsa was one of the districts proposed to use telephone. That is because of; Särbo town was located in Jimma to Addis Ababa main road and found 18 kilometers from the capital Jimma. Not only that the total residential people of the town estimated approximately around 4500 and have municipality and school in the town. In addition

³⁵³*Ibid.*

³⁵⁴Yonas Seifu, 2002, p. 121.

³⁵⁵Deressa Debu, 2018, p. 104.

to that the town have a market on Sunday, this facilitated to get a telephone to the district town.³⁵⁶ (See Appendix- 10)

As a source indicates, in 1962 E.C/ 1970 G.C, a letter from Imperial board of telecommunication of Ethiopia to *Däjazamač* Tsehayu Inqisillassie provincial governor, a cable of telephone that connect Addis Ababa with Diredawa, Addis Ababa with Shashamanne and Addis Ababa with Jimma was cannot serve sufficiently, because of that to offer a better service the imperial government delegate Nine (9) Japans to investigate on the problem of telephone.

Those Japans were: 1. Mr. Seishi Nakomura

2. Mr. YeshihiroYokoyama

3. Mr. Shigeru Kunori

4. Mr. Teruaki Sato

5. Mr. Yoshio Nakano

6. Mr. Shohachiro watanabe

7. Mr. Shiro Kawata

8. Mr. Makoto Tsuji

9. Mr. Shozo Hayami.

Accordingly, a Telephone cable linked Addis Ababa to Jimma scheduled to investigate from August 1970 to October 1971 G C. By this schedule, the *Käffa Ṭäqläy Gezats* from Jimma-Asandabo- Abbalti proposed from September 04 up to October 18, 1971. So that the imperial board of Telecommunication of Ethiopia commanded the provincial Administrators to keep the security of those Japanese experts.³⁵⁷ (See also Appendix- 10)

The Tele center gives only national services. However, earlier times the local people including government institution stayed for a long period of time without communicating with other districts. In this center there is only one solar telephone. However, the modern means of communication, Telecommunication plays a pivotal role in the exchanges of ideas and information in different social, economic and cultural spheres. Both the urban and rural

³⁵⁶ Archival source: from National Archive Library Agency, Kaffa *Teqläy Gezat*

³⁵⁷ Archival source: from National Archive Library Agency, Kaffa *Teqläy Gezat*

inhabitants of the Qärsa district during the Imperial and the *Därg* regimes failed to get telecommunication service.³⁵⁸

Post Office

After liberation a Post office was reopened in Jimma in 1943 and served as headquarters for southwestern Regional office, and supervising postal services for Agāro, Badälle, Mattu, Gore, Gāmbellā, and Bongā.³⁵⁹ Single channel equipment installed to serve Addis Ababa –Jimma line in 1954.³⁶⁰ As archival source shows in Käffa *Keflä-Hagär* Jimma provinces the postal service was reached many districts. From these districts, Qärsa was one which acquired postal service in 1984.³⁶¹ (See Appendix -11)

³⁵⁸Informants: A/Raya A/Bor; A/Zinab A/Garo and A/Raya Taka.

³⁵⁹Yonas Seifu, 2002, p. 122.

³⁶⁰Deressa Debu, 2018, p. 104.

³⁶¹Archival source: from National Archive Library Agency, Kaffa *Teqläy Gezat*

CONCLUSION

The study gave attention to examine the history of Kersa district beginning from the 1942 imperial government administration decree to 1991. It attempted to reconstruct the history of the district by giving more emphasis to local developments or the progress of the society that passed through different reign with its different reforms that introduced during the period under consideration. Regarding to these, oral sources and a few archival materials are the main components of the source of information in this paper. In the post 1941, the imperial regime made major changes in the fields of administration, economy and infrastructural services of the district. The major aim of re-establishing strong centralized political power and confirming the government's economic foundation was to attend dynamic tasks of existing administrative as well as land related issues. Regarding administration, the Imperial government brings consecutive administrative reorganization that attempted at controlling the administrative system in centralized manner. Before and after the occupation period (1935-41), Jimate-Bussa emerged as a predominant town of the district. Some governmental institutions such as justice and police office were established. As a result, Bussa is more firmly established and became a relatively permanent town in contrast with other, which portrayed a rather periodical character.

Furthermore, its fertile territory made Bussa the center of production. In spite of these economic advantages, Bussa could not become a sustainable political and administrative center owing to its peripheral location. It located about 12 km away from Serbo, the present capital town of Kersa district, and about 35 km away from Jimma, the capital town of Jimma zone. From the middle of 1940s on wards, therefore, Bussa began to decline in favor of Toli as well as Serbo, which is located at the nearer center of district capital to the zone. During the Italian occupation period (1935-41), the pace of urbanization got momentum. Some infrastructural developments, like road construction, had accelerated urban development. The road built by the Italians that extends from Addis Ababa to Jimma had important impact on the region. The village of Serbo, which lies along this road, benefited from it. The road brought economic and social significance to the introduction of the town. Accordingly, it has got access to vital services such as health and education. Regarding social amenities, the opening of a Senior Secondary School and the building of a Clinic in 1956 and 1987, respectively was an immense contribution to the development of the town. With regard to social development, modern education had an invaluable contribution to the town development. Before its commencement, Quranic schools

offered educational opportunities. Such schooling was conducted in the mosque and private houses, carried out by religious men. Modern education was however, started in 1963 teach up to four-grade level with a small number of students. The smallest number of students at the initial stage was attributed to the prejudice of the people towards modern education. After a long period, new buildings should be constructed. Accordingly, the construction of new buildings for the elementary school (grades 1-6) was started during the reign of *Därg*. The number of students grew rapidly, but students had to go to Jimma or Asendabo to complete their junior and high school education in the period under study.

Concerning health services, the people of the town lacked such services until the 1980's. Several kinds of diseases appeared at different times and claimed the lives of hundreds of people. They were obliged to go to Jimma Hospital for diagnosis and treatment. The first clinic was established in 1987 by the central government. The service of the clinic became vital not only for the town but also to the surrounding rural peoples. The latter, especially had no access to health facilities due to shortage of money for transportation and time constraint. Nevertheless, the clinic could not afford to give successful treatment for the large number of patients because of shortage of medical facilities. This made it difficult to realize the existing taxation method in a better organized and simple way. These attempted administrative changes had been observed in the study area.

The study investigated the prevalence of administrative prejudice during the imperial regime. The district administrators did not appropriately put into action the principles and orders forwarded from the central government and exploited the residents. In addition to this, there was a taxation burden on the local inhabitants during the imperial regime. The taxation burden brought various problems in the district, for example, uprisings resulted in the prevalence of banditry in failure to pay tribute to the government. All people of the district expressed their grievance through successive petitions to the responsible bodies; *Ṭäqalay gezat* and *Awraja* in order to reduce tax but their efforts remained fruitless. The study looked into the overthrow of Emperor *Hailä-Selassé I* and the emergence of the succeeding regime, *Därg* in 1974. The *Därg* government started to strengthen its authority by bringing various programs which are linked with economic, political and social related problems in national level in general and in Qärsa district specifically. Among the programs of *Därg* reform was land reform, which was the main question that brought revolution and the downfall of the imperial government. Therefore, the *Därg* responded to the

peasant requests by introducing the land reforms, peasant association, cooperatives like, producers cooperatives and service cooperatives as well as villagization. Nevertheless, the inhabitants of the district were antagonized these policies. While in the implementation of these programs, the government faced objection from local residents, consequently it accounted to the collapse of the *Därg* regime.

GLOSSARY

The meaning of the Afaan Oromoo and Amharic words or phrases listed in the glossary was explained in the parts of the research.

Afaan Oromo terms

<i>Abbaa</i>	-Father
<i>Abbaa Gadaa</i>	- Prime councilor, Master of Gadaa period, Gadaa Leader.
<i>Abbaa Lafaa</i>	- Land owners
<i>Abbaa Muudaa</i>	-Spiritual head of the <i>muudaa</i> office for life.
<i>Abbaa Qoroo</i>	- Local ruler.
<i>Amoolee</i>	-Salt bar
<i>Ayyaana</i>	-Spirits
<i>Caffee</i>	-The Gadaa assembly
<i>Aadde</i>	-Tittle of respect for women
<i>Baddaa</i>	- High altitude
<i>Badda-Daree</i>	- Mid-altitude
<i>Balbala</i>	- Door, Lineage
<i>Buttaa</i>	-Slaughtering bull/ <i>Korma qaluu</i> /
<i>Daadhii</i>	-Mead
<i>Gagaa</i>	-Wax
<i>Gadaa</i>	-An Oromo indigenous, traditional socio-political system through which the Oromo society exercise self-governance.
<i>Ganda</i>	-Village
<i>Gosa</i>	- clan
<i>Hora</i>	- Mineral Water
<i>Irreechaa</i>	- Thanks giving
<i>Jabarti</i>	- Muslim traders from Northern Ethiopia
<i>Kutaa Biyyaa</i>	- Province
<i>Odaa</i>	- A sycamore tree chosen for the performance of religious rituals as well as political actions
<i>Qaalluu</i>	- Oromo religious leader (The messenger of <i>Waaqaa</i>)
<i>Qubsiisaa</i>	- Settlers, dependents of landowners
<i>Qabiyyee</i>	- Possession
<i>Safuu</i>	- Morality
<i>Sheikh</i>	- An honorific tittle given to a highly respected
<i>Maasii</i>	- Cultivated Land
<i>Masaraa</i>	- Palace
<i>Mootii</i>	- King
<i>Ulamaa</i>	- Muslim scholars
<i>Yabboo</i>	- People lived on the lands of the king.

Amharic terms

<i>Awuraja</i>	- sub-provinces of Ethiopia before 1991
<i>Balabbats</i>	- Hereditary owner of rest land, or is an appointee at district level by the state to serve as subordinate land administrator or local landlords.
<i>Balambaras</i>	-military title
<i>Chisegna</i>	- Household or Gabbar farmers who land owners used to evict them at any time
<i>Ciqa-Shum</i>	-Low level chief
<i>Däga</i>	- high altitude.
<i>Dajjazmach</i>	- A higher warrior tittle of the feudal period
<i>Derg</i>	-Literally means committee, but later grow to a governing body in Ethiopia from 1974- 1991
<i>Edir</i>	- traditional burial association.
<i>Equb</i>	-traditional means of saving money.
<i>Fitawrari</i>	- A warrior tittle, literally means leader of the vanguard army
<i>Gabbar</i>	- Tribute paying peasants, either in kind or money
<i>Gasha</i>	- Unit of land measurement, equivalent to 40 hectares
<i>Geber</i>	- Agrarian tribute, invariably paid in kind, tax
<i>Grazmach</i>	- A warrior tittle, of the feudal Ethiopia, literally means “left leader”
<i>Jabarti</i>	-Muslim traders from North Ethiopia
<i>Kifle-Hager</i>	- Province
<i>Lem</i>	- Cultivated land
<i>Lem-tef</i>	- Semi-cultivated land
<i>Tef</i>	- Uncultivated
<i>Maderia</i>	- land granted to official
<i>Mikittil woreda</i>	- The post 1941 sub-district.
<i>Mofär Zämat Erša</i>	- land plowing far away from the resident’s village.
<i>Neftegna</i>	- Derived from ‘ <i>neft</i> ’ “rifle” name given to Emperor Menilek’s warrior of northern region, who later settled in the south.
<i>Qägnazmach</i>	- A warrior tittle literally means “right leader” or a commander of the right
<i>Qebele</i>	-The lowest administrative structure in a district
<i>Qees</i>	- Head of Church, a learned Priest
<i>Safarshums</i>	- neighborhood chief.
<i>Teqlay Gizat</i>	-prvince
<i>Wäyenadäga</i>	- temperate or moderate altitude.
<i>Zamacha</i>	- Campaign
<i>Zemach</i>	- Campaigners

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List of Oral Informants

S/ No	Name of Informants	Sex	Age	Place of interview	Date of interview	Remarks
1	A/Biya A/Diga	Male	78	M/ Qabaricho	07/07/2014	Born in remotest kebele of the district and well known informant on land tenure system around their kebele.
2	A/Biya A/Gero	Male	72	Siba	09/07/2014	He was born and grew in serbo who is informative about the land tenure system and the expansion of service cooperatives in the district.
3	A/Biya Shekota	Male	80	K/Gora	12/07/2014	Born in Kersa and well known informant on the history of Islamic expansion to Kersa
4	A/Bushan A/Gibe	Male	65	Kallacha	15/07/2014	Born in Kersa and one of the founders of producer cooperatives in the district.
5	A/Fita A/Gidi	Male	67	O/Ticho	27/07/2014	Known informant in the history of Kersa district and Serbo town.
6	A/Jebel A/Foggi	Male	79	Babbo	29/07/2014	Born and grew in Kersa district. Explain more on the history of the district during imperial period.
7	A/Jihad A/Bushan	Male	70	Senkullee	04/08/2014	Kebele Residence and model farmer. He was informative on farmer association.
8	A/Jihad Abe	Male	72	O/Ticho	06/08/2014	Son of Land Lord and experienced informant on the history of the district.
9	A/Jobir A/Dima	Male	69	Ankaso	18/11/2014	Kebele Residence and describes more on the economy of the district.
10	A/Moga Yeroo	Male	70	Wayyu	16/11/2014	He was born and grew in serbo who is informative about the formation of farmers association.
11	A/Nega A/Billo	Male	81	Girma	19/10/2014	Born in Kersa district and informed on the history of the district before Italian occupation.
12	A/Oli A/Galan	Male	76	Balla- Wajjo	20/09/2014	Born in Kersa and informant on changes and continuity in the district.
13	A/Raya A/Bor	Male	67	O/Ticho	24/11/2014	The known Elder of the town and known informant on the foundation of Serbo town and expansion of infrastructure to the district and town.
14	A/Raya Taka	Male	69	O/Ticho	16/11/2014	The known Elder of the town and

						known informant on the foundation of Serbo town.
15	A/Temam A/Gibe	Male	70	Wayyu	10/10/2014	Informant
16	A/Zinab A/Gero	Male	75	O/Ticho	07/10/2014	Born in Kersa Sun of Land lord A/Gero A/ Sinbo and experienced informant on the history of the district.
17	Abdella Aman	Male	40	Bulbul	11/08/2014	The former Bulbul school Director, he informed well about indigenous religion in the district.
18	Abduletif A/Jihad	Male	42	O/Ticho	09/10/2014	Born in Kersa district Serbo town and from the family of balabats and describes more about the land and land related history of the district.
19	Abduselam Shaker	Male	38	Wayyu	12/11/2014	Former Bulbul secondary School supervisor know Serbo secondary school vice director and describes more on the expansion of school in the district.
20	Ahmed A/Fita	Male	40	O/Ticho	16/11/2014	Born in Kersa and works know Head of Water office of the district and he is informative on expansion of water in the district.
21	Ato Habtamu Bellete	Male	55	O/Ticho	18/11/2014	Born in Kersa and informed on the administration hierarchy of the district before 1941.
22	Awel A/Fita	Male	53	O/Ticho	20/11/2014	Expert of Agricultural office of the district.
23	Bayisa Raggasa	Male	40	Bulbul	08/08/2014	Nurse at Bulbul
24	Bulcha Gabre	Male	65	Shewa Xoxobii	04/10/2014	Informant on people's interaction.
25	Burtukan Geremew	Fem	35	Bulbul	15/10/2014	A teacher at Bulbul
26	Dajane Sorsa	Male	36	O/Ticho	04/12/2014	Born in the district and a teacher at Serbo primary school. He describes the history of St. Gabriel church of Serbo town.
27	Fakeda Lema	Male	42	O/Ticho	01/12/2014	Nurse at Bulbul <i>qabale</i>
28	Garomsa Tulu	Male	71	Qarsa-Sume	09/09/2014	<i>Qabale</i> residence and informant on Agricultural product of the area during the period understudy

29	Gebeyehu Tesema	Male	74	Fola-Gubata	24/08/2014	Informant
30	Girma Hailu	Male	67	Shewa-Xoxobii	22/10/2012	Informant
31	Habib A/Jihad	Male	40	O/Ticho	09/10/2014	Education office expert and informed more on expansion of modern education in the district.
32	Hafiz A/Maccaa	Male	40	O/Ticho	17/10/2014	Veterinary medicine Nurse and informant on economy of the district.
33	Haji A/Kamal	Male	78	Wayyu	06/09/2014	<i>Imam</i> of Serbo mosque and explain more on the expansion of Islamic religion.
34	Hamza Mengistu	Male	44	O/Ticho	02/10/2014	Born in Kersa and he was a head of education office and describes more about the history of spread of education
35	Husen A/Sanbi	Male	50	O/Ticho	04/10/2014	<i>Khat</i> trader and town residence. He informed on socio-cultural aspect of the people in the district.
36	Ilfinesh Kudama	Fem	42	O/Ticho	10/10/2014	She was born of Kersa district and Education office expert. She informed on the expansion of Christianity in the district.
37	Kamil A/Fita	Male	50	O/Ticho	10/10/2014	<i>Khat</i> trader and well-known informant on economic activity of the district
38	Kassaye Mammo	Male	55	Merawa	28/10/2014	Informant
39	Kebede Mengesha	Male	69	Qarsa Sume	26/09/2014	Informant
40	Kadir A/Bor	Male	37	Tuqur Balto	28/11/2014	Informant and a Teacher at Kersa and informant on <i>Qubba</i> Aba Lukku.
41	Liban Tolesa	Male	57	Bussa	20/08/2014	Informant
42	M/Kabir A/Jihad	Male	32	Senkullee	04/08/2014	A teacher at Kersa district.
43	Malkamu G/yesus	Male	71	Babbo	04/10/2014	Informant about Christianity.
44	Miftahi A/Bor	Male	52	O/Ticho	04/10/2014	<i>Khat</i> trader in the district.
45	Mohammed Dura	Male	49	O/Ticho	12/11/2014	Teachers' association head.
46	Mohammed Qadi	Male	41	O/Ticho	01/10/2014	Finance office expert.
47	Mohammed She Jamal	Male	38	Wadikko	01/08/2014	Experienced informant and the son of <i>shekota</i> Wadikko of Wadikko <i>qabale</i> , he informed on Islamic education in the district during the period under study.
48	Mr. Awel Shafi	Male	37	O/Ticho	02/08/2014	A teacher at Bulbul secondary school

						and informed more on administration decree during the imperial period.
49	Mr. Amin A/ Fita	Male	40	Mannisa	11/11/2014	The current School supervisor
50	Mr. Mengistu Tesfaye	Male	39	O/Ticho	02/08/2014	A teacher at Bulbul
51	Muzafar A/Wudad	Male	30	Wadikko	01/08/2014	A teacher at Dhibu Bijji2 ^{ndry} school
52	Nasir A/Ligdi	Male	55	Babbo	04/10/2014	Experienced informant and expert o kersa district administration office
53	Nasir Zakir	Male	40	Wayyu	12/11/2014	The former Balabbats family
54	Nusga Firomsa	Male	66	Adare Dikaa	05/07/2014	Born in Kersa district and he was a campaigner during the <i>derg</i> regime, informant on informal education in the district.
55	<i>Qes</i> Getu	Male	59	O/Ticho	06/09/2014	<i>Qes</i> of saint Gabriel Orthodox church and explained more on the expansion of Christianity to the district.
56	Ra'is A/Jebel	Male	34	Babbo	04/10/2014	Born in Kersa district and informed on socio economy of the district.
57	Sabit A/Jebel	Male	34	Tuqur-Ablu	01/09/2014	Born in Kersa district and informed on socio economy of the district.
58	Seifu A/Fira	Male	37	Bulbul	08/08/2014	Education expert and supervisor
59	<i>She</i> Jamal Wadikko	Male	73	Wadikko	01/08/2014	<i>Sheik of</i> Wadikko <i>qabale</i> and well known person on Islamic education and informed more on
60	She Jibril Haji Yassin	Male	74	Maanxaa	11/11/2014	Informant and <i>Imam of</i> mosque in Kersa district.
61	She Zayid	Male	50	Wayyu	06/09/2014	<i>Imam of</i> Towfik mosque of Serbo town
62	Sultan A/Nega	Male	35	O/Ticho	16/11/2014	Expert of Water office
63	Tahir Temam Mangide	Male	40	O/Ticho	16/11/2014	Communication office expert and born of the district. Describes historical sites of the district.
64	Tamasgen Tsegaye	Male	43	O/Ticho	16/11/2014	Expert of youths and Sport office and
65	Tijani She Kadir	Male	37	O/Ticho	16/11/2014	Culture and Tourism office expert, explain changes and continuities of different periods.
66	Tolu Gurnessa	Male	60	Awaye Sebu	30/11/2014	Born in Kersa district and informed on farmers association.
67	Tsegaye Aga	Male	65	O/Ticho	06/08/2014	Experienced informant and head of a

						burial association of the town.
68	Waktole Kenea	Male	34	Bulbul	15/10/2014	A teacher at Bulbul
69	Workinesh Dufera	Fem	40	Qujjo Muja	30/07/2014	Kersa district resident and informant on socio cultural interaction in the district.
70	Zakir Hassen	Male	47	O/Ticho	16/11/2014	Born in Kersa district and Head of Culture and Tourism office. He describes historical sites of the district and Tourist attractive areas.
71	Zinash Tesema	Fem	41	Bulbul	11/08/2014	A teacher at Bulbul 2 nd ry school, informant on formal education in the district.
72	Tahir She Kedir	Male	25	T/Abullu	10/07/2014	Supervisor of Accelerated Learning For Africa (ALFA)(NGO), born and grew in Kersa and informed well on changes and continuity of Modern Education in the district.

APPENDICES

Appendix-IA

Fourteen *Teqey-Gezats* with *Aworaja* and *Wooredas*

የፊ. ወጪ	ዓተላይ ገዢ	የአወጣጥ ገንዘብ	የወረዳ ገንዘብ	የግ. ወጪ ገንዘብ	
1.	ፈርድ ዓተላይ ገዢ ...	13	60	63	ግ. ወጪ ገንዘብ በግ. ወጪ
2.	ወሎ ዓተላይ ገዢ	12	32	178	ግ. ወጪ ገንዘብ አገልግሎት
3.	ሸዋ ዓተላይ ገዢ	11	68	168	" " "
4.	አርጌድ ዓተላይ ገዢ ...	9	27	249	" " "
5.	የገረ ዓተላይ ገዢ	8	55	-	" " "
6.	በግ. ወጪ ገንዘብ ግ. ወጪ	7	28	115	" " አገልግሎት
7.	ገዢ ዓተላይ ገዢ	7	34	100	" " "
8.	ሲኦ ዓተላይ ገዢ	6	35	7	" " አገልግሎት
9.	ወላጋ ዓተላይ ገዢ	6	49	12	" " "
10.	በሩ ዓተላይ ገዢ	6	38	49	" " አገልግሎት
11.	አወጣጥ ዓተላይ ገዢ ..	5	34	-	" " አገልግሎት
12.	ገሎ ገሩ ዓተላይ ገዢ ..	4	22	-	" " "
13.	በሌ ዓተላይ ገዢ	3	25	5	" " "
14.	አፍሪ ዓተላይ ገዢ	3	22	-	" " "
ጠቅላላ		102	529	948	

ግ. ወጪ ገንዘብ

በግ. ወጪ ገንዘብ ግ. ወጪ ገንዘብ አገልግሎት በግ. ወጪ ገንዘብ

ግ. ወጪ ገንዘብ ግ. ወጪ ገንዘብ አገልግሎት በግ. ወጪ ገንዘብ

APENDIX- IB

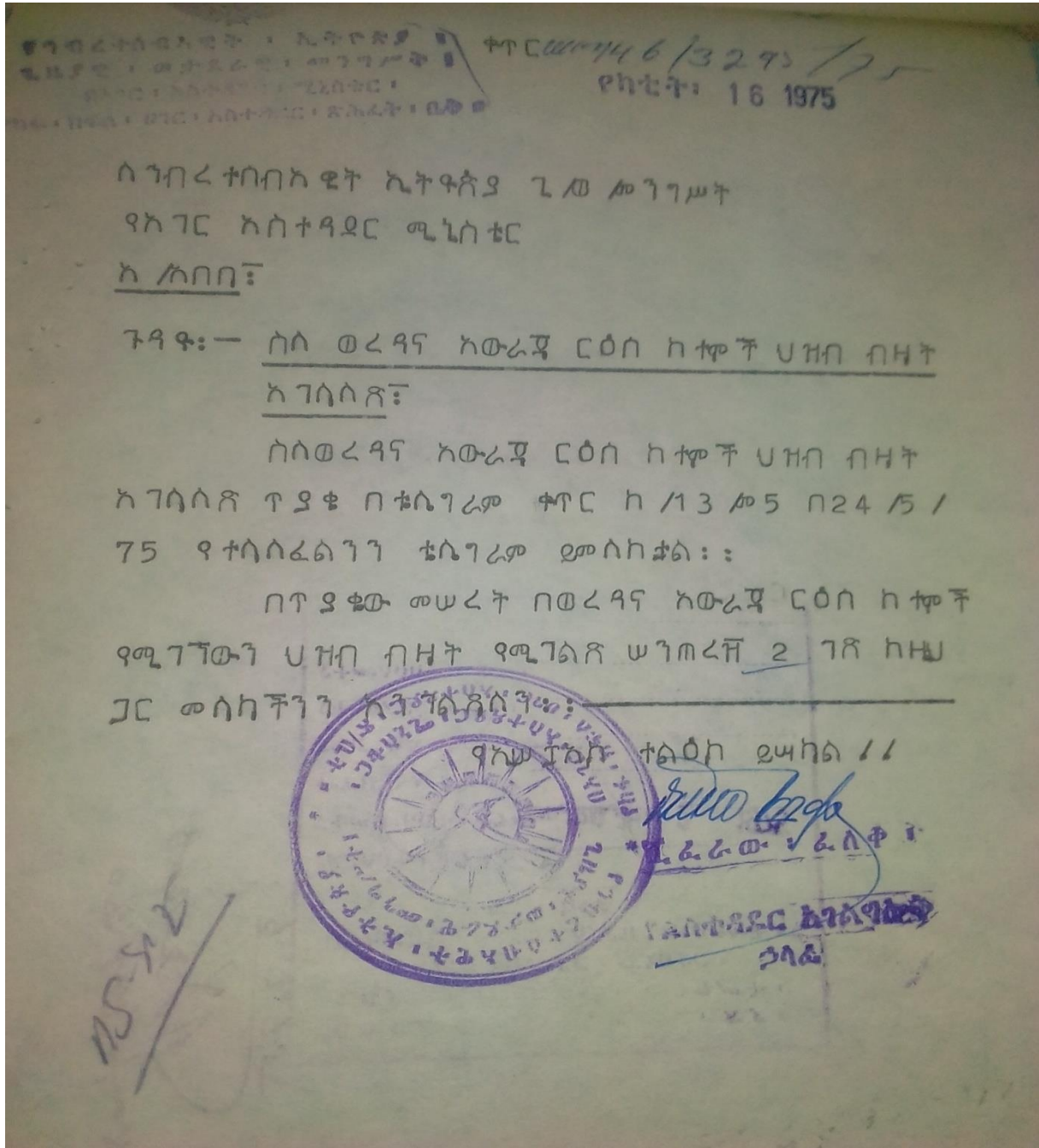
The Keffa Awrajas and their woredas

በ ሩ ወ ቀ ሳ ዐ ገ ዛ ት

ቀፊ ቁጥር	ገ ዛ ት	በ ተጠቃ	ቀፊ ቁጥር	ገ ዛ ት	በ ተጠቃ
1	<u>ገዛ አወገድ:-</u>	<u>ገዛ:-</u>	5	ወገን ወረዳ ገዛት	ገዛ
	ወገን ወረዳ ገዛት	ገዛ		ወገን ወረዳ ገዛት	ገዛ
	ወገን ወረዳ ገዛት	ገዛ		<u>ወገን ወረዳ ገዛት</u>	<u>ወገን</u>
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
2	<u>ወገን አወገድ:-</u>	<u>ወገን:-</u>	6	ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
3	<u>ወገን አወገድ:-</u>	<u>ወገን:-</u>		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
4	<u>ወገን አወገድ:-</u>	<u>ወገን:-</u>		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን
	ወገን ወረዳ ገዛት	ወገን		ወገን ወረዳ ገዛት	ወገን

APPENDIX-II

Statistical data of Woredä Awräjas of Kaffa Kifle Hager




APPENDIX- III

The districts under Keffa Kifle Hager

በክፍ ዘፍለ ሀገር የግንኙ ወረዳዎች ስም ዝርዝር፤

ተ. ቁ.	የአወራጃው ስም	የወረዳው ስም	የወረዳው ርዕሰ ከተማ ስም	ም ር ስ ራ
1	ዲማ አወራጃ	ሰከፍ ወረዳ	ሰከፍ	
2	" "	ግና ..	የቡ	
3	" "	ኑርሣ ..	ሰርቦ	
4	" "	ወ ቱርሣ ..	ሰ ኃ	
5	" "	አጦና ዳ ..	ና ዳ	
6	" "	ጢር ..	ዲም ቱ	
7	" "	ዲዶ ..	ሸኪ	
8	" "	ጃንጂር ..	ፍፋ	
1	ግጂ አወራጃ	መሰል ግጂ	ግጂ	
2	" "	ክሪት ወረዳ	ክሪት	
3	" "	ቢር ..	ጀባ	
4	" "	ተርግና ጥጵ ..	ግርዳር	
5	" "	ገሻ ወረዳ	ኪሳ	
6	" "	ሸሸ ..	ዳጦ	
7	" "	ጎለዳያ ..	ባቼግ	



APPENDIX-V

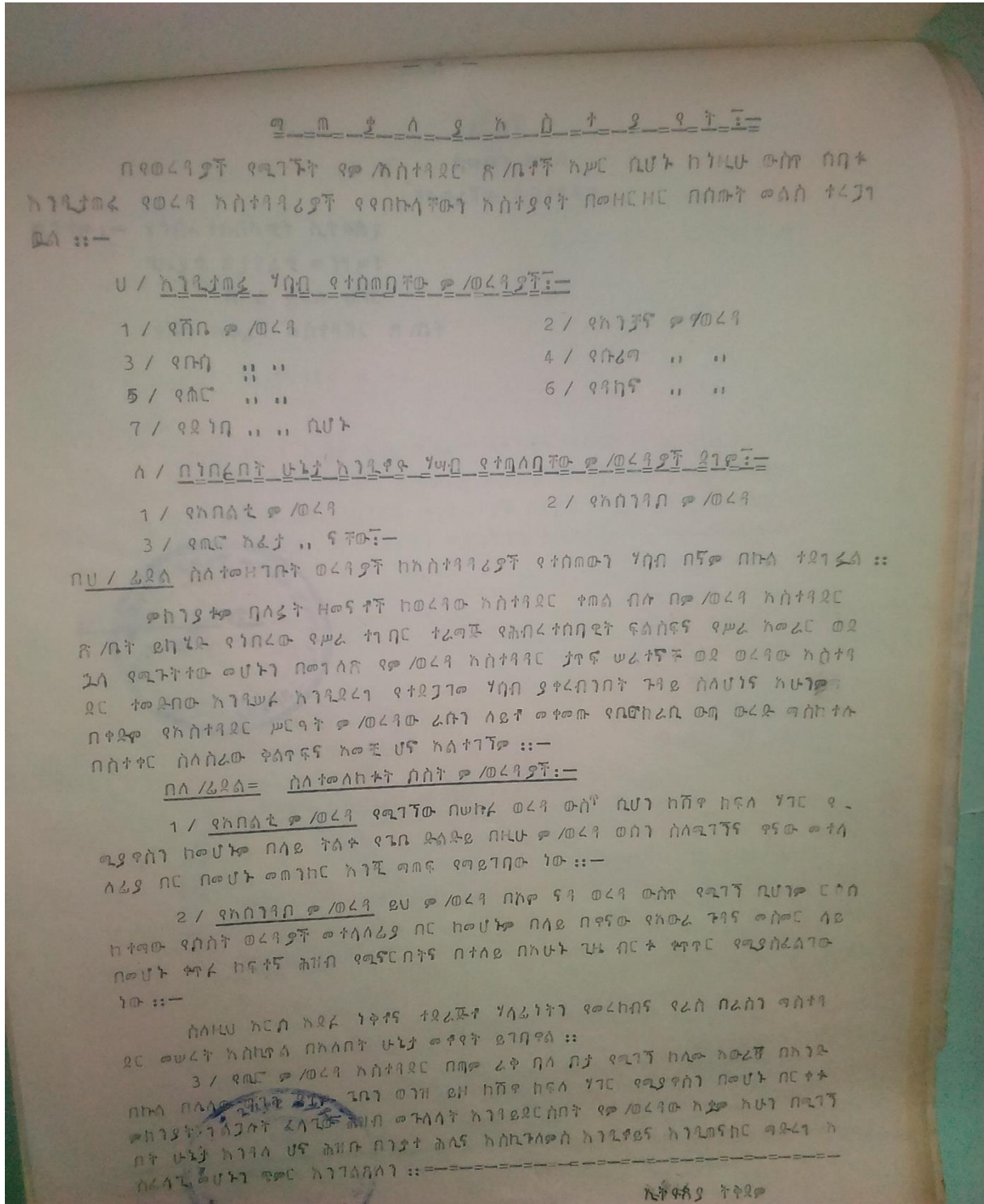
The Meslanés of Jima Awrājas

በጽዳታ ዓመት ስም ስም ጽዳታ

ጽዳታ	ጽዳታ	ጽዳታ	ጽዳታ	ጽዳታ
1 ህዳር	1 ታላቁ በረቃ	2 ሰከ ስሙኔ	3 ጳጳስ	4 ጸሐፊ
2 መቀረቢት	2 ታላቁ በረቃ	2 ታላቁ ገርዳ	2 ስሐን	2 የገብገቢ
3 ቀን	3 አጭጭ	3 ትግሎ ገርዳ	3 ገበሬ	3 ጸሐፊ
4 መጠን	4 ሰዳፊ	4 ጸሐፊ	4 ጠር	4 የገብገቢ
5 ኢሳይያስ	5 ገብ	5 ገብ	5 ቀጭኑ ስሙኔ	5 ቀን
6 ኢሳይያስ	6 ገብ	6 ህጻን ገዳ	6 ቀጭኑ ገብ	6 ህርግ ተቀፊ
7 ገብ	7 ቀጭኑ ገብ	7 ገብ ገብ ስሙኔ	7 ቀጭኑ ስሙኔ	7 ህርግ ተቀፊ
8 ገብ	8 ገብ ስሙኔ	8 ገብ ገብ	8 ገብ ገብ	8 ህርግ ተቀፊ
9 ገብ ገብ ገብ	9 ትላቁ ገብ ገብ	9 ገብ ገብ	9 ገብ ገብ ገብ ገብ	9 ህርግ ተቀፊ
10 ገብ ገብ	10 ትግሎ ገብ ገብ	10 ገብ ገብ	10 ገብ ገብ	10 ህርግ ተቀፊ
11 ትግሎ ገብ ገብ	11 ገብ	11 ገብ ገብ ስሙኔ	11 ገብ ገብ ገብ	11 ስሙኔ ገብ ገብ
12 ገብ ገብ ገብ ገብ	12 ገብ		12 ገብ ገብ ገብ	12 ገብ ገብ ገብ
13 ትላቁ ገብ ገብ	13 ገብ ገብ ገብ		13 ገብ ገብ	13 ገብ ገብ ገብ
	14 ገብ ገብ ገብ			14 ገብ ገብ
	15 ገብ ገብ ገብ			15 ገብ ገብ
	16 ትግሎ ገብ ገብ ገብ			16 ገብ ገብ

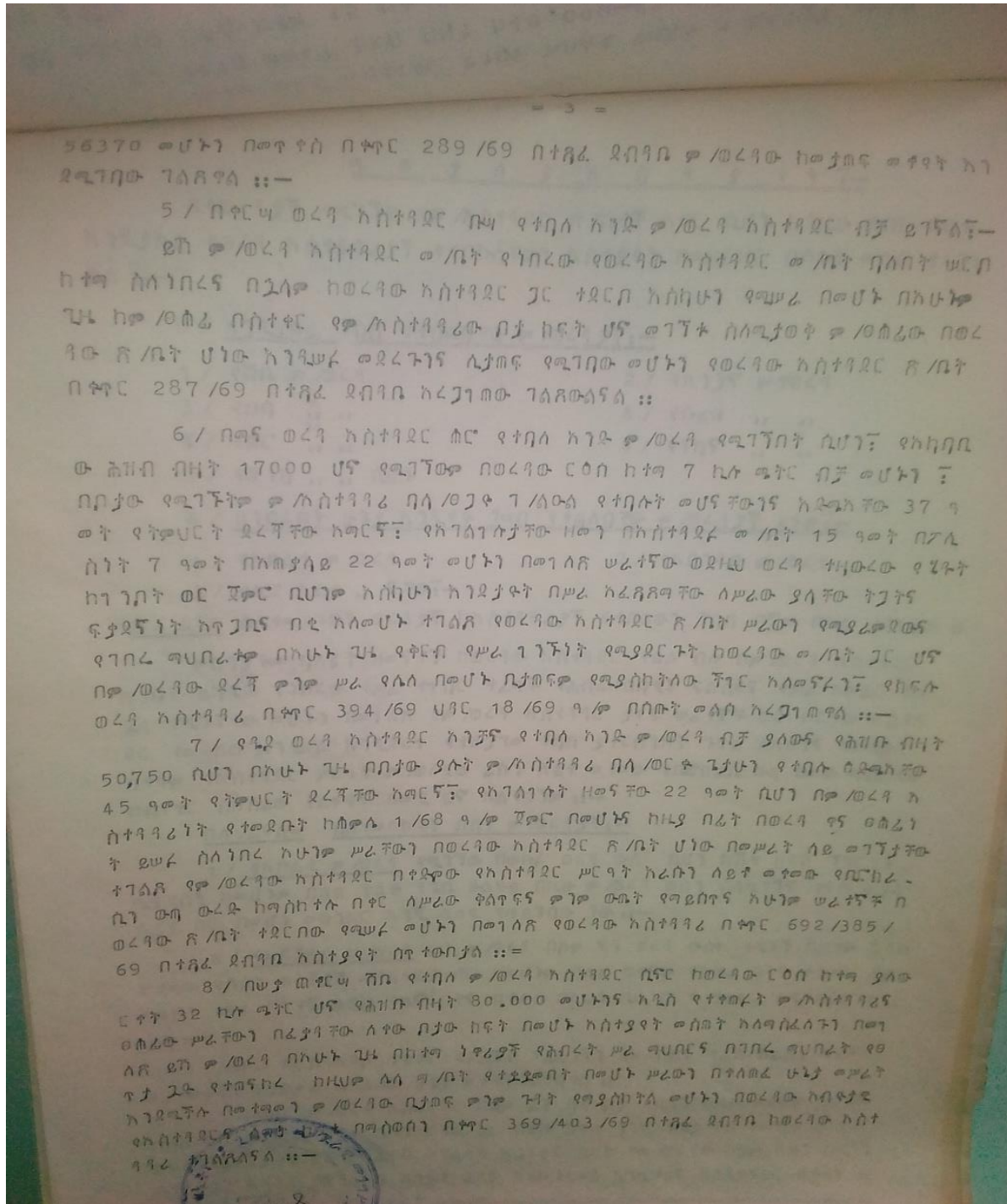
(APPENDIX-VI)

The meketel Woredä Meslanés those planned to minimize from Keffa Kifle Hager



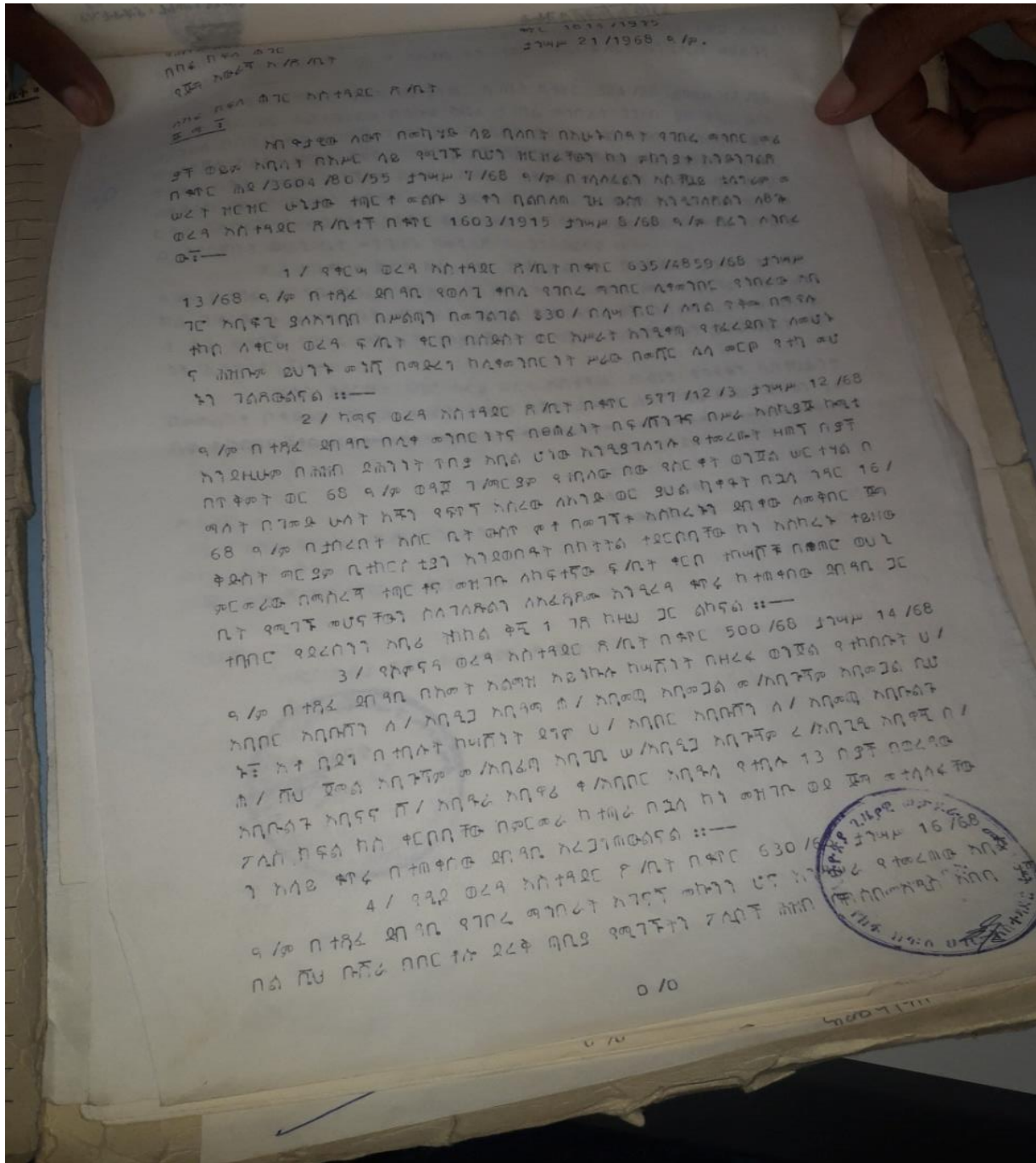
APPENDIX-VIII

The meketel *Woredä Meslanés* those planned to minimize from *Jima Awräja Kersa Woredä* (*Bussa meketel Woredä*)



APPENDIX-VIII

A letter about A/Gero A/ Foggi, The Welege qābälé chair man



APPENDIX-X

About the beginning of informal education in Kersa district

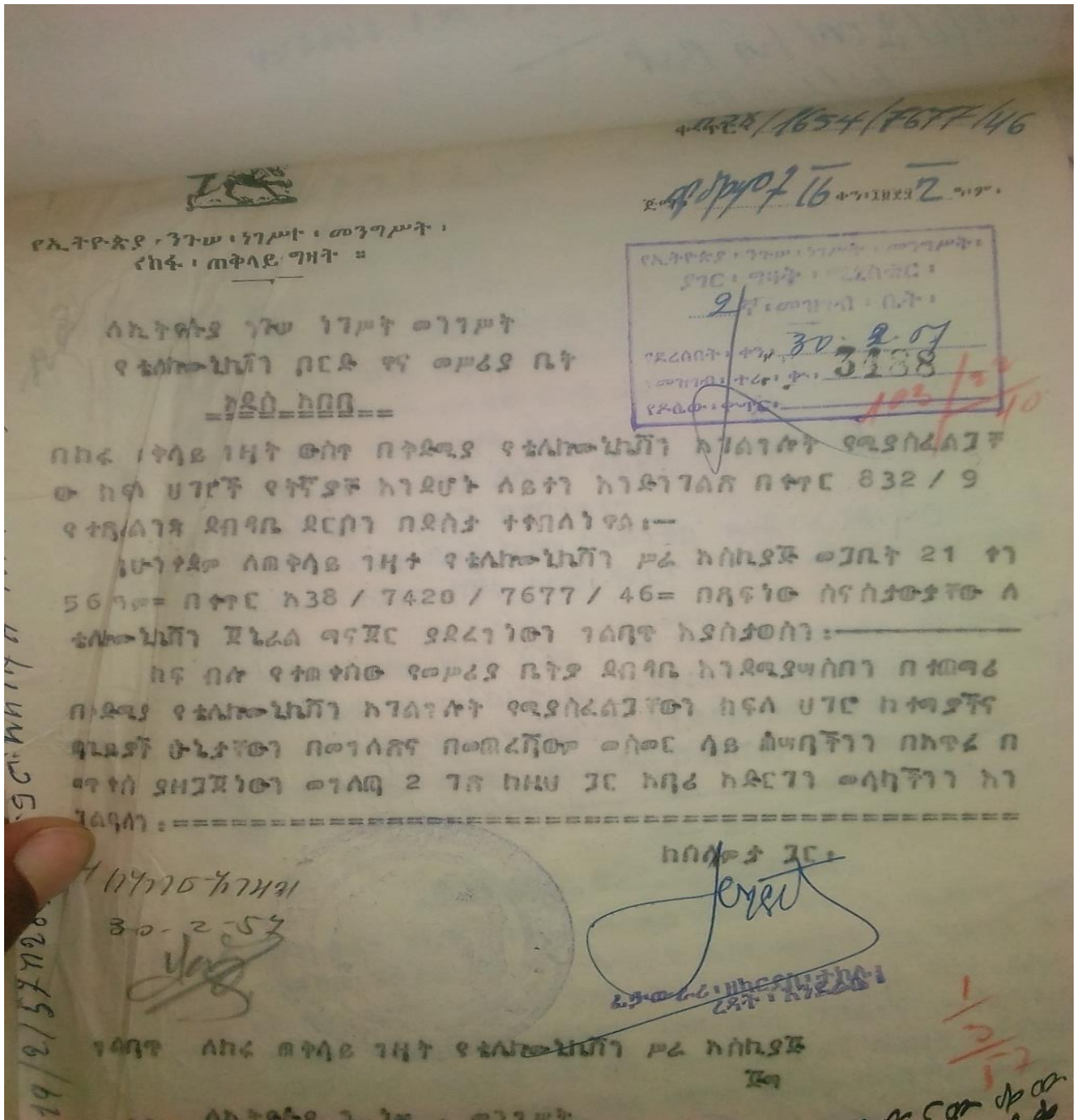
- 21 -

KERSA GOVT. SCHOOLS CAPITAL - JIRA				OTHER ESTABLISHMENTS IN THE WELDERA					
WAP NO.	PRIMARY SCHOOLS	TOTAL	TOTAL	GOVT. SCHOOLS			NON-GOVT. SCHOOLS		
				180	180	180	180	180	180
236	1	1	24						
239	1	1	114						
240	3	1	1,114	235	1,349	1		173	173
241	3	3	1,153	759	1,912	1	1	2	310
242									
243	1	1	410	144	554				
244	1	1	173	310	483				
245									
246	2	2	355	325	680				58
247	1	1	333	333	666	1			
248									
249	1	1	254	254	508				
250									
251	2	1	3,393	527	3,920	1	1	2	947
252	1	1	645	645	1,290				
253	1	1	313	313	626	1			110
254	1	1	200	200	400				
255	3	3	988	988	1,976				

WAP NO.	PRIMARY SCHOOLS	TOTAL	OTHER ESTABLISHMENTS IN THE WELDERA
236	1	1	24
239	1	1	114
240	3	1	1,114 235 1,349
241	3	3	1,153 759 1,912
242			
243	1	1	410 144 554
244	1	1	173 310 483
245			
246	2	2	355 325 680
247	1	1	333 333 666
248			
249	1	1	254 254 508
250			
251	2	1	3,393 527 3,920
252	1	1	645 645 1,290
253	1	1	313 313 626
254	1	1	200 200 400
255	3	3	988 988 1,976

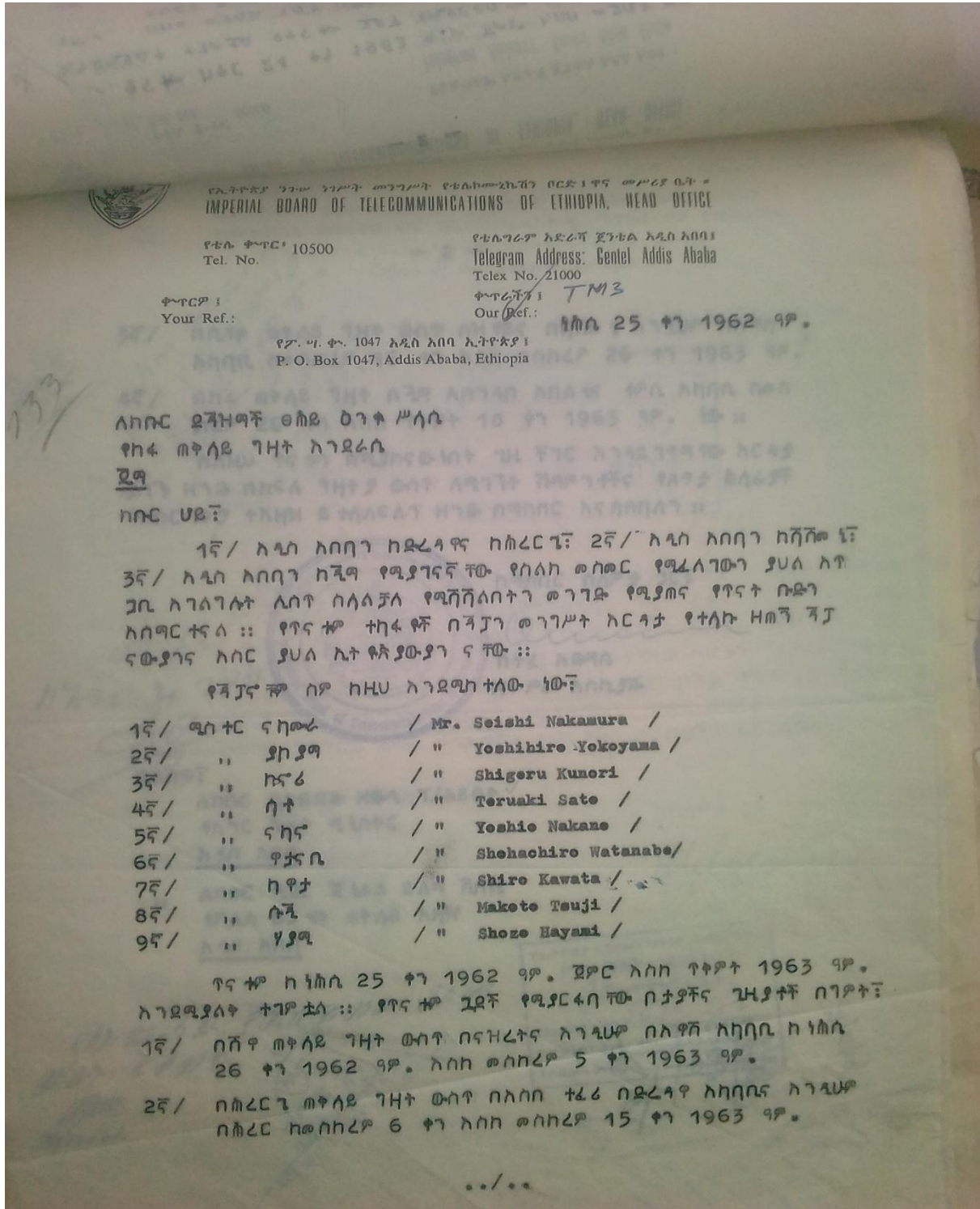
APPENDIX-XI-A

Telecommunication



APPENDIX, XI-C

Telecommunication



APPENDIX-XII-B

On post office

በ፲፱ ክፍል ፖስታ ቤቶች ስር ያሉ ወኪል ፖስታ ቤቶች

ፖስታ አገልግሎት ማህበረሰብ ገንቦት ከተማ ወይም ቀበሌ	የፖስታ አገልግሎት የሚገኝበት ወረዳ ስም	የፖስታ አገልግሎት የሚገኝበት አውራጃ ስም	የርዕሰ
1	ሸቤ	ሸቤ	፲፱
2	ዓቡ	ዓፍ	፲፱
3	ሰቃ	ሰቃ	፲፱
4	ሂርማታ	፲፱	፲፱
5	ሠርቦ	ቀርሣ	፲፱
6	ደ ነባ	ሰኩሩ	፲፱
7	ሰኩሩ	ሰኩሩ	፲፱
8	አሰገላቦ	አምናዳ	፲፱
9	ቀምቤ	ሰኩሩ	፲፱
10	ሊጫ ገነት	ሊጫ ቡገጡ	ሊጫ
11	ጊምቤ	ጊማ	ሊጫ
12	ጊምቦ	ጊምቦ	ከሩ
13	ዳዳ	ሸቤ	፲፱
14	ዋካ	ኩሉ	ኩሉ
15	ዓ፲	ዓ፲	ዓ፲
16	አትናሽ	ሊጫ ኩሣ	ሊጫ
17	ጢና	ጢና	ከሩ
18	አምቡዮ	ሊጫ ሰገጡ	ሊጫ
19	ቡራ / ጌራ /	ጌራ	ሊጫ
20	አጋር	-	ከሩ
21	ሰገጋ	-	ጊጫ
22	ዓዛገ ተራሪ	-	

ወይንም ፖስታ ቤት
" "
" "

